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NEW TESTAMENT ABSTRACTS

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NEW TESTAMENT ABSTRACTS

A RECORD OF CURRENT LITERATURE

Edited by
DANIEL J. HARRINGTON
and
CHRISTOPHER R. MATTHEWS

Associate Editor
STANLEY B. MARROW

Published by
Weston Jesuit School of Theology, Cambridge, Massachusetts
in cooperation with
The Catholic Biblical Association of America

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The contents of abstracts and book notices are not necessarily the opinions of the editors; the views offered on disputed biblical questions remain the opinions of the original authors.

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LIST OF JOURNALS

In addition to the journals on this list, whose titles are abbreviated in the headings to abstracts, the editors regularly survey many other periodicals in religion and the humanities generally for articles of interest to New Testament scholars. Abstracts of these articles also appear in *NTA*, but the titles of the journals in which the articles occur are spelled out in the headings.

Aegyptus (Milan)
African Ecclesiastical Review (Eldoret, Kenya)
America (New York)
American Benedictine Review (Richardton, ND)
American Journal of Archaeology (Boston)
American Journal of Philology (Baltimore, MD)
Analecta Cracoviensia (Krakow)
Andrews University Seminary Studies (Berrien Springs, MI)
Angelicum (Rome)
Anglican Theological Review (Evanston, IL)
Annali di storia dell'esegesi (Bologna)
Annual of the Japanese Biblical Institute (Tokyo)
Antonianum (Rome)
Anvil (St. Albans, Herts., UK)
Apocrypha (Turnhout)
Archiv für Liturgiewissenschaft (Regensburg)
Ashland Theological Journal (Ashland, OH)
Asia Journal of Theology (Bangalore)
ʿAtiqot (Jerusalem)
Augustinianum (Rome)
Aula Orientalis (Barcelona)
Australasian Catholic Record (Manly, NSW)
Australian Biblical Review (Parkville, Victoria)
Bangalore Theological Forum (Bangalore)
Baptist Review of Theology/La Revue Baptiste de Théologie (Cambridge, Ont.)
Benedictina (Rome)
Berliner Theologische Zeitschrift (Berlin)
Bibbia e Oriente (Bornato)
Bibel und Kirche (Stuttgart)
Bibel und Liturgie (Düsseldorf/Klosterneuburg)
Bible Review (Washington, DC)
Bible Today (Collegeville, MN)
Bible Translator (New York)
Biblebhashyam (Kottayam, Kerala, India)
Biblica (Rome)
Biblical Archaeology Review (Washington, DC)
Biblical Interpretation (Leiden)
Biblical Research (Chicago)
Biblical Theology Bulletin (Jamaica, NY)
Bibliotheca Orientalis (Leiden)
Bibliotheca Sacra (Dallas)
Biblische Notizen (Munich)
Biblische Zeitschrift (Paderborn)
Bijdragen (Amsterdam)
Bulletin de Littérature Ecclésiastique (Toulouse)
Bulletin du Centre Protestant d'Etudes (Geneva)
Bulletin for Biblical Research (Winona Lake, IN)
Bulletin of the American Schools of Oriental Research (Baltimore, MD)
Bulletin of the International Organization for Septuagint and Cognate Studies (Durham, NC)
Bulletin of the John Rylands University Library of Manchester (Manchester, UK)
Burgense (Burgos)
Calvin Theological Journal (Grand Rapids, MI)
Catholic Biblical Quarterly (Washington, DC)
Catholic Theological Society of America Proceedings (Santa Clara, CA)
Catholica (Münster)
Center for Hermeneutical Studies Protocol Series (Berkeley, CA)
CGST Journal (Hong Kong)
Chicago Studies (Chicago)
Christian Century (Chicago)
Christian Scholar's Review (Holland, MI)
Christianity Today (Carol Stream, IL)
Christus (Paris)
Church (New York)
Churchman (Watford, Herts., UK)
Ciudad de Dios (Madrid)
Civiltà Cattolica (Rome)
Classical Journal (Provo, UT)
Classical Philology (Chicago)
Classical Quarterly (Oxford)
Classical World (Pittsburgh, PA)
Collationes (Brugge/Gent)
Collectanea Theologica (Warsaw)
Colloquium (Brisbane)
Commonweal (New York)
Communio (Seville)
Communio/International Catholic Review (Washington, DC)
Communio Viatorum (Prague)
Concilium (New York)
Concordia Journal (St. Louis, MO)
Concordia Theological Quarterly (Fort Wayne, IN)
Conservative Judaism (New York)
Cristianesimo nella Storia (Bologna)
Crux (Vancouver, BC)
Currents in Research: Biblical Studies (Sheffield, UK)
Currents in Theology and Mission (Chicago)
Dansk Teologisk Tidsskrift (Copenhagen)
Dead Sea Discoveries (Leiden)
Deltion Biblikon Meleton (Athens)

Diakonia (Mainz/Vienna)
Dialog (St. Paul, MN)
Didaskalia (Lisbon)
Direction (Fresno, CA)
Divinitas (Vatican City)
Divus Thomas (Bologna)
Doctor Communis (Vatican City)
Doctrine and Life (Dublin)
Downside Review (Bath, UK)
Ecumenical Review (Geneva)
Efemerides Mexicana (Tlalpan)
Église et Théologie (Ottawa)
Emmanuel (Cleveland, OH)
Encounter (Indianapolis, IN)
Ephemerides Liturgicae (Rome)
Ephemerides Mariologicae (Madrid)
Ephemerides Theologicae Lovanienses (Leuven)
Epworth Review (Peterborough, UK)
Erbe und Auftrag (Beuron)
Escritos del Vedat (Torrente)
Esprit & Vie (Langres)
Estudios Bíblicos (Madrid)
Estudios Eclesiásticos (Madrid)
Estudios Franciscanos (Barcelona)
Études (Paris)
Études Théologiques et Religieuses (Montpellier)
Euntes Docete (Rome)
Evangelical Journal (Myerstown, PA)
Evangelical Quarterly (Carlisle, UK)
Evangelical Review of Theology (Carlisle, UK)
Evangelische Theologie (Gütersloh)
Expository Times (Edinburgh)
Filología Neotestamentaria (Córdoba)
Foi et Vie (Paris)
Forum (Santa Rosa, CA)
Forum Katholische Theologie (Aschaffenburg)
Freiburger Zeitschrift für Philosophie und Theologie (Fribourg)
Furrow (Maynooth)
Geist und Leben (Würzburg)
Gereformeerd Theologisch Tijdschrift (Kampen)
Greek Orthodox Theological Review (Brookline, MA)
Greek, Roman and Byzantine Studies (Durham, NC)
Gregorianum (Rome)
Harvard Theological Review (Cambridge, MA)
Hebrew Union College Annual (Cincinnati, OH)
Henoch (Turin)
Hervormde Teologiese Studies (Pretoria)
Heythrop Journal (Oxford)
History of Religions (Chicago)
Hokhma (Lausanne)
Homiletic and Pastoral Review (New York)
Horizons (Villanova, PA)
Horizons in Biblical Theology (Pittsburgh, PA)
Indian Theological Studies (Bangalore)
Internationale Katholische Zeitschrift/Communio (Cologne)
Internationale Kirchliche Zeitschrift (Bern)
Interpretation (Richmond, VA)
Irénikon (Chevetogne)
Irish Biblical Studies (Belfast)
Irish Theological Quarterly (Maynooth)
Israel Exploration Journal (Jerusalem)
Israel Numismatic Journal (Jerusalem)
Istina (Paris)
Jahrbuch für Antike und Christentum (Münster)
Jeevadhara (Kottayam, Kerala, India)
Jerusalem Perspective (Jerusalem)
Jewish Quarterly Review (Philadelphia)
Journal for the Aramaic Bible (Sheffield, UK)
Journal for the Study of Judaism (Leiden)
Journal for the Study of the New Testament (Sheffield, UK)
Journal for the Study of the Old Testament (Sheffield, UK)
Journal for the Study of the Pseudepigrapha (Sheffield, UK)
Journal from the Radical Reformation (Morrow, GA)
Journal of Biblical Literature (Atlanta, GA)
Journal of Early Christian Studies (Baltimore, MD)
Journal of Ecclesiastical History (Cambridge, UK)
Journal of Ecumenical Studies (Philadelphia)
Journal of Feminist Studies in Religion (Atlanta, GA)
Journal of Hellenic Studies (London)
Journal of Higher Criticism (Madison, NJ)
Journal of Jewish Studies (Oxford)
Journal of Near Eastern Studies (Chicago)
Journal of Northwest Semitic Languages (Stellenbosch)
Journal of Pentecostal Theology (Sheffield, UK)
Journal of Religion (Chicago)
Journal of Religious History (Sydney)
Journal of Religious Studies (Cleveland, OH)
Journal of Religious Thought (Washington, DC)
Journal of Roman Archaeology (Ann Arbor, MI)
Journal of Roman Studies (London)
Journal of Semitic Studies (Oxford)
Journal of the American Academy of Religion (Atlanta, GA)
Journal of the American Oriental Society (Ann Arbor, MI)
Journal of the Evangelical Theological Society (Lynchburg, VA)
Journal of the Grace Evangelical Society (Roanoke, TX)
Journal of the Interdenominational Theological Center (Atlanta, GA)

Journal of Theological Studies (Oxford)
Journal of Theology for Southern Africa (Rondebosch)
Journal of Translation and Textlinguistics (Dallas)
Judaism (New York)
Kairos (Salzburg)
Kerygma und Dogma (Göttingen)
Landas (Manila)
Laurentianum (Rome)
Laval Théologique et Philosophique (Québec)
Levant (London)
Lexington Theological Quarterly (Lexington, KY)
Literature & Theology (Oxford)
Louvain Studies (Louvain)
Lumen Vitae (Brussels)
Lumière & Vie (Lyon)
Lutheran Quarterly (Milwaukee, WI)
Lutheran Theological Journal (North Adelaide, S. Australia)
Maison-Dieu (Paris)
Manresa (Madrid)
Marian Studies (Dayton, OH)
Marianum (Rome)
Master's Seminary Journal (Sun Valley, CA)
Mayéutica (Marcilla [Navarra])
McMaster Journal of Theology (Hamilton, Ont.)
Mélanges de Science Religieuse (Lille)
Melita Theologica (Rabat, Malta)
Milltown Studies (Dublin)
Miscelánea Comillas (Madrid)
Missiology (Scottdale, PA)
Modern Believing (Leominster, UK)
Modern Theology (Oxford/Malden, MA)
Month (London)
Münchener Theologische Zeitschrift (Munich)
Muséon (Louvain)
Near East School of Theology Theological Review (Beirut)
Near Eastern Archaeology (Atlanta)
Nederlands Theologisch Tijdschrift (Utrecht)
Neotestamentica (Bloemfontein)
Neue Zeitschrift für Systematische Theologie und Religionsphilosophie (Berlin)
New Blackfriars (Oxford)
New Testament Studies (Cambridge, UK)
New Theology Review (Collegeville, MN)
Norsk Teologisk Tidsskrift (Oslo)
Notes on Translation (Dallas)
Nouvelle Revue Théologique (Tournai)
Nova et Vetera (Chêne-Bougeries)
Novum Testamentum (Leiden)
Numen (Leiden)
One in Christ (Turvey, UK)
Orientalia (Rome)
Orientalia Christiana Periodica (Rome)
Orientalistische Literaturzeitung (Berlin)
Ostkirchliche Studien (Würzburg)
Pacifica (Brunswick East, Victoria, Australia)
Palestine Exploration Quarterly (London)
Perspectiva Teológica (Belo Horizonte, Brazil)
Perspectives in Religious Studies (Richmond, VA)
Presbyterion (St. Louis, MO)
Priests & People (London)
Princeton Seminary Bulletin (Princeton, NJ)
Prism (New Brighton, MN)
Proceedings of the Irish Biblical Association (Dublin)
Prooftexts (Baltimore, MD)
Protokolle zur Bibel (Klosterneuburg)
Qadmoniot (Jerusalem)
Quarterly Review (Nashville, TN)
Qumran Chronicle (Krakow)
Rassegna di Teologia (Naples)
Razón y Fe (Madrid)
Recherches de Science Religieuse (Paris)
Recherches de Théologie Ancienne et Médiévale (Louvain)
Reformed Review (Holland, MI)
Religion (London)
Religion & Theology (Leiden)
Religious Studies (Cambridge, UK)
Religious Studies and Theology (Saskatoon, Saskatchewan)
Religious Studies Review (Valparaiso, IN)
Renovatio (Bonn)
Restoration Quarterly (Abilene, TX)
Review and Expositor (Louisville, KY)
Review for Religious (St. Louis, MO)
Revista Bíblica (Buenos Aires)
Revista Catalana de Teología (Barcelona)
Revista de Cultura Bíblica (São Paulo)
Revista de Espiritualidad (Madrid)
Revista Eclesiástica Brasileira (Petrópolis)
Revista Latinoamericana de Teologia (San Salvador)
Revue Africaine de Théologie (Kinshasa, Zaire)
Revue Bénédictine (Denée, Belgium)
Revue Biblique (Jerusalem)
Revue de l'Histoire des Religions (Paris)
Revue de Qumran (Paris)
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Revue des Études Juives (Paris)
Revue des Sciences Philosophiques et Théologiques (Paris)
Revue des Sciences Religieuses (Strasbourg)
Revue d'Histoire Ecclésiastique (Louvain)
Revue d'Histoire et de Philosophie Religieuses (Strasbourg)
Revue Réformée (Aix-en-Provence)

Revue Théologique de Louvain (Louvain)
Revue Thomiste (Toulouse)
Rhetorica (Berkeley, CA)
Rivista Biblica (Bologna)
Rivista di Archeologia Cristiana (Vatican City)
Rivista di Storia e Letteratura Religiosa (Turin)
Roczniki Teologiczne (Lublin)
Römische Quartalschrift (Rome)
Sacra Doctrina (Bologna)
St. Vladimir's Theological Quarterly (Crestwood, NY)
Salesianum (Rome)
Salmanticensis (Salamanca)
Sapienza (Naples)
Scandinavian Journal of the Old Testament (Oslo)
Science et Esprit (Montreal)
Scottish Bulletin of Evangelical Theology (Edinburgh)
Scottish Journal of Theology (Edinburgh)
Scripta Theologica (Pamplona)
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Search (Dublin)
Sefarad (Madrid)
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Sémiotique et Bible (Lyon)
Sewanee Theological Review (Sewanee, TN)
Skrif en Kerk (Pretoria)
Soundings (Knoxville, TN)
Southwestern Journal of Theology (Fort Worth, TX)
Stimmen der Zeit (Munich)
Stromata (San Miguel, Argentina)
Studia Liturgica (Notre Dame, IN)
Studia Missionalia (Rome)
Studia Patavina (Padua)
Studia Philonica Annual (Atlanta)
Studia Theologica (Oslo)
Studia Theologica Varsaviensia (Warsaw)
Studien zum Neuen Testament und seiner Umwelt (Linz)
Studies in Religion/Sciences Religieuses (Waterloo, Ont.)
Studii Biblici Franciscani Liber Annuus (Jerusalem)
Studium (Madrid)
Stulos Theological Journal (Bandung, Indonesia)
Svensk Exegetisk Årsbok (Uppsala)
Svensk Teologisk Kvartalskrift (Lund)
Tel Aviv (Tel Aviv)
Telema (Kinshasa-Gombe, Zaire)
Teologia (Milan)
Teología y Vida (Santiago)
Teresianum (Rome)
Textus (Jerusalem)
Themelios (Leicester, UK)
Theological Studies (Washington, DC)
Theologie und Glaube (Paderborn)
Theologie und Philosophie (Frankfurt/Munich)
Theologisch-Praktische Quartalschrift (Linz)
Theologische Beiträge (Wuppertal)
Theologische Literaturzeitung (Leipzig)
Theologische Quartalschrift (Tübingen)
Theologische Revue (Münster)
Theologische Rundschau (Tübingen)
Theologische Zeitschrift (Basel)
Theology (London)
Theology Today (Princeton, NJ)
Thomist (Washington, DC)
Thought (New York)
Tidsskrift for Teologi og Kirke (Oslo)
Tijdschrift voor Theologie (Nijmegen)
Toronto Journal of Theology (Toronto)
Traditio (New York)
Tradition (New York)
Trierer Theologische Zeitschrift (Trier)
Trinity Journal (Deerfield, IL)
Tyndale Bulletin (Cambridge, UK)
Una Sancta (Meitingen/Niederaltaich)
Union Seminary Quarterly Review (New York)
Verkündigung und Forschung (Gütersloh)
Vetera Christianorum (Bari)
Vetus Testamentum (Leiden)
Vidyajyoti (Delhi)
Vie Spirituelle (Paris)
Vigiliae Christianae (Leiden)
Vox Reformata (Geelong, Victoria)
Vox Scripturae (São Paulo)
Way (London)
Westminster Theological Journal (Philadelphia)
Wissenschaft und Weisheit (Werl)
Word & World (St. Paul, MN)
Worship (Collegeville, MN)
Wort und Dienst (Bielefeld)
Die Zeichen der Zeit • Lutherische Monatshefte (Hannover)
Zeitschrift der Deutschen Morgenländischen Gesellschaft (Stuttgart)
Zeitschrift des Deutschen Palästina-Vereins (Wiesbaden)
Zeitschrift für Althebraistik (Stuttgart)
Zeitschrift für die Alttestamentliche Wissenschaft (Berlin)
Zeitschrift für die Neutestamentliche Wissenschaft (Berlin)
Zeitschrift für Katholische Theologie (Innsbruck)
Zeitschrift für Kirchengeschichte (Stuttgart)
Zeitschrift für Neues Testament (Tübingen)
Zeitschrift für Religions- und Geistesgeschichte (Potsdam)
Zeitschrift für Theologie und Kirche (Tübingen)
Zygon (Chicago)

PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL

1. B. S. ROSNER, "Looking Back on the 20th Century. 1. New Testament Studies," *ExpTimes* 110 (10, '99) 317-320.

The article nominates the following ten books as "landmarks" in 20th-century NT scholarship: A. Deissmann, *Light from the Ancient East* (1910); A. Schweitzer, *The Quest of the Historical Jesus* (1910); J. Jeremias, *The Parables of Jesus* (1954); F. F. Bruce, *The Acts of the Apostles* (1951); C. H. Dodd, *According to the Scriptures* (1952); J. Barr, *The Semantics of Biblical Language* (1961); E. P. Sanders, *Paul and Palestinian Judaism* (1977); G. Theissen, *The First Followers of Jesus/Sociology of Early Palestinian Christianity* (1978); E. Schüssler Fiorenza, *In Memory of Her* (1983); and R. B. Hays, *The Moral Vision of the New Testament* (1996).—D.J.H.

Canon

2. J. R. EDWARDS, "What's in a Name?" *ChristToday* 43 (9, '99) 59-61.

While there are reasons that seem to commend the change in nomenclature from OT to Hebrew Scriptures, the church is ill-advised to accept this change uncritically. The most important reason for retaining the traditional nomenclature in this instance is that OT, in combination with NT, preserves the essence of the canon.—C.R.M.

3. N. LOHFINK, "La morte di Mosè e la struttura del canone biblico," *CivCatt* 150 (3579-3580, '99) 213-222.

After considering the relationship between the biblical canon and liturgy, the article discusses the biblical books as "cultural memory" and "performative speech." Next it shows how the account of Moses' death in Deuteronomy 34 was pivotal in shaping the OT canon. Then it explains how in the NT canon Jesus represents a new "founding event" and the Gospels play a role analogous to that of the Torah in the OT canon.—D.J.H.

4. E. A. PERDOMO, "Motivaciones y temas teológicos que influyeron en el desarrollo del canon del Nuevo Testamento," *Kairós* [Guatemala City] 22 ('98) 7-32.

After outlining the historical course that led to the NT canon, the article treats the various motivations that led to its development: theological (heresy and orthodoxy), ecclesiastical, political, and practical. Then it identifies catholicity and apostolicity as the two most important theological themes associated with the formation of the NT canon. These motivations and themes have significant implications for Latin American churches today.—C.R.M.

Canon, §§ 44-10, 58, 583.

Interpretation

5. A. M. ARTOLA, "El momento de la inspiración en la constitución de la Escritura según 2 Tim 3,16," *EstBíb* 57 (1-4, '99) 61-82.

With particular attention to 2 Tim 3:16 and 2 Pet 1:21, the article considers the prerational aspects of biblical inspiration. Failure to attend to these aspects has led to the disregard of the unifying element in the experience of inspiration, i.e. everything is conditioned by the primordial irruption of the Spirit.—D.J.H.

6. A. M. Arul Raja, "Reading the Bible from a Dalit Location: Some Points for Interpretation," *IndTheolStud* 36 (1, '99) 73-87.

A Dalit interpretation of the Bible is possible only when the questions emerging from the Dalit preunderstanding enter into dialogue with the biblical text. The essay indicates certain pointers for such a reading by treating the Dalits in relation to the Bible and the dynamics operative in the process of the Dalit interpretation.—C.R.M.

7. L. Ayres and S. E. Fowl, "(Mis)reading the Face of God: *The Interpretation of the Bible in the Church,*" *TheolStud* 60 (3, '99) 513-528.

Asserting that Scripture has "two natures" (the word of God and the words of humans) on analogy with Christ's person does not necessarily demand of us that any one particular reading practice (i.e. the historical-critical method) is always foundational. Thus the Pontifical Biblical Commission's 1993 document on the interpretation of the Bible in the church [§ 38-1205] is deeply confused about how to understand the dual natures of Scripture. The argument that the "full humanity" of scriptural texts can only be defended by asserting the primacy of the historical-critical method is a simple category mistake. Furthermore, many figures (e.g. Gregory of Nyssa and John Scotus Eriugena) in the Christian tradition have drawn a different analogy between some broader classical christological themes and the text of Scripture, an analogy that indicates that a variety of styles of scriptural interpretation is appropriate for Christians.—D.J.H.

8. S. C. Barton, "New Testament Interpretation as Performance," *ScotJournTheol* 52 (2, '99) 179-208.

The "performance" metaphor has significant potential for revitalizing NT interpretation because it represents an invitation to locate our work as exegetes in a wider context of divine and human action—in particular, in those modes of action that help constitute church and society as life-giving. After introducing its major proponents (N. Lash, R. Williams, F. Young), the article reflects on the value and implications of this approach: going with the grain, Scripture and doctrine—"performing" the resurrection, the saints as "performers" of Scripture, and reconceiving NT ethics.—D.J.H.

9. G. Betori, "La Bibbia nella vita della chiesa in Italia oggi," *RivistBib* 47 (2, '99) 175-187.

The article reflects on the use and interpretation of the Bible in the Catholic church in Italy over the last decade with attention to documents of the Italian episcopate and a variety of other initiatives. A more vivid consciousness of the centrality of a personal and direct approach to the biblical text in Christian life is visible as well as growing cultural interest in the Bible and the biblical world. Yet various problems are also in evidence: tension between a kerygmatic biblicism and an approach to the Bible based on broad biblical "themes," the alleged contrast between proclamation and dialogue, and the necessity of emphasizing the relation of numerous forms of biblical language (e.g. questioning, interpreting, narrating) to contemporary culture.—C.R.M.

10. C. Burdon, "The Margin is the Message: Commentary's Displacement of Canon," *LitTheol* 13 (3, '99) 222-234.

The style and design of biblical commentaries from *Genesis Rabbah* to modern study Bibles suggest that they tend to wrest to themselves the authority that supposedly belongs to the canon. Looser modes of reading such as *lectio divina* and liberationist use of the Bible appear in practice to endow the biblical text with greater transformative power.—D.J.H.

11. G. M. Burge, "The Greatest Story Never Read," *ChristToday* 43 (9, '99) 45-49.

If it is true that biblical illiteracy is commonplace in secular culture at large, there is ample evidence that points to similar trends in our churches. We are in danger of losing the imaginative and linguistic world of the Bible.—C.R.M.

12. J. A. Coleman, "The Bible and Sociology," *Sociology of Religion* [Holiday, FL] 60 (2, '99) 125-148.

A marriage of social-scientific critical studies of the Bible with literary and rhetorical criticism makes for better biblical scholarship and better sociology. The retrieval of a critical social science must address many of the questions that the biblical sociologists focus on: the relation of history and literature to sociology, the role of symbolic construction in construing "social worlds," whether the view of the human and of society in sociological models is worthy of a more normative understanding of these two, the possible distortions of perspective deriving from one's own social location, and a return of sociology of religion to more general sociology.—D.J.H.

13. E. Cothenet, "Analyse narrative," *EspVie* 109 (11, '99) 241-245.

After some general remarks about narrative analysis, the article discusses D. Marguerat and Y. Bourquin, *Pour lire des récits bibliques* (1998). Then it notes the contributions by J.-L. Ska, J.-P. Sonnet, and A. Wenin to *L'analyse narrative des récits de l'Ancien Testament* (1999) in Cahier Evangile 107.—D.J.H.

14. F. W. Dobbs-Allsopp, "Rethinking Historical Criticism," *BibInt* 7 (3, '99) 235-271.

The paper advocates a program of literary study in which biblical historical criticism, with its strong insistence on the need to historicize and with the various philological practices that it uses to accomplish this feat of historicization, continues to play a central and essential role, but recognizes as well the pressing need to rethink and to retheorize the objectivist and foundationalist assumptions that have informed and motivated historical-critical practices in the past, and to facilitate the integration of the full panoply of literary methods, theories, and strategies of reading currently employed by literary scholars.—D.J.H.

15. F. G. Downing, "'Honor' among Exegetes," *CathBibQuart* 61 (1, '99) 53-73.

In the NT world "respect" ("honor and shame") is an issue, but it is only dominant, pivotal, or central when and where it is clearly shown to be (as in Lk 14:8-10). But then as such it is by no means foreign to Westerners. If these issues are to afford us a useful heuristic or hermeneutical tool, they need to be analyzed and argued much more carefully than they seem to have been in much recent writing. After attempting an appraisal of the model as it is deployed by some leading exponents, the article sketches some typical examples where honor and shame are clearly far from dominant concerns, where they are secondary, or where they are accorded no attention at all.—D.J.H.

16. M. Dumais, "Sens de l'Écriture. Réexamen à la lumière de l'herméneutique philosophique et des approches littéraires récentes," *NTStud* 45 (3, '99) 310-331.

Critical exegesis was born in the 19th century with a conception of the literal meaning of the biblical text as the sense intended by the author. This approach is today called into question by contemporary philosophical hermeneutics and new literary methods in which meaning is thought of more in terms of a relation between text and reader than in a relation between text and author. The particular character of the biblical texts may require some nuancing of general hermeneutical principles with respect to the historical and spiritual dimensions of Scripture.—C.R.M.

17. A. Faucher, "La lecture allégorique du Premier Testament. Une exégèse christologique valable pour le troisième millénaire?" *ÉglThéol* 30 (2, '99) 215-235.

After reflecting on the current academic disdain for allegorical interpretation of Scripture, this exploration of the present value of the allegorical reading of the OT considers the principal referent of the label "spiritual," the task of rereading the OT from a christological perspective, biblical and rabbinic precedents for doing so, the characteristics and weaknesses of this spiritual rereading, and the problem of language for arriving at the appropriate paradigm. It concludes that the patristic allegorical readings of the OT (and NT) invite us to produce exegeses that will be useful for the life of faith in our time.—D.J.H.

18. S. García-Jalón de la Lama, "El marco lingüístico de los nuevos métodos exegéticos de análisis literario," *EstBíb* 57 (1-4, '99) 257-270.

This reflection on the Pontifical Biblical Commission's 1993 document on the interpretation of the Bible in the church [§ 38-1205] focuses on the method of semiotic analysis in the framework of contemporary literary criticism. It deals with structuralism and literary methods, developments from Russian formalism to the Prague circle, and literary criticism as a methodology.—D.J.H.

19. B. Green, "Great Trek and Long Walk: Readings of a Biblical Symbol," *BibInt* 7 (3, '99) 272-300.

With reference to the biblical exodus story and its uses in various South African communities, the article explores what makes for a responsible, critical, and creative reading of a biblical symbol so that it can be as liberating as possible. The allegorical approaches (the Boers, D. Tutu) seem inadequate. The scholarly critical readings, with their behind-, within-, and before-the-text emphases (I. Mosala, A. Boesak, A. Nolan) are illuminating. N. Mandela's construal offers additional and fresh insight into the dynamics of liberation.—D.J.H.

20. M. J. Harris, "The Agenda for Biblical Studies in the 21st Century. Issues and Challenges," *Jian Dao* [Hong Kong] 12 ('99) 1-31 (in English), 33-55 (in Chinese).

The main part of the article identifies specific issues pressing for attention in OT, NT, and biblical theological studies, respectively. Among the issues identified in the NT section are the Roman, Greek, and Jewish backgrounds of early Christianity (and the suggestion of an archaeological commentary on the NT); *Gospel of Thomas;* the full evidence for the NT text; NT Greek grammar; Jew-Gentile relations in the early church; the relation of Paul to Jesus;

unity and diversity in the NT; NT theology; and NT foundations for evangelical convictions. It concludes with three practical challenges for biblical studies in the new millennium. [The same issue contains responses [in Chinese] by L. Lung-kwong (pp. 57-61) and J. K. Chow (pp. 63-67).]—C.R.M.

21. M. J. Harris, "The Biblical Student and the Scholar in the 21st Century. Issues and Challenges," *Jian Dao* [Hong Kong] 12 ('99) 69-89, 91-96 (Chinese summary).

The article discusses the issues and challenges facing students and scholars of the Bible in the immediate and more distant future with reference throughout to personal experiences. The mutual suspicion between laypeople and biblical scholars must give place to mutual respect. It is the privilege of the biblical student or scholar to expound the text, serve the church, and defend the faith.—C.R.M.

22. R. R. Howard, "How May Christians Preach from the Jewish Scriptures? Hermeneutic Problems and a Proposal," *Encounter* 60 (2, '99) 207-227.

In dealing with the Jewish Scriptures, Christian preachers have developed various supersessionist strategies: evolutionary, promise/fulfillment, existentialist, allegory, typology, *sensus plenior,* law/gospel, and wrath/mercy. Even the historical analogy approach fails because it denies the gap that exists between ancient Israel and contemporary westernized society. Nevertheless, the Jewish Scriptures remain absolutely necessary to the Christian faith. For Christians preaching from the Jewish Scriptures, the antidote to triumphalist supersessionism is the praxis of solidarity and the attempt to enter the "double consciousness" (the need for salvation, and the experience of being saved in spite of ourselves) in the life of Israel.—D.J.H.

23. L. W. Hurtado, "New Testament Studies at the Turn of the Millennium: Questions for the Discipline," *ScotJournTheol* 52 (2, '99) 158-178.

The essay treats NT studies in a modern public university (the importance of studying religious traditions), the NT and early Christian literature (whether the canonical limit is meaningful in a public university), biblical criticism and theology (the necessary distinction between historical-critical investigation of the NT and theological reflection and appropriation), and the postmodern challenge to NT studies (the radical critique of all traditional interpretative aims).—C.R.M.

24. L. T. Johnson, "How not to read the Bible," *Commonweal* 126 (13, '99) 22-24, 26.

C. Delaney in *Abraham on Trial* (1998) wants fathers to stop sacrificing their sons, and R. M. Schwartz in *The Curse of Cain* (1997) wants people to welcome rather than exclude one another. Their books are of interest less as resources for serious social and religious inquiry than as indicators of troubling tendencies in the academic study of religion today. They show how far from living religious traditions many academic students of religion have moved, do not play fair with the literary complexities of the Bible, and display no depth of knowledge of or appreciation for the history of biblical interpretation.—D.J.H.

25. L. Jonker, "Communities of faith as texts in the process of biblical interpretation," *SkrifKerk* 20 (1, '99) 79-92.

The article elaborates on the view that the notion of intertextuality may serve as a possible mode of description of the relation between the Bible and communities of faith. After suggesting that communities of faith are part of the intertextual network of relations in which biblical texts are involved, the article discusses communities of faith and written religious texts, the status of communities of faith as texts, and reading communities of faith as texts. It concludes that the church, along with the synagogue, has a special responsibility in the process of the interpretation of written biblical texts.—C.R.M.

26. B. M. L. LAI, "Reader-Oriented Approaches and Biblical Interpretation: Toward an Appraisal," [in Chinese] *CGST Journal* [Hong Kong] 27 ('99) 131-146.

After explaining and assessing some reader-oriented approaches to biblical interpretation, the article proposes a two-center model—text-centered and reader-oriented, and reflects also on the tensions between intrinsic and extrinsic textual constraints and between subjective meaning-making and objective truth.—D.J.H.

27. E. MANICARDI, "La doppia appartenenza del teologo, della fede e delle Scritture," *DivThom* 101 (2, '98) 145-155.

After reflecting on the theologian as belonging to the church and to the world, the article considers theology as the science of a faith situated in the world, the world as belonging to the mediations of revelation, the study of Scripture and the passage from the biblical world to the world today, and political theology and its belonging to the world according to some biblical texts.—D.J.H.

28. C. MARUCCI, "La Bibbia e la sua interpretazione," *RassTeol* 40 (3, '99) 447-453.

The article discusses the essays by G. Ghiberti, A. Pitta, F. Mosetto, M. Pesce, G. Segalla, R. Fabris, R. Vignolo, F. Lambiasi, and M. Laconi on the Pontifical Biblical Commission's 1993 document on the interpretation of the Bible in the church [see § 38-1205] in a volume edited by Ghiberti and Mosetto (1998). It reflects on the task of biblical interpretation and offers critical comments about some essays.—D.J.H.

29. J.-P. MICHAUD, "Des quatre sens de l'Écriture. Histoire, théorie, théologie, herméneutique," *ÉglThéol* 30 (2, '99) 165-197.

A medieval Latin distich summarized the four senses of Scripture in this way: *Littera gesta docet, quid credas allegoria, moralis quid agas, quo tendas anagogia.* After sketching the history of the theory of the four senses, the article considers the content of each sense, explores the theology underlying the theory, and asks whether ancient exegesis is a hermeneutic. It concludes that the christological reading of the Bible remains the fundamental principle of Christian exegesis, though it must not be taken as an invitation to neglect the literal sense.—D.J.H.

30. L. MORARD, "'Lectio Divina': Der Ort der Heiligen Schrift in unserem Leben," *ErbAuf* 75 (3, '99) 196-203.

While Holy Scripture is a human document, it is also the bearer of a divine word that transcends its human authors. With particular attention to Acts, the article first shows how God's word stands at the center of and shapes Christian life. Then it considers how *lectio divina* can help in appropriating the word of God.—D.J.H.

31. S. MOYISE, "The Old Testament in the New: A Reply to Greg Beale," *IrBibStud* 21 (2, '99) 54-58.

Beale argues that (1) it is wrong to speak of OT texts receiving new meanings, (2) NT authors do not take texts out of context, and (3) meaning derives from authorial intention. But what Beale means by "new significance" is what most others mean by "new meaning." "Awareness of context" is a more useful phrase than "respect for context," which suggests some kind of conformity. Pursuit of authorial intention can be a useful goal, but it needs to be remembered that it is a construct rather than a given.—C.R.M.

32. J. G. Muthuraj, "Re-reading NT in India: Some Hermeneutical Explorations," *AsiaJournTheol* 13 (1, '99) 14-50.

The article sketches some concepts, attitudes, and methods that are widely considered to constitute the philosophical and praxiological concerns of India and explores how they can be put into service in the study of the NT today. The discussion unfolds under five main headings: NT hermeneutics in India, the meeting of east and west in NT hermeneutics, history as analysis and knowledge concerning the past, R. Bultmann's hermeneutical search, and hermeneutics for the realization of full humanity. The blend of reason and intuition research in India will be an "integral" vision to meet the deficiency of the historical-critical method.—C.R.M.

33. S. O'Connell, "The Hammer and the Rock—Scripture in Pastoral Ministry," *Furrow* 50 (7-8, '99) 395-403.

Only when we go from an experience of a living word to exploring that word, do the study of and formation in the Scriptures really bring life. The article reflects on the uses of Scripture in prayer, preaching, and other pastoral situations.—D.J.H.

34. G. R. Osborne, "Historical Criticism and the Evangelical," *JournEvangTheolSoc* 42 (2, '99) 193-210.

Since the 1940s Evangelicalism has continuously debated the extent to which evangelicals could participate in higher critical studies and still maintain a high view of the authority of the inerrant Scriptures. While N. L. Geisler [§ 42-1527] and the contributors to *The Jesus Crisis* (1998), edited by R. L. Thomas and F. D. Farnell, provide necessary cautions, they go too far in their complete rejection of critical tools. Form, tradition, and redaction criticism become enemies of the veracity of Scripture only when imbibed with the radical skepticism of negative criticism.—C.R.M.

35. J. Punt, "Reading the Bible in Africa: Accounting for some trends. Part I," *Scriptura* 68 ('99) 1-11.

The central role claimed for the Bible in African theology is not balanced with an equally central role for biblical studies in Africa. Perhaps the failure to appropriate the Bible for all its worth in African theology derives from the lack of a genuine, relevant, and creative biblical hermeneutic in and for African citizens.—D.J.H.

36. I. Pyysiäinen, "Holy Book—A Treasury of the Incomprehensible. The Invention of Writing and Religious Cognition," *Numen* 46 (3, '99) 269-290.

The emergence of sacred texts marks a change in religion in the sense that the specialists start to strive for a coherent and complete doctrinal system (and end up with circular reasoning and paradoxes) which is supposed to be universally valid, independent of time and place. The use of writing changes people's attitude toward religious tradition, which now becomes an object of preservation unlike in nonliterate cultures. Sacred texts being preserved unchanged, all change is attributed to new interpretations (as if there could be "pure" textual meaning, without interpretation). Thus tradition comes to be defined as "what the scripture says." The idea of preserving the supposed original meaning of the sacred texts is accompanied by a striving for conceptual coherence in the interpretation of this meaning.—D.J.H.

37. J.-F. RACINE, "Pour en finir avec le sens littéral de l'Écriture," *ÉglThéol* 30 (2, '99) 199-214.

After a historical survey of the different meanings attributed to the expression "literal sense" from Origen to the present, the article reflects on some problems related to these different meanings. Next with reference to the approaches taken by F. Schleiermacher, P. Ricoeur, and S. Schneiders, it considers the possibility of finding the "literal sense" at all and offers a critique of the search for the literal/ideal/textual sense. It suggests that we should not use the term "literal sense" because it does not correspond to our hermeneutical conceptions today.—D.J.H.

38. R. RENDTORFF, "The Old Testament: Jewish and Christian Bible," *Asbury Theological Journal* [Wilmore, KY] 54 (1, '99) 13-22.

To understand the OT not only as part of the Christian Bible but also as the Jewish Bible, and to respect the right of Jews to read their Bible in its own right, could be an important contribution to a peaceful living together of the two communities of biblical tradition, and by that also of the whole of humankind whose creator is the one God who in the beginning created the heavens and the earth. [The same issue (pp. 5-11) contains Rendtorff's article on canonical reading of the OT in the context of critical scholarship.]—D.J.H.

39. K. S. ROBICHAUX, "A Prolegomenon to a Hermeneutic of the Bible according to the Intrinsic Being of God," *Affirmation & Critique* [Anaheim, CA] 4 (3, '99) 3-14.

The Father, Son, and Spirit is the meaning of the Bible and of the body of Christ. The triune God is the external morality that defines our reading of the Bible as well as our existence as its privileged readers. God's own intrinsic being turns out to be not only his intention as author in the Bible but also, by virtue of his embodiment in the interpretive community, the basis of existence for the interpretive community and the basis of its interpretive authority. This we should bring to the Bible as our interpretive rule and judge every passage according to it.—D.J.H.

40. J. RUESSMANN, "The Bible in the Life of a Missioner," *BibToday* 37 (5, '99) 306-310.

After describing the dynamics of groups meeting around the Bible, the article discusses how every person and every community can be appreciated, how even the "ignorant" can educate, how stories from the Bible can be reenacted, and how important it is that the Bible includes the experiences of saints and sinners.—D.J.H.

41. P. A. SAMPATHKUMAR, "Current Trends in Indian Biblical Studies," *Biblebhashyam* 25 (1, '99) 64-77.

This consideration of how the Bible is to be read in India today first treats the quest for an Indian reading of the Bible with respect to India's past, its social problems, and the integrated method of Indian Christian reading. Then it provides examples to illustrate these three main attempts at an Indian reading of the Bible. The Indian reader is invited to read the Bible with an Indian preunderstanding, inspired by Indian concerns, and drawing on an Indian life-experience enriched by its rich religious traditions.—C.R.M.

42r. F. F. SEGOVIA AND M. A. TOLBERT (EDS.), *Readings from this Place.* Vol. 1 [*NTA* 40, p. 135]; vol. 2, [*NTA* 40, p. 515]; *Teaching the Bible* [*NTA* 43, p. 377].

G. O. WEST, "Readings from this place (with these people and for this purpose)," *Journ TheolSAfric* 103 ('99) 94-100.—These essays are a substantial resource for South Africa because they speak predominantly with the voice of the marginalized. Almost all the essays assume that methodology must be problematized. For some contributors the Bible is predominantly a force for life and so they adopt a hermeneutics of trust; for others the Bible is predominantly an idol of death and so they adopt a hermeneutics of suspicion. Further reflection on pedagogy is needed once we foreground social location.—C.R.M.

43. K. P. SENG, "Text and Meaning: Theological Hermeneutics in a Postmodern Culture," [in Chinese] *CGST Journal* [Hong Kong] 27 ('99) 11-39.

Since theological hermeneutics attempts to understand what happens when the Christian church interprets Scripture, its theory must be theological. However, postmodern hermeneutics denies the existence of an objective, external world outside the text. It renders the author superfluous, and considers the text to be open and incomplete. It refuses to regard the biblical text as revelational. The postmodern hermeneutical approach of beginning with the biblical text and ending with the reader's creative response is at best Pelagian.—D.J.H.

44. J. S. SIKER, "The Bible in Presidential Politics from Carter to Clinton," *Biblicon* [Sheffield, UK] 3 ('98) 61-72.

The essay traces the uses of the Bible in presidential politics from Jimmy Carter, through Ronald Reagan and George Bush, up through the 1996 election campaign with Bob Dole and Bill Clinton. The speeches of Carter and Reagan provide perhaps the most instructive contrast regarding recent uses of the Bible in presidential politics.—C.R.M.

45. R. S. SUGIRTHARAJAH, "The Indian Textual Mutiny 1820: The Brahmin, the Baptist and Their Contested Interpretations of the Bible," *Biblicon* [Sheffield, UK] 3 ('98) 73-92.

The essay focuses on Raja Rammohun Roy's *The Precepts of Jesus* (1820) and the interpretative clash that it provoked. In the cultural milieu of the 19th-century missionary-imperial enterprise, the Bible was constituted as a colonial book and aligned to specific theological and missiological practices. Through a strategy of selection and redaction, Rammohun Roy transformed and reconstituted the text and placed it in an altogether different and wider intertextual hermeneutical field. He countered the univocal authority of the colonial book by transposing it on to a multi-textual and multi-religious tradition. What the *Precepts* did was to challenge an invasive, imported text and its assumptions from the "margins," thus exposing its universalizing tendencies.—C.R.M.

46r. R. S. SUGIRTHARAJAH (ED.), *The Postcolonial Bible* [*NTA* 44, p. 379].

R. BROADBENT ET AL., "*The Postcolonial Bible*: Four Reviews," *JournStudNT* 74 ('99) 113-121.—Broadbent (pp. 113-114) explores the challenges that the postcolonial project poses to the dominant strand of British biblical studies, which is still firmly in the historical-critical tradition. I. GEORGE (pp. 115-117) observes that the real challenge for postcolonial biblical scholars is to dredge up submerged biblical characters, to reinstate them, and to reimagine what peace and justice might resemble in their hands. D. JOBLING (pp. 117-119) focuses on what the Bible is in the postcolonial debate and on the book's sense of its location and achievement as a varied collaborative venture. L. SCHOTTROFF (pp. 119-121) considers what the book brings to a postcolonial NT scholarship and seeks to extract the common structures of a differentiated postcolonial-liberationist-feminist theology.—D.J.H.

47r. G. THEISSEN, *Histoire sociale du christianisme primitif* [*NTA* 41, p. 141].

L. CHAMBERLAND, "À propos d'un récent ouvrage de Gerd Theissen," *LavalThéolPhil* 55 (2, '99) 309-314.—Theissen's essays undeniably represent a gain for our understanding of the social origins of Christianity. They are characterized by sociological sophistication, heuristic value, and hermeneutical utility. The major criticisms raised against his work concern methodological inconsistency, superficial exegesis, and overemphasis on the oppositions between early Christianity and other social movements of the period.—D.J.H.

48. J.-Y. THÉRIAULT, "Sens moral des Écritures," *ÉglThéol* 30 (2, '99) 237-258.

After explaining the moral or tropological sense of Scripture, the article describes the return to the Bible in recent moral theology, reflects on the relation between Christian morality and biblical ethics, and outlines the present problems of morality or ethics. Then it returns to the moral sense of Scripture with reference to the plurality and alterity of Scripture, the moral or the ethical sense, and what sense is to be sought. It concludes that the Bible is better understood as a witness to paradigms of contextual moral incarnations of the gospel than as a source of moral teaching guaranteed in its foundations by the Holy Spirit.—D.J.H.

49. T. E. VAN SPANJE, "Contextualization: Hermeneutical Remarks," *BullJohnRylUnivLib Man* 80 (1, '98) 197-217.

Contextualization is the process of communication by which the unchanging kerygma ("text") is made relevant to a specific historical situation within a local culture ("context") in forms with which the recipients are familiar. This model elucidates the combination of universal principles and specific principles. The universal principle can be detected by using the concept of decontextualization and deculturation. Within this (new?) model a historical approach can be recognized as a friend, though such an approach, especially the historical-critical method, has its limitations and serious shortcomings. Liberation theology is based on bad hermeneutics and cannot be viewed as a form of contextualization.—D.J.H.

50. D. WANG, "Experience, Subjectivity and Feminist Hermeneutics," [in Chinese] *CGST Journal* [Hong Kong] 27 ('99) 109-130.

Feminist biblical interpreters have arisen to expose the sins of patriarchy in the tradition of the Christian church and to liberate women from its oppressive structure. The presupposition, however, that there is a hidden patriarchal conspiracy behind the canonical texts of the Bible (e.g. E. Schüssler Fiorenza) obscures the Bible's liberating message. Other liberationists (e.g. R. R. Ruether) reject biblical texts that conflict with the prophetic norm and fail to recognize the spiritual aspect of the gospel message that is foundational to true liberation. Revisionists (e.g. P. Trible) show promise of attaining an understanding of Scripture that will lead to a true liberation for both women and men.—C.R.M.

51. G. WEST, "Reading other-wise: Re-envisaging the reading practices and place of the socially engaged biblical scholar," *Scriptura* 68 ('99) 49-66.

The article first identifies "the other" in this article as ordinary African "readers" of the Bible from poor and marginalized communities in South Africa. Then it approaches the topic of other reading strategies and resources with reference to V. Wimbush's interpretative history of the Bible among African Americans. The bulk of the article attempts to delineate with more precision the reading strategies and resources of ordinary African "readers" of the Bible and to probe the place of the socially engaged biblical scholar in relation to these strategies and resources. It draws on a range of theoretical perspectives, including postmodern, postcolonial, and womanist/feminist notions of subjectivity and identity.—C.R.M.

52. S. M. S. Wong, "Rethinking Grammatico-Historical Exegesis," [in Chinese] *CGST Journal* [Hong Kong] 27 ('99) 81-107.

After clarifying terminology (exegesis, interpretation, hermeneutics), the article traces the roots of grammatico-historical exegesis with attention to its textual, grammatical, and historical aspects, respectively. It proposes that the challenge that traditional exegesis faces from modern hermeneutics is a result of the latter's misuse of "speech act theory."—C.R.M.

53. C. T. Yu, "The Moral Responsibility of Reading and Interpreting," [in Chinese] *CGST Journal* [Hong Kong] 27 ('99) 41-58.

The reading of the Bible calls for a sense of moral responsibility. Biblical writers put their lives at stake to bear witness to what they wrote as truth. Without any sense of moral responsibility, postmodern interpreters are bound to violate the authenticity of the Bible.—D.J.H.

Interpretation, § 44-65.

Textual Criticism

54. J. A. Borland, "The Preservation of the New Testament Text: A Common Sense Approach," *MastSemJourn* 10 (1, '99) 41-51.

God has providentially preserved the NT text through the copying of thousands of manuscripts. Though copying errors abound, the basic sense of the text remains, and in the greatest majority of the cases we have no doubts as to what the actual words are. When two or more competing readings impinge on the doctrine of inerrancy, why should we not consider that the apostolic author may have written what we would expect if he were truly writing under God's supernatural guidance (see 2 Pet 1:21)?—D.J.H.

55. B. Chiesa, "Richard Simon e i principii della critica del testo," *Henoch* 20 (3, '98) 339-348.

In his *Histoire critique du texte du Nouveau Testament* (2nd ed., 1689), Simon established the geographical criterion as well as the principles of *usus scribendi* and *recentiores non deteriores.* He also hinted at the principle of *lectio difficilior.*—D.J.H.

56. P. W. Comfort, "New Reconstructions and Identifications of New Testament Papyri," *NovTest* 41 (3, '99) 214-230.

The study first proposes that the following manuscripts be reassigned to the same codex: P^{4} + P^{64} + P^{67}, P^{15} + P^{16}, P^{49} + P^{65}, P^{77} + P. Oxy. 4405 + 4403(?). Then it points out significant new identifications in the following papyri: a Paris fragment, P^{4}, P^{13}, P^{30}, P^{40}, P^{46}, and P^{66}.—C.R.M.

57. J. K. Elliott, “Five New Papyri of the New Testament,” *NovTest* 41 (3, ’99) 209-213.

The latest volume of Oxyrhynchus papyri contains the *editio princeps* of five NT fragments, four containing parts of the Gospel of John and one a portion of James. The fragments of John, all dated to the 3rd century, are among the earliest witnesses to this Gospel: P. Oxy. 4445: Jn 1:29-35, 40-46 (= P^{106}); P. Oxy. 4446: 17:1-2, 11 (= P^{107}); P. Oxy. 4447: 17:23-24; 18:1-5 (= P^{108}); and P. Oxy. 4448: 21:18-20, 23-25 (= P^{109}). The fragment of James (P. Oxy. 4449 = P^{100}) contains 3:13–4:4; 4:9–5:1. The article indicates the extent to which the new fragments may influence our printed apparatus.—C.R.M.

58. E. J. Epp, “The Multivalence of the Term ‘Original Text’ in New Testament Textual Criticism,” *HarvTheolRev* 92 (3, ’99) 245-281.

As NT textual criticism moves into the 21st century, reality and maturity require it to face the unsettling fact that the term “original text” has exploded into a complex and highly unmanageable multivalent entity. After treating the past use of “original text,” the article focuses on an emerging use of the term with particular attention to the stimulus from H. Koester and the views of B. D. Ehrman, W. L. Petersen, Epp, and D. C. Parker. Then after reflecting on whether current, progressive viewpoints on “original text” violate the parameters of textual criticism, it explores the relation of an elusive, multivalent “original text” to the concept of “canon”: textual variants as canonical/authoritative, proposed dimensions of meaning in the term “original text,” and the distance between the disciplines of textual criticism and canon. It contends that NT textual critics now have an opportunity to view afresh the richness and the possibilities for insights into the tradition and the theological culture of early Christianity that arise out of an analysis of “original text.”—C.R.M.

59. A. Juckel, “Towards a critical edition of the Harklean Gospels,” *Parole de l’Orient* [Kaslik, Lebanon] 23 (’98) 209-215.

The Harklean version of the Gospels in Syriac is noteworthy for its extremely literal translation of the Greek text and its apparatus of variant readings. A critical edition must print the text and the apparatus of MS Vat. syr. 268 with the variants taken from the manuscripts of the first millennium in an *apparatus criticus.* The revision prepared by Dionysius Bar Salibi (and all late manuscripts connected with this revision) should be printed separately, if possible on the facing page, with the variants of the second millennium.—D.J.H.

60. J. Miller, “(Mis)understanding Westcott and Hort,” *RestorQuart* 41 (3, ’99) 155-162.

The article seeks to correct two misinterpretations of the approach taken by B. F. Westcott and F. J. A. Hort to the text of the Greek NT. The first concerns their theory of conflation and defenders of the Byzantine text, and the second concerns the notion that they denied that the scribal process was ever doctrinally influenced.—D.J.H.

61. C. Müller-Kessler, “Die frühe christlich-palästinisch-aramäische Evangelienhandschrift CCR1 übersetzt durch einen ostaramäischen (syrischen) Schreiber?” *JournAram Bib* 1 (’99) 79-86.

The Christian Palestinian Aramaic dialect arose among the west Aramaic dialects. The earliest period falls between the 5th and 8th centuries A.D. and is especially relevant for the study of the grammar and content of texts that were translated into this living dialect (e.g. the Septuagint, the Gospels, lectionaries, lives, homilies). The article begins the evaluation of individual manuscripts with an examination of the characteristics of MS CCR1 (Codex

Climaci Rescriptus, Cambridge). It concludes that the Syriac or east Aramaic features of the manuscript suggest an author of non-western origin.—C.R.M.

62. J. PELÁEZ DEL ROSAL, "El debate sobre los papiros neotestamentarios de Qumrán: 7Q5 y 7Q4," *EstBíb* 57 (1-4, '99) 517-538.

This survey of scholarship on J. O'Callaghan's identifications of 7Q5 with Mk 6:52-53 and 7Q4 with 1 Tim 3:16 and 4:1-3 discusses positive and negative reactions, and reflects on the general viability of the hypothesis.—D.J.H.

63. J.-F. RACINE, "L'utilisation des Pères en critique textuelle du Nouveau Testament. Promesses et obstacles," *SciEsp* 51 (2, '99) 161-170.

The NT quotations in the patristic writings can help in establishing the best possible NT text, writing the history of the transmission of the text, studying the relationships between the state of the text and its interpretation, and treating the social and theological motivations that influenced textual corruption. While there are some difficulties inherent in using the patristic evidence, it is possible to develop a sound method for using this material in NT textual criticism.—D.J.H.

64. S. K. SAMIR, "Concordances et synopses du Nouveau Testament Syriaque," *Parole de l'Orient* [Kaslik, Lebanon] 23 ('98) 233-239.

Descriptions and evaluations of three tools for studying the Syriac NT: T. C. Falla, *A Key to the Peshitta Gospels.* Vol. 1, *ʾAlaph-Dalath* (1991); G. A. Kiraz, *A Computer-Generated Concordance to the Syriac New Testament* (6 vols., 1993); and Kiraz, *Comparative Edition of the Syriac Gospels* (4 vols., 1996).—D.J.H.

Textual Criticism, §§ 44-115, 218, 235, 281, 718r.

Biblical Linguistics and Philology

65. M. CASEY, "Some Anti-Semitic Assumptions in the *Theological Dictionary of the New Testament,*" *NovTest* 41 (3, '99) 280-291.

The article draws attention to the anti-Jewish assumptions of some material in *TDNT*: words for "Jew" by a Nazi (K. G. Kuhn), persistence in prayer by an SS supporter (W. Grundmann), and theological bias and anti-Semitism. The mildest contributors to the early volumes of *TDNT* had German Christian prejudices; the most menacing were Nazis. Students should be warned of this hidden menace, and all readers should consult this dictionary only with their critical wits sharpened to the highest degree.—C.R.M.

66. G. P. VERBRUGGHE, "Transliteration or Transcription of Greek," *ClassWorld* 92 (6, '99) 499-511.

The five main systems used to represent Greek in English are Latin transcription, Beta Code transliteration, Latin transliteration, Modern Greek transcription, and Modern English transcription. The article describes these five main systems, states their origins and purposes, and makes recommendations for when each system should be used.—D.J.H.

67. R. VOIGT, "Anmerkungen zu einer neuen Grammatik des Syrischen," *OrLitZeit* 94 (2, '99) 145-162.

After a critical assessment of T. Muraoka's claim that his *Classical Syriac* (1997) replaces C. Brockelmann's *Syrische Grammatik* (1899, with many subsequent editions), the article comments on various elements in Muraoka's work: the transcription of Syriac; East and West Syriac; writing and vocalization; writing and phonology; spirantization; morphology; possessive suffixes; verbal morphology; syntax; exercises, paradigms, and bibliography; and chrestomathy.—D.J.H.

Biblical Translation

68. D. BIVIN, "The New International Jesus," *JerusalemPersp* 56 ('99) 20-24.

In several cases the NIV translation contributes to blurring Jesus' identification with his Jewish faith and heritage. The inaccurate rendering of the Greek for "Hebrew/in Hebrew" (e.g. Acts 21:40; 22:2; 26:14) or "tassel(s)" (Mt 23:5) allows ordinary readers to assume that Jesus neither spoke in Hebrew nor wore ritual tassels like the scribes and Pharisees.—C.R.M.

69. M. KNÜPPEL, "A(da)lbert Bobowski und seine osmanisch-türkische Bibelübersetzung," *ZeitKirchGesch* 110 (2, '99) 251-259.

After a survey of early Turkish Bible translations, the article describes Bobowski's life (1610-75) and his Turkish translation of the Bible. It concludes with reflections on the significance of his work for subsequent Bible translators and philologists.—D.J.H.

70. J. W. MCCANT, "Inclusive Language and the Gospel," *Religious Education* [Atlanta] 94 (2, '99) 172-188.

The article argues that patriarchalism is the language of exclusion and domination, that androcentric language supports patriarchalism and male superiority, that patriarchy and androcentrism persist in the church, that the Bible offers liberating texts, and that inclusive language can help us move beyond inclusive language.—D.J.H.

71. J. M. SÁNCHEZ CARO, "Para una historia de la Biblia en España, *varia notitia*," *EstBíb* 57 (1-4, '99) 643-664.

The history of the Bible in Spain, especially its origins, is to a great extent still a job to be done. The article discusses some important moments in that history, including the first Castilian translation and the contributions of Fray Luis de León.—D.J.H.

72. M. W. WORTHING, "The Question of Inclusive Language," *LuthTheolJourn* 33 (2, '99) 97-102.

Three language myths have contributed to the problem of exclusive language. The value-neutral language myth is a denial of the problem. The static language myth is a rejection of the possibility of language reformation in this area. The myth that language is a level playing field is not only a denial of the problem but also an active and willful suppression of one part of humanity by another. The article discusses the problem of exclusive language and considers the implications of the use of exclusive language within the Christian community and for the ministry of women.—C.R.M.

73. F. W. Knobloch, “Web Review: The Perseus Digital Library,” *BullIntOrgSeptCogStud* 31 (’98) 49-59.

The website of the Perseus Project (http://www.perseus.tufts.edu), operational since 1994, houses an extraordinary collection of digital information and tools related (for the most part) to ancient Greece, including much of interest to students of the Septuagint. The article describes and evaluates the online Liddell-Scott-Jones lexicon, the Greek morphological parser, other Greek language tools (e.g. the first edition of H. W. Smyth’s grammar of Greek), literary texts and papyri, Greek display, and search capabilities. This marvelous site will get even better with time.—C.R.M.

74. F. W. Knobloch, “Web Review: ‘The Unbound Bible,’” *BullIntOrgSeptCogStud* 31 (’98) 60-61.

“The Unbound Bible” (http://unbound.biola.edu/), a creation of Biola University, seems to be the first of the online Bible search engines to display Greek and Hebrew scripts and to display Bible versions in parallel columns. The article describes and evaluates the search procedures, the quality of the site’s texts (not always all that could be hoped for), use of multiple versions, and information provided about the texts available (uneven).—C.R.M.

75. M. Wallraff, “Patristische Arbeitshilfen im Internet (II). Zeitschriften und Reihen,” *Zeitschrift für Antikes Christentum/Journal of Ancient Christianity* [Berlin—New York] 3 (1, ’99) 120-122.

This installment [see § 43-851] in a ongoing guide to resources for early Christian studies provides addresses (URLs) and brief annotations about information available at them for twenty-two series and journals.—D.J.H.

Scholars

76. C. Augrain, “In memoriam André Feuillet P.S.S. (1909-1998),” *EspVie* 109 (11, ’99) 261-262.

An appreciation of the late Professor Feuillet’s achievements as a professor of biblical studies and as an exegete of OT and NT texts and a biblical theologian.—D.J.H.

77. A. Bach, “Elisabeth Schüssler Fiorenza: An Interview,” *Biblicon* [Sheffield, UK] 3 (’98) 27-44.

Schüssler Fiorenza responds to Bach’s questions on bridging gaps between the academy and common people, translating wo/men’s concerns into the language of the academy, the specialized vocabulary of feminist biblical hermeneutics, the question of theory and its place in feminist studies in religion, the impact of feminist biblical criticism on wider conversations of biblical studies, curriculum and pedagogical tools, etc.—C.R.M.

78. A. J. Band, “Scholarship as Lamentation: Shalom Spiegel on ‘The Binding of Isaac,’” *Jewish Social Studies* [Bloomington, IN] 5 (1-2, ’98-’99) 80-90.

Spiegel’s famous essay on the history of the interpretation of the binding of Isaac (see Genesis 22), which was published in Modern Hebrew in 1950 and in English as *The Last Trial* (1967), is enriched when it is considered as a historical document with significance beyond the merely scholarly. Read in the context of Spiegel’s life and scholarly career, the essay was a Jewish lamentation over the horrible events of World War II and an implied affirmation of restoration.—D.J.H.

79. A. BLANCH, "Luis Alonso Schökel, intérprete literario de la Biblia," *EstEcl* 74 (289, '99) 309-322.

After describing Alonso Schökel's early intellectual formation in literature, the article discusses his contributions to the literary study of the Bible with reference to stylistic analysis, God speaking to us in human language, the literary art of translation, and literary pragmatics.—D.J.H.

80. P. BONNARD, "Edmond Jeanneret et la Bible," *FoiVie* 98 (2, '99) 107-114.

The article reflects on the approaches to the Bible taken by Jeanneret (1914-90), a pastor and poet, with reference to his global (christological) interpretation of the Bible, the "poor" people of God, and the "strange" God of the Bible. [The entire fascicle is devoted to excerpts from Jeanneret's works and correspondence, appreciations of his person and works, and a bibliography of his writings. A photograph of him is included.]—D.J.H.

81. M. DE JONGE, "Hans Windisch als nieuwtestamenticus aan de Leidse Universiteit (1914-1929) (Hans Windisch as Professor of New Testament in the University of Leiden [1914-1929])," *NedTheolTijd* 53 (3, '99) 191-207.

After providing biographical details and setting Windisch in the context of NT scholarship in the first part of the 20th century, the article focuses on the development of his scholarly views during his "Leiden years" (1914-29). Analysis of his publications in Dutch and interaction with his Dutch colleagues during this period is essential for a better understanding of his contribution to the international scholarly discussion.—C.R.M.

82. B. DUPUY, "In memoriam: Oscar Cullmann (1902-1999)," *Istina* 44 (3, '99) 269-272.

The article describes Cullmann's achievements as a NT scholar and his contributions to church unity in diversity. A list of his major publications is included.—D.J.H.

83. G. L. ENDRES AND P. HOFFMANN, "Die befreiende Erinnerung an Jesus von Nazaret. Ein Interview mit dem Neutestamentler Paul Hoffmann," *Orientierung* 63 (15-16, '99) 165-171.

In response to questions from Endres, Hoffmann comments on Jesus and his message, the historical quest, Jesus as the Messiah, the task of theology, belief in Jesus' resurrection, miracles, salvation for humans, and Jesus and the church.—D.J.H.

84. J. A. FITZMYER, "Raymond E. Brown, S.S. In Memoriam," *UnSemQuartRev* 52 (3-4, '98) 1-18.

The article discusses Brown's contributions to biblical scholarship, his role in ecumenical work and church life, and the unjust criticism and persecution of him. Brown will be remembered for his fidelity to the church that he served, his gentle tolerance of those who disagreed with him, and his utmost forbearance of those who persecuted him. His absolute dedication to the study of the written word of God will never be forgotten. [The same fascicle contains a photograph of Brown, as well as tributes to him by J. A. Sanders (pp. 19-21), G. M. Landes (pp. 23-25), and R. J. Faley (pp. 27-28).]—D.J.H.

85. F. García López, “Semblanza del Prof. Dr. Felipe Fernández Ramos, en su jubilación,” *Salmanticensis* 46 (1, ’99) 13-18.

This biographical sketch of Fernández Ramos (1927-) describes his ecclesiastical and university studies, and discusses his many contributions to the academic and pastoral study of the Bible. [The same issue contains a color photograph of him as well as his *curriculum vitae* and lists of his publications and other activities (pp. 5-11).]—D.J.H.

86. M. Lamberigts, “In Memoriam Dom Eligius Dekkers (1915-1998),” *Questions Liturgiques* [Leuven] 80 (2, ’99) 136-140; *EphTheolLov* 75 (1, ’99) 251-254.

Dekkers will be most remembered as the founder of the series *Corpus Christianorum.* He was also a specialist in the history of the liturgy and the abbot of the Benedictine community at St. Peter’s Abbey in Steenbrugge, Belgium, from 1967 to 1981. His life is best summed up by the motto he chose for his abbatial coat of arms: “With humility and diligence.”—D.J.H.

87. D. R. Langton, “Claude Montefiore and Christianity: Did the Founder of Anglo-Liberal Judaism Lean too Far?” *JournJewStud* 50 (1, ’99) 98-119.

After outlining the philosophy behind Montefiore’s liberal Judaism, the article discusses his positive views on Christianity, Jesus, and Paul. Then it considers what made him take up these nontraditional and unpopular (in Jewish circles) positions. Whereas Montefiore’s supporters tend to play down the importance of Christian thought to his own theology, his detractors regard him as an apologist for the Christian faith or even a crypto-Christian. A third and more satisfying approach is to view Montefiore’s liberal Jewish thought as an attempt to remold Reform Judaism in terms of, or with special reference to, liberal Christianity.—D.J.H.

88. G. Lüdemann, “Kirche der Scheinheiligen. Gespräch mit dem Bibelforscher Gerd Lüdemann,” *Evangelische Kommentare* [Stuttgart] 32 (3, ’99) 39-41.

Lüdemann answers questions about his current relationship to the Evangelical-Lutheran Church in Germany and his position in the Georg-August-Universität in Göttingen. He describes himself as standing in the tradition of R. Bultmann and using the methods of the history-of-religions school.—D.J.H.

89. M. Philonenko, “In memoriam Oscar Cullmann,” *RevHistPhilRel* 79 (2, ’99) 147-149.

Cullmann’s (1902-99) scholarly career was one of extraordinary fecundity and exceptional longevity. His thought and action were organized around three axes: the importance of heterodox Judaism for understanding Christian origins, salvation history, and ecumenism. [In the same issue M. Arnold (pp. 151-153) lists Cullmann’s books and articles published between 1992 and 1999 [see § 36-1168] as well as some works about Cullmann.]—C.R.M.

90. E. Romero Pose, “La obra escrita del P. Antonio Orbe,” *Revista Española de Teología* [Madrid] 59 (2, ’99) 149-198.

After sketching Orbe’s life (1917-) and academic career, the article lists his books on patristics and on spirituality, along with his articles and reviews published between 1951 and 1996.—D.J.H.

91. J. A. Sanders, “The Bible at Union: 1835 to the Present,” *UnSemQuartRev* 52 (3-4, ’98) 123-130.

Defining Union Theological Seminary in New York in the context of a great city clearly influenced the development and course of biblical studies there from its founding in 1835 to the present. The article surveys the place of biblical studies at Union in the 19th century (with particular attention to E. Robinson and C. A. Briggs) and during the 20th century. Union is currently in a period of intense transition in biblical study, especially in OT but also in terms of the larger questions of the role that the Bible will play in the life of church and society.—D.J.H.

92. J. Schaberg, "Feminism Lashes Back: Responses to the Backlash," *Biblicon* [Sheffield, UK] 3 ('98) 45-52.

A reflection on the personal and scholarly impact of the backlash that followed the publication of Schaberg's *The Illegitimacy of Jesus* (1987). The nature of the backlash deserves close examination: It is not irrational outbursts, individual acts of cowardice and lack of leadership, pompous posturing, opportunities for cruelty. Rather these are all political acts, carefully calculated to intimidate; hortatory acts, intended to announce boundaries and serve as a warning.—C.R.M.

93. R. Scibona, "Il pensiero cristologico di D.F. Strauss (1808-1874). Nota critica," *BibOr* 41 (1, '99) 53-55.

With particular attention to the concept of "myth," the article places Strauss's *Das Leben Jesu kritisch bearbeitet* (1835) in the context of Hegelian and other philosophical currents as well as some 19th-century contributions to the quest of the historical Jesus.—D.J.H.

94. K. Seybold, "Oscar Cullmann (1902-1999)," *TheolZeit* 55 (1, '99) 1-2.

This memorial note gives particular attention to Cullmann's many important articles published in *Theologische Zeitschrift* as well as his contributions as one of its founders and a long-time member of its editorial board.—D.J.H.

95. H. Shanks, "Geza the Jew," *BibRev* 15 (3, '99) 28-33.

Based on G. Vermes's autobiography *Providential Accidents* (1998), the article recounts major events in his life and gives special attention to his scholarly contributions on the Dead Sea scrolls, early Judaism, and the Jewishness of Jesus.—D.J.H.

96. H. Shanks and A. Biran, "Biran at Ninety," *BibArchRev* 25 (5, '99) 30-47, 72-74.

Biran (1909-) answers questions about growing up in pre-state Israel, great archaeologists whom he has known (especially W. F. Albright), his work in archaeology (especially at Tel Dan), and why he is a biblical archaeologist.—D.J.H.

97. D. Stern, "In Memoriam. Judah Goldin, 1914-1998," *JewQuartRev* 89 (1-2, '98) 1-2.

Goldin's research had three main foci: tannaitic literature and early rabbinic Judaism, the mishnaic tractate *ʾAbot* and its midrashic expansion *ʾAbot deRabbi Nathan,* and rabbinic midrash and ancient Jewish biblical interpretation. Goldin may be said to have been the first American scholar to approach rabbinic literature, midrash in particular, as literature.—D.J.H.

98. R. L. Thomas, Jr., "The Life of Dr. Robert L. Thomas," *MastSemJourn* 10 (1, '99) 3-7.

The article gives an account of Thomas's life (1928-), his scholarly activities, and participation in notable conferences and projects. [The same fascicle, which is a *Festschrift* in honor of Thomas, contains D. M. Swanson's select bibliography of Thomas's writings between 1956 and 1999 (pp. 9-18), as well as personal appreciations of him by I. A. Busenitz (pp. 163-164), J. M. George (p. 165), and A. Montoya (pp. 167-168).]—D.J.H.

99. L. Tous, "El P. Luis Alonso Schökel y la espiritualidad bíblica," *EstEcl* 74 (289, '99) 291-308.

The article considers Alonso Schökel's contributions to biblical (especially OT) theology with reference to the following themes: the human person struggling with God; the God of the promise; body to body (Gen 32:25-33); Moses as liberator and liberated; the word, mystery, and riches; Proverbs and the spirituality of the real; and love.—D.J.H.

100. J. C. VanderKam, "A Tribute to Eugene Ulrich on the Occasion of His Sixtieth Birthday," *DeadSeaDisc* 5 (3, '98) 261-263.

This appreciation of Professor Ulrich's scholarly achievements gives particular attention to his contributions in editing Qumran biblical manuscripts and in related projects.—D.J.H.

101. E. Verhoef, "Willem Christiaan van Manen: A Dutch Radical New Testament scholar," *HervTeolStud* 55 (1, '99) 221-227.

After a sketch of van Manen's life and academic career, the article focuses on how he came to believe that we do not have any authentic Pauline epistles. He is especially important because he compelled us to account for our opinions regarding the authorship of all the NT epistles.—D.J.H.

102. P. K. Walker, "Profile: Henry Chadwick," *EpworthRev* 26 (2, '99) 13-25.

The article first outlines Chadwick's academic career and then reflects on various facets of his work under three headings: continuity and discontinuity, the "grand obsession" (the distinctiveness of Christianity), and the ecumenical statesman.—C.R.M.

103. T. G. Wilfong, "†Allen P. Wikgren," *Bulletin of the American Society of Papyrologists* [Atlanta] 35 (3-4, '98) 123-124.

Wikgren (1906-98) was well known within the scholarly community for his work in editing and translating the Greek NT and Apocrypha. He was known to papyrologists for using the papyri in his biblical studies and for his work on papyri and ostraca.—D.J.H.

Bulletins

104. E. Cothenet et al., "Nouveau Testament," *EspVie* 109 (11, '99) 251-261.

This bulletin contains Cothenet's descriptions and evaluations of eleven recent books, all in French, as well as a memorial note on R. Martin-Achard by E. Fuchs and one review by M. Trimaille. [The same fascicle (pp. 246-250) provides discussions of nine books on the OT and related topics by various reviewers.]—D.J.H.

105. J. Court, "Recent Continental New Testament Literature," *ExpTimes* 110 (9, '99) 295-296.

Summaries and evaluations of eight new books: a Festschrift for M. Löhrer and P.-R. Tragan (*Patrimonium Fidei*), and seven German titles on various NT topics.—C.R.M.

106. J.-P. LÉMONON, "Études récentes sur le Nouveau Testament," *LumVie* 48 (242, '99) 70-83.

This bulletin describes and evaluates about fifty recent publications, mainly in French, under seven headings: no translation is innocent; Jesus in the public forum; renewed interest in the Jesus of history; whether there is need to redate the Gospels; the Judaism of the 1st century—some diverse sensibilities; Pauline studies (two syntheses, Pauline chronology, Law and justification); and the first Christian communities (Qumran and nascent Christianity, some very diverse communities, the major role of James).—D.J.H.

107. D. SENIOR, "The Bible in Review. The New Testament and Related Topics," *BibToday* 37 (4, '99) 259-263.

Descriptions and evaluations of twenty recently published books, all in English, on the NT and related matters.—D.J.H.

108. D. SENIOR, "The Bible in Review. The New Testament and Related Topics," *BibToday* 37 (5, '99) 323-327.

Descriptions and evaluations of twenty recently published books, all in English, on the NT and related matters.—D.J.H.

GOSPELS—ACTS

Gospels (General)

109. J. M. CASCIARO RAMÍREZ, "Lo implícito como hermenéutica," *EstBíb* 57 (1-4, '99) 189-204.

It has been suggested that since ancient authors did not express all that they thought, there is always "something implicit" in their texts. Using this fact as a hermeneutical principle to be applied to biblical texts, the article shows that many of Jesus' sayings in the Gospels contain a deep christological meaning.—D.J.H.

110. J. NAVONE, "La matrice evangelica della formazione cristiana," *CivCatt* 150 (3572, '99) 162-169.

The article develops C. M. Martini's insight that the four Gospels correspond to the four steps in Christian formation: catechumen (Mark), catechist (Matthew), theologian (Luke-Acts), and elder (John).—D.J.H.

111. M. REISER, "Die Stellung der Evangelien in der antiken Literaturgeschichte," *ZeitNTWiss* 90 (1-2, '99) 1-27.

A survey of pagan-Greek and Jewish-Greek narrative literature from antiquity shows that the Gospels, apart from their content and function, exhibit similarities in language, style, and formal characteristics most of all with the biographical narratives of the OT (as found in the Septuagint). The Gospels can best be regarded as part of the very influential heritage of Jewish-Hellenistic culture.—D.J.H.

112. M. REISER, "Die Wunder Jesu – eine Peinlichkeit?" *ErbAuf* 73 (6, '97) 425-437.

After discussing the traditional place of Jesus' miracles in Christian apologetics and the case made against them in the Enlightenment, the article examines the Gospels' accounts of Jesus' healings and exorcisms with reference to parallel narratives from antiquity. Then it considers the theological claim in the passage about the stilling of the storm (Mk 4:35-41), and reflects on Jesus' miracles as signs and wonders pointing to the kingdom of God.—D.J.H.

113. L. STANISLAUS, "Healing and Exorcisms: Dalit Perspectives," *Vidyajyoti* 63 (3, '99) 192-199.

Jesus' healings and exorcisms in the Gospels are signs of God's presence in Jesus and of the coming of God's kingdom. The liberation of Dalits in India today is a struggle against the anti-kingdom forces and false values that oppress them.—D.J.H.

114. P. J. VAN STADEN, "Jesus and Asklepios," *Ekklesiastikos Pharos* [Alexandria—Johannesburg] 80 (1, '98) 84-111.

The Gospels' emphasis on Jesus' prowess as a miracle worker and a healer was intended to set him up as a rival to the Greco-Roman healer-god Asclepius in order to present Jesus as superior and therefore a leader worth following and believing in. In this way the Jesus myth had a propaganda and identity-forming aspect.—D.J.H.

115. U. VICTOR, "Was ein Texthistoriker zur Entstehung der Evangelien sagen kann," *Biblica* 79 (4, '98) 499-514.

There are very few cases in the NT of completely diverging manuscript traditions. The most important are the different endings of Mk, Jn 7:53–8:11, and the Alexandrian and Western versions of Acts. Comparison with the latter example makes the uniformity of the text of the Gospels especially evident. Examination of the distinctive readings of P^{66} (ca. A.D. 150-200) for parts of Jn yields no trace of an earlier, distinctive edition of that Gospel from the one that exists today. Scrutiny of eight examples of texts present in two or more different settings from Gospel and non-Gospel (e.g. Plutarch, Aelian) traditions shows that literary variability is a constant of a noncanonized tradition. This evidence excludes the notion of an editorial history for the Gospels; they were written in the form in which we have them today. There is no reason to think that the Gospels are based on numerous circulating units of creative (oral and/or written) theological and literary "community" tradition. Such a tradition would have resulted in so large a number of important textual variants that clear traces would have remained.—C.R.M.

116. R. E. WATTS, "Women in the Gospels and Acts," *Crux* 35 (2, '99) 22-33.

After surveying and assessing negative and positive 1st-century Jewish attitudes toward women, the article considers women and Jesus in the Gospels (e.g. the birth narratives, Jesus' teaching, discipleship, literary characterization) and Acts. It concludes that although the interaction between Jesus and women in the Gospel accounts bears the marks of an androcentric and patriarchal society, Jesus stands out in his treatment of women as persons in their own right. Acts, while generally in keeping with cultural mores, portrays the Spirit using both women and men to proclaim the gospel.—C.R.M.

Gospels General, § 44-59, 61, 64, 660, 736.

117. H. K. Bond, "Portraits of the Historical Jesus. Review Article," *ExpTimes* 110 (12, '99) 407.

Descriptions and evaluations of three recent books on Jesus: D. C. Allison, *Jesus of Nazareth. Millenarian Prophet* (1998); M. de Jonge, *God's Final Envoy. Early Christianity and Jesus' Own View of His Mission* (1998); and J. R. Porter, *Jesus Christ. The Jesus of History, the Christ of Faith* (1999).—D.J.H.

118. M. Borg and R. Riegert, "East Meets West. The Uncanny Parallels in the Lives of Buddha and Jesus," *BibRev* 15 (5, '99) 18-29, 50.

The ancient Buddhist Scriptures and the NT provide striking parallels between the lives, deeds, and teachings of the Buddha and Jesus. After Riegert recounts the history of the search for parallels, Borg reflects on the essence of the parallels, how they came to be, and what they might signify. The Buddha and Jesus were both wisdom teachers who undermined ordinary ways of seeing and living.—D.J.H.

119. K. E. Corley, "The Egalitarian Jesus. A Christian Myth of Origins," *Forum* 1 (2, '98) 291-325.

In spite of attempts by certain Christian and Jewish feminist scholars to correct the formulation that "Jesus was a feminist" within a negative Jewish environment, many Christian writers continue to use a narrative of Christian origins that posits a time of pristine origins followed by decay. The article explores this topic under the following headings: the standard Christian reconstruction, historical reconstruction or foundational myth, correcting the myths, and women and ancient Judaism. It concludes that both Jesus and the women in his movement fit well within the context of the diverse Hellenistic Judaism of their day.—C.R.M.

120. J. D. Crossan, "The Historical Jesus: Challenge to Contemporary Spirituality," *Unitarian Universalist Christian* [Lancaster, MA] 53 ('98) 5-12.

The vision and program of the historical Jesus point the kingdom of God like a laser beam at one specific time and place of systemic injustice. But the kingdom of God is announced as nonviolent resistance to all forms of systemic evil and structural injustice. That program is itself a spirituality and a sanctity.—D.J.H.

121. Y. Dreyer, "Jesus en vroue (Jesus and women)," *HervTeolStud* 55 (1, '99) 70-96.

Jesus' words and deeds were unconventional within a strict purity system and did not mirror the hierarchical values of his culture as far as the importance and role of the patriarchal family was concerned. Although Jesus used family imagery when speaking about the kingdom of God, his reference was not to the natural family but a new family that was open to all. His non-patriarchal interaction with women was an example and a consequence of his cultural critique.—C.R.M.

122. C. A. Evans, "The Third Quest of the Historical Jesus: A Bibliographical Essay," *ChristScholRev* 28 (4, '99) 532-543.

After providing a synopsis of the first two quests, the article presents a running survey and evaluation of publications the make up the third quest. It concludes by recommending ("the best of the quest") books by J. Becker, J. Gnilka, J. Meier, M. Reiser, E. P. Sanders, G. Theissen, and N. T. Wright.—C.R.M.

123. D. FIENSY, "Leaders of Mass Movements and the Leader of the Jesus Movement," *JournStudNT* 74 ('99) 3-27.

After defining "mass movements" and sketching the social stratification of Herodian Palestine, the article inquires whether there is a pattern for the social origins of leaders of peasant mass movements (social science studies of peasantry, mass movements in the Roman empire, mass movements in Palestine). Then it contends that Jesus as an artisan and a leader of a mass movement fits the pattern established for peasant movements generally (i.e. leaders come from non-peasant classes). Finally it suggests that Jesus' networking as a carpenter enabled him to establish relationships with both rural and urban peoples and to serve as an effective broker between peasants and the elite.—C.R.M.

124. P. GAMBERINI, "Gesù – persona dello Spirito. Un dialogo tra alcune posizioni recenti della 'Terza ricerca storica su Gesù' e una Cristologia in prospettiva ebraico-cristiana," *RassTeol* 40 (2, '99) 201-228.

Seeking to keep together the Jewishness of Jesus and the theology of the incarnation, this article considers the baptism of Jesus and the similarities and differences between him and John the Baptist (with reference to the work of J. P. Meier), the characterization of Jesus as eschatological prophet, the prophet as "person of the Spirit" (with reference to the work of A. J. Heschel), and the identification of Jesus as "person of the Spirit" (which unites Jesus' prophetic-eschatological and charismatic-thaumaturgical dimensions, and situates him in his Jewish historical context).—D.J.H.

125. S. R. GARRETT, "The Patience of Job and the Patience of Jesus," *Interpretation* 53 (3, '99) 254-264.

The appeal to Job as an exemplar of patient endurance in Jas 5:11, *Testament of Job,* and other writings reflects a desire to demonstrate that the highest cultural ideals such as ὑπομονή (energetic resistance to hostile forces) were exhibited already by ancient worthies of the biblical faith. Jesus is also portrayed by NT authors as one who patiently endured in time of trial. Likewise, through prayer, Jesus' followers attain the single-mindedness that is necessary for them to endure patiently in time of trial.—D.J.H.

126. A. GESCHÉ, "Pour une identité narrative de Jésus," *RevThéolLouv* 30 (2, '99) 153-179.

The notion of the narrative identity of Jesus can help to overcome the dichotomy between the historical Jesus and the Christ of faith. The first installment treats the concept of narrative identity, the narrative identity of Jesus, and the narrative intrigue of identifying faith. [To be continued]—D.J.H.

127. P. A. GEYSER, "Bronne vir Jesus-studies (Sources for Jesus studies)," *HervTeolStud* 55 (1, '99) 3-21.

In historical Jesus studies, researchers cannot be restricted to the biblical canon. Rather they must take account of the four strata in the development of the Jesus traditions (A.D. 30-60, 60-80, 80-120, 120-150) and make use of non-Christian sources (Josephus, Roman writers, Jewish liturgical sources) as well as Christian sources (Mark, Q, M and L, *Gospel of Thomas,* John's Gospel, Paul's letters, etc.).—D.J.H.

128. J. GLEBE-MØLLER, "Inkarnationen og den historiske Jesus" [Incarnation and the Historical Jesus], *DanskTeolTids* 62 (2, '99) 148-156.

The exegetes' quest for the historical Jesus is of fundamental theological importance because it safeguards the dogma of the incarnation. We as human beings can only talk of God through the medium of another human being. Only the historical Jesus (the real human being) discloses to us what it means to be created in God's image and to be children of God. The divinity of Jesus springs forth from his humanity.—D.J.H.

129. J. B. GREEN, "In Quest of the Historical: Jesus, the Gospels, and Historicisms Old and New," *ChristScholRev* 28 (4, '99) 544-560.

This essay argues that quests of the historical Jesus are largely found wanting in their grasp of the historiographical enterprise and suspect with regard to their utility vis-à-vis Christian faith and life. It first sketches in broad terms the context within which historical Jesus studies is engaged and suggests the need for reconceptualizing the historiographical task so as to address the shortcomings of the modernist historical enterprise. Then it outlines the primary elements needed for a revisioning of "history." It concludes that the quest has helped to clarify the nature of the Gospels as cultural products and our reading of them as a cross-cultural enterprise, and that the Gospels are primarily concerned with signification, not verification.—C.R.M.

130. J. V. HILLS, "The Jewish Genius. Jesus According to John Meier," *Forum* 1 (2, '98) 327-347.

This profile of the first two volumes of Meier's *A Marginal Jew* (1991, 1994) first treats the essential matters of method, sources, and results (objectives and basic concepts, sources, criteria, Jesus' family and early life, etc.). Next it addresses the relation between historical investigation and faith, with particular attention to Meier's use of language. Finally it sketches the overall template or framework within which Meier interprets the entire career, ministry, and message of Jesus.—C.R.M.

131. A. C. JOHNSTON, "The Language of Faith for a New Millennium," *Faith and Freedom* [Oxford] 51 (1, '98) 35-43.

In *Honest to Jesus. Jesus for a New Millennium* (1996), R. W. Funk has underscored the concern for a new Reformation and a new language of faith based on what Jesus was really telling people about God and God's domain. The search for the historical Jesus is vitally important because in his parables and aphorisms we come to know this man of God.—D.J.H.

132. J. E. M. JONES, "Liberating the virgin," *Month* 32 (5, '99) 184-188.

There are no direct biblical references to Mary's *in partu* virginity with the possible exception of Mt 1:23. The idea that Jesus was born in a miraculous way seems to have come from *Protevangelium of James*. By the 4th century A.D. Mary's *in partu* virginity was subsumed in the debate about the nature of Christ. Since Mary had a life filled with pain, why would God deny her the fullness of maternal experience?—D.J.H.

133. L. C. McGaughy, “Words Before Deeds. Why Start with the Sayings,” *Forum* 1 (2, ’98) 387-398.

After locating the Jesus Seminar in relation to the New Quest and its attempt to reconstruct the teaching of the historical Jesus, the essay discusses methodological questions about words and deeds, the nature of Jesus’ deeds, the distinctive voice of Jesus, and implications for a profile of Jesus. It concludes that beginning one’s profile of Jesus with his distinctive speech forces one to rethink A. Schweitzer’s view that Jesus was an apocalyptic preacher.—C.R.M.

134. P. K. Moser, “Jesus on Knowledge of God,” *ChristScholRev* 28 (4, ’99) 586-604.

The article elaborates the view of Jesus on the nature of human knowers and on the nature of human knowledge of God. Jesus regards people as morally accountable agents capable of spiritual communion with God. Further Jesus regards proper knowledge of God as inherently filial.—C.R.M.

135. J. F. O’Grady, “The Historical Jesus and Christian Faith,” *ChicStud* 38 (2, ’99) 128-138.

Recent attempts to reconstruct an accurate historical Jesus have value even if disparate attempts cause confusion. The article considers the sources used by the “new questers,” criteria used for authenticity, the three quests, the Jesus Seminar, models of the “real Jesus,” the value of the third quest, and some problems.—C.R.M.

136. M. Öhler, “The Expectation of Elijah and the Presence of the Kingdom of God,” *JournBibLit* 118 (3, ’99) 461-476.

Since Elijah was expected to come as the forerunner of God’s final day, since John the Baptist claimed to be the eschatological Elijah, and since Jesus accepted the role of John as precursor of the kingdom, it is plausible that Jesus reached the opinion that the kingdom was already present because Elijah had already returned. In other words, since Elijah, the eschatological forerunner of God, had come, the next phase of the apocalyptic schedule—the coming of the βασιλεία τοῦ θεοῦ—had commenced.—D.J.H.

137. J. O’Neill, “Jesus as teacher,” *Priests & People* 13 (8-9, ’99) 308-312.

Jesus was happy to be regarded as a teacher. He did not contradict any of the Mosaic commandments, though in some places he seems to give instructions to his followers that exceed the Law of Moses. While teaching he used parables, stories, and questions. Jesus as teacher can help us to be better disciples and better teachers.—D.J.H.

138. D. A. Pryor, “Learning Is for Life,” *JerusalemPersp* 56 (’99) 8-9.

Jesus was a Jewish sage, not a Greek philosopher. He embodied the best of the Jewish worldview regarding the significance and sanctity of learning.—C.R.M.

139. D. D. Schmidt, “Sane Eschatology. Albert Schweitzer’s Profile of Jesus,” *Forum* 1 (2, ’98) 241-260.

Schweitzer saw all attempts to argue against thoroughgoing eschatology as motivated by the need of Christian theology to modernize Jesus. After outlining Schweitzer’s approach to the historical Jesus in *The Quest of the Historical Jesus* (1906; English 1910), the article considers his original sketch of Jesus (*Skizze des Lebens Jesu,* 1901), his later “psychiatric study” (*Die psychiatrische Beurteilung Jesu,* 1913), and the assessment of his work. The current revival of popularity for Schweitzer's eschatological Jesus may well be due to the same reasons Schweitzer so forthrightly acknowledged: Thoroughgoing eschatology is a necessary prerequisite for any possibility that Jesus' messianic claims might be regarded as historical.—C.R.M.

140. B. B. Scott, "Holmes is on the Case. E. P. Sanders' Profile of Jesus," *Forum* 1 (2, '98) 261-273.

The article describes Sanders's view of the historical Jesus with particular attention to his *The Historical Figure of Jesus* (1993). After noting shifts in his position, it deals with the three topics that sum up Sanders's portrait: miracles, Son of Man sayings, and the temple action. Then it treats a number of related items in his sketch under the heading "historical context." It concludes that Sanders conceives of historical method in a very narrow fashion (one looks in vain for the influence of social world studies or literary criticism).—C.R.M.

141. M. H. Smith, "Israel's Prodigal Son. Reflections on Reimaging Jesus," *Forum* 1 (2, '98) 431-466.

After commenting on distinguishing fiction from fact ("project"), the article discusses the reconstruction of Jesus' viewpoint ("puzzles") according to the parable of the prodigal son (Lk 15:11-32), and suggests the correction of Synoptic chronology in connection with the same parable ("plot"). The crucial historical question is whether Jesus found the model for the anti-hero of his longest narrative parable in observation of someone else or in personal experience of *Abba*'s treatment of himself.—C.R.M.

142. W. B. Tatum, "Jesus the Jew. An Analysis of Geza Vermes' Trilogy," *Forum* 1 (2, '98) 275-289.

After an overview of Vermes's life, the article summarizes the contents of *Jesus the Jew* (1973), *Jesus and the World of Judaism* (1983), and *The Religion of Jesus the Jew* (1993). Then it offers a comparative analysis of Vermes's profile of Jesus and that of the Jesus Seminar under the following headings: objective, sources, methodology and criteria, chronologizing and psychologizing, Jesus' origin, Jesus' words and deeds, and Jesus' destiny. It concludes that the Jesus Seminar's historical assessment of the events presupposed by the passion narratives differs little from that of Vermes.—C.R.M.

143. H. Taussig, "Jesus in the Company of Sages. Nothing Hidden that Won't Be Made Known," *Forum* 1 (2, '98) 399-429.

After summarizing the case for Jesus as aphoristic/Cynic sage, the article reviews four strands of historical Jesus research that fit into the sage profile (the meals of Jesus, Jesus' "missional" instructions to his followers, the relatively iconoclastic character of Jesus' core teachings, Jesus' association with "tax collectors and sinners"), indicates how contemplating Jesus as a sage allows a more coherent reconfiguration of his message ("basileia" of God, hyperbolic instruction on behavior) and role (relationship to John the Baptist), and suggests how Jesus' prayer and teachings of common wisdom fit nicely into the profile of Jesus as aphoristic/Cynic sage whereas healing does not.—C.R.M.

144. A. van Aarde, "Fatherlessness in first-century Mediterranean culture: The historical Jesus seen from the perspective of cross-cultural anthropology and cultural psychology," *HervTeolStud* 55 (1, '99) 97-119.

Assuming that Jesus should be seen as fatherless [§ 43-913], the article explains in social-scientific terms an ideal typical situation of someone who was branded by the stigma of being fatherless but trusted God as father. It treats status envy and social identity, the Jerusalem cult, and child of Abraham—child of God. According to the marriage regulations determined by the Temple, Jesus was deemed "impure" and thus was denied the status of being God's child, doomed not to transmit the status of proper covenant membership, and therefore not allowed to enter the congregation of the Lord. Yet Jesus shared the vision of John the Baptist that remission of sin could be granted by God outside the structures of the Temple.—C.R.M.

145. J. Veitch, "Patrolling the Right Path. Tom Wright's Figure of Jesus," *Forum* 1 (2, '98) 349-385.

After a brief biographical sketch, this summary of N. T. Wright's portrait of Jesus presents the main ideas developed so far in *Jesus and the Victory of God* (1996) and other publications: Wright's agenda, Jesus—the profile of a prophet, and crucial questions—significant answers. Then it comments on Wright's eschatological Jesus, his advice on reading the Gospels "from cover to cover," his assumptions about the relation between the worldview of the NT and today's world, his reconstruction of the mind of Jesus, Wright and theological bias, and Wright and the Jesus Seminar (major areas of disagreement).—C.R.M.

146. D. Willard, "Jesus the Logician," *ChristScholRev* 28 (4, '99) 605-614.

This examination of Jesus' use of logic and his powers of logical thinking as manifested in the Gospels focuses on the following texts to demonstrate his mastery and employment of logical principles in his work as a teacher and public figure: Mt 12:1-8; Lk 20:27-40; 20:41-44; and Mt 5:29-30.—C.R.M.

147r. N. T. Wright, *Jesus and the Victory of God* [*NTA* 41, p. 369; §§ 43-122r–124r].

C. C. Newman, "(W)righting the History of Jesus: A Review Essay of *Jesus and the Victory of God*," *Critical Review of Books in Religion* [Atlanta] 10 ('97) 121-144.—In this prodigious and important work Wright soberly faces the indeterminate nature of the historical task. The end result of his epistemology and procedural rigor is to provide a portrait of Jesus that is wildly attractive. But it is questionable whether Wright has accurately depicted Jesus' eschatological perspective as focused on the destruction of Jerusalem and not a cosmic hope that entailed the transformation of the world. Likewise, his resolute integration of all imagery into Jesus' retelling and redrafting of the Israel story is dubious. Wright's book runs the risk of being roundly rejected because of its independence.—D.J.H.

Jesus, §§ 44-68, 83, 93, 114, 163, 200, 439, 621.

Passion and Death

148. J. Galot, "Cristo abbandonato sulla croce. Il grido di Cristo crocifisso," *CivCatt* 150 (3571, '99) 3-15.

The use of Psalm 22 as Jesus' cry from the cross (Mk 15:34; Mt 27:46) is very appropriate, since it raises the characteristic question of suffering people (Why?) and expresses the cry of the innocent sufferer. The "abandonment" should be interpreted not in terms of an interruption of the union between Father and Son, but rather as an expression of the union between Father and Son in carrying out the redemptive sacrifice for humankind.—D.J.H.

149. A. KLONER, "Did a Rolling Stone Close Jesus' Tomb?" *BibArchRev* 25 (5, '99) 22-29, 76.

More than 98 percent of Jewish tombs from Jesus' period were closed with square blocking stones. The handful of round blocking stones from Jerusalem in this period appear only in the tombs of the wealthiest Jews. The Greek word κυλίω usually rendered "rolled" can also mean "dislodge" or simply "move" and thus refer to a square blocking stone.—C.R.M.

150. J. F. O'GRADY, "Who Killed Jesus?" *BibToday* 37 (4, '99) 232-238.

Both Jews and Romans were responsible for Jesus' death, even if only the Romans carried out the execution. If some Jews killed Jesus for religious reasons (he was a religious troublemaker), the Roman authorities killed Jesus for political reasons (for the sake of good public order). John viewed Jesus' death as his glorification.—D.J.H.

151. A. VICENT CERNUDA, "Acoso decisivo: cómo y cuándo prender a Jesús," *EstBíb* 57 (1-4, '99) 753-768.

The contrast between the plan to arrest Jesus before Passover and the fact that he was executed during Passover is best explained in the light of Caiaphas' change of plans due to Barabbas' imprisonment. This event presented Caiaphas with the opportunity to pass on the blame for Jesus' death to Pilate while freeing Barabbas at the festival. Mark refrained from noting Caiaphas' cunning out of respect for the latter's subsequent conversion to Christianity [see §§ 36-1221; 41-630].—D.J.H.

The Resurrection

152. W. PFÜLLER, "Sucht den Lebenden bei den Toten! Die Auferstehung Jesu — ein theologisches, kein historisches Problem," *FreibZeitPhilTheol* 46 (1-2, '99) 247-262.

(1) The statement "Jesus is risen from the dead" is a theological (rather than a historical) statement. (2) The more or less probable hypotheses about the historical origin of Easter faith are of no importance for the validity of the theological statement "Jesus is risen from the dead." (3) The statement "Jesus is risen from the dead" always implies a reflection on the significance of Jesus. (4) This reflection demands for Jesus the rank of definitive (and exclusive) savior as well as divine majesty.—D.J.H.

153. M. WELKER, "Kanonisches Gedächtnis. Wie die Auferstehung Jesu im Abendmahl erfahren wird," *Evangelische Kommentare* [Stuttgart] 32 (4, '99) 37-39.

The article first considers what the three kinds of NT witnesses to Jesus' resurrection—empty tomb accounts, apparitions, and personal encounters—prove and do not prove. Then it discusses how the remembrance of Jesus brought about by the resurrection and actualized in preaching and the Lord's Supper functions as a canonical or cultural remembrance.—D.J.H.

Synoptics

154. U. BAUER, "Das synoptische Problem und die Zweiquellentheorie," *BibKirch* 54 (2, '99) 54-62.

This survey of approaches to accounting for the similarities and differences among the Synoptic Gospels first treats the classical solution (Augustine), the Griesbach hypothesis, Markan priority, the Two Source theory, and alternatives to the Two Source theory. Then it discusses arguments for Markan priority, arguments for the existence of Q, objections against the existence of Q (the "minor agreements"), and modifications of the Two Source theory (Deutero-Mark, different recensions of Q).—C.R.M.

155. M. Casey, "An Aramaic Approach to the Synoptic Gospels," *ExpTimes* 110 (9, '99) 275-278.

The Dead Sea scrolls provide us with a core of Aramaic of the right period and culture to assist in the reconstruction of Jesus' sayings and the earliest accounts of his doings in that language. A more Jewish picture of Jesus than is conventional is emerging from this work. There is substantial and decisive evidence that parts of Mk, and to a lesser extent parts of Mt and Lk, are literal translations of written Aramaic sources. The present chaotic state of Q studies should be brought to an end by careful study of the Aramaic substratum of the Q material. [The article is in part a response to questions raised by C. S. Rodd in the same issue (pp. 273-275).]—C.R.M.

156. G. Cirignano, "La pace nei sinottici," *Vivens Homo* [Bologna] 10 (1, '99) 27-51.

Investigation of the theme of peace in the Synoptic Gospels should take account not only of texts in which peace is mentioned explicitly but also passages that propose nonviolent coexistence. With particular attention to such passages in Mark's Gospel and to the three passion predictions and the consequent teachings, the article highlights the themes of taking up one's cross, becoming a servant, and renouncing domination. It concludes that the community of Christ's disciples is a place of lively opposition to the worldly logic of violence, a place where it is possible to realize the project of peace and to oppose injustice and prevarication.—D.J.H.

157. F. D. Farnell, "The Synoptic Gospels in the Ancient Church: The Testimony to the Priority of Matthew's Gospel," *MastSemJourn* 10 (1, '99) 53-86.

The unanimous and unquestioned consensus of the Church Fathers was that Mt was the first Gospel written. Analysis of data from Papias (τὰ λόγια as the Aramaic source for Greek Mt), Irenaeus, Clement of Alexandria, Tertullian, Origen, Eusebius, and Augustine results in one conspicuous conclusion: They do not support either the Two-Document hypothesis or the Two-Gospel hypothesis. The assumed dependence of Mt and Lk on Mk is totally without historical foundation, as is the assumed dependence of Mk on Mt and Lk instead of on Peter's preaching.—C.R.M.

158. A. Fuchs, "Zweiquellentheorie oder Deuteromarkus?" *BibKirch* 54 (2, '99) 63-69.

The article first treats the problems raised by the minor agreements of Mt and Lk against Mk for the standard version of the Two Source theory and with respect to the extent of Q. Then it illustrates the issues with analyses of the pericopes on John the Baptist (Mk 1:1-8/Mt 3:1-12/Lk 3:1-18) and the storm at sea (Mk 4:35-41/Mt 8:23-27/Lk 8:22-25). It concludes that the minor agreements show that the supposition of a second edition of canonical Mk as the basis for Mt and Lk is a distinct possibility.—C.R.M.

159. M. Goulder, "Self-Contradiction in the IQP," *JournBibLit* 118 (3, '99) 506-517.

Behind the often repeated appeal to characteristic Matthean language and thought as redaction in volumes published by the International Q Project lies an unstated criterion: Q's language and thought were different from Matthew's. But in light of the 1,800 Q words in which Matthew and Luke agree as well as the Q words where they differ, it may be concluded that Q is very similar to Matthew in both phrasing and thought. The corollary of this must be: Therefore any Matthean phrase is likely to be original to Q. This is exactly the opposite of the criterion that is in fact being applied in the IQP.—C.R.M.

160. C. HEIL, "Was ist 'Nachfolge Jesu'? Antworten von Q, Matthäus, Lukas – und Jesus," *BibKirch* 54 (2, '99) 80-84.

The various ways in which Jesus' call to discipleship may be understood becomes apparent by comparing the sayings found at Q(Lk) 14:26-27 and 17:33 in Q, Matthew, and Luke. The article treats the reconstruction of the Q wording of the sayings, whether they go back to Jesus, and the process of interpretation and the theological implications involved in placing the sayings in their Q, Matthean, and Lukan contexts.—C.R.M.

161. T. HIEKE, "Die Logienquelle. Eine Übersetzung auf der Basis des Internationalen Q-Projekts," *BibKirch* 54 (2, '99) I-XXII.

This German translation of the text of Q is based on the reconstruction of the International Q Project. A brief introduction and guide to the marking of the text are included. [In the same issue C. Heil (p. XXIII) describes the International Q Project, and M. Frenschkowski (p. XXIV) provides information on its series: Documenta Q. Also included (pp. 93-96) are reviews of seven books, all in German, that discuss or include treatments of Q.]—C.R.M.

162. T. HIEKE, "Synoptische Konkordanz," *BibKirch* 54 (2, '99) 97.

A "synoptic concordance" of the first three Gospels is being prepared by the NT department of the University of Bamberg and will be published in four volumes between 1999 and 2001 by Walter de Gruyter, Berlin. It combines the advantages of a concordance with those of a synopsis by allowing the user to see the occurrences of a certain word in context in one Gospel together with the parallels in the others.—C.R.M.

163. J. S. KLOPPENBORG VERBIN, "Das Jesus-Bild des Spruchevangeliums Q," *BibKirch* 54 (2, '99) 75-79.

The image of Jesus that one can sketch from Q is as familiar as it is strange. The article considers miracle stories and the kingdom of God in Q, Q's revaluation of worth, new society or alienation, the validity of Jewish law, Christology or social renewal, and proclamation to the poor. The portrait that emerges is of a controversial personality. Through the arrangement of sayings materials, Q expresses a division between the rich and powerful and people at the edges of subsistence. To the latter belongs the kingdom of God.—C.R.M.

164. H. LIONG, "Parable as Allegory Revisited: A General Remark," *StulosTheolJourn* 6 (1-2, '98) 51-62.

After establishing that parable and allegory are not contradictory, the article deals with the authenticity of Jesus' parables and offers suggestions about interpreting parables when we treat them as allegories.—D.J.H.

165. H. MELZER-KELLER, "Wie frauenfreundlich ist die Logienquelle?" *BibKirch* 54 (2, '99) 89-92.

The article inquires into the attitude of Q toward women and whether it shows traces of an early Christian "emancipation of women." It considers men and women in pronouncements of judgment and calls for conversion, and men and women in wisdom stamped traditions, respectively. It concludes that in spite of an exceptional openness to women here and there, the collective point of view of the sayings in Q is androcentric.—C.R.M.

166. A. MULLOOR, "Jesus, Time, Kingdom of God: Rethinking the Synoptic Vision," *Jeevadhara* 29 (170, '99) 121-131.

The article considers references to time in the Synoptic Gospels from both a linear and a cyclical perspective of time: "the time is fulfilled" (Mk 1:15), the "today" and "now" texts of Luke, "signs of the times" (Mt 16:3; Lk 12:56), "my time is near" and "my hour is at hand" (Mt 26:18-45), fulfillment quotations, and "the kingdom of God is close at hand" (Mk 1:15). It concludes that the journey we make is a salvific moving forwards and downwards and sideways.—C.R.M.

167. L. NEREPARAMPIL, "Good News to the Poor: The Synoptic View of Evangelization," *Biblebhashyam* 24 (3, '98) 139-148.

Evangelization in the Synoptic Gospels is viewed as bringing the good news to the poor. Jesus' consciousness of being anointed to bring the good news to the poor was clear from the outset (Lk 4:18-19). The nature of evangelization is closely related to the nature of Christian discipleship (see Mk 6:7-10; Lk 10:1-12). Every disciple must be a missionary by becoming the salt of the earth and the light of the world (Mt 5:13-16).—C.R.M.

168. J. SCHRÖTER, "Entscheidung für die Worte Jesu. Die Logienquelle in der Geschichte des frühen Christentums," *BibKirch* 54 (2, '99) 70-74.

Q may be not only the oldest written source for the Jesus tradition but also a conceptually independent contribution within the theological development of early Christianity. The article considers Q's literary character (whether it is a Gospel), whether it presents Jesus as a wisdom teacher, its Christology, whether there was a Q-community, and the place of Q in the history of early Christianity.—C.R.M.

169. S. TAROCCHI, "'La tua fede ti ha salvato' (Mc 5,34 e parr.; 10,52 e parr.; Lc 17,19; 7,50): guarigione come salvezza nei sinottici," *Vivens Homo* [Bologna] 10 (1, '99) 5-25.

After discussing the vocabulary of healing in the Synoptic Gospels and in the NT, the article considers the relationship between healing and faith. Then it examines four pericopes in which the expression "your faith has saved you" appears: the woman with the flow of blood (Mk 5:25-34; Mt 9:20-22; Lk 8:43-48); Bartimaeus (Mk 10:46-52; Lk 18:35-43; cf. Mt 20:29-34); the leper (Lk 17:11-19); and the sinful woman (Lk 7:36-50). These passages highlight the decisive role of faith and the all embracing character of healing manifested as salvation.—D.J.H.

170. T. THATCHER, "Early Christianities and the Synoptic Eclipse: Problems in Situating the Gospel of Thomas," *BibInt* 7 (3, '99) 323-339.

The traditional tools of form criticism do not necessarily apply to noncanonical documents such as *Gospel of Thomas* because these tools were derived from internal analysis of the Synoptic Gospels. While H. Koester has been an advocate of the value of noncanonical Gospels, his own work is limited by the "Synoptic eclipse," i.e. the methodological priority granted to the Synoptic Gospels in NT form criticism. The extreme diversity that existed between different Christianities and their kerygmas through the period in which the early Gospels were composed renders the Synoptic eclipse untenable, and calls for a reevaluation of form-critical tools based on the Synoptic Gospels.—D.J.H.

Matthew

171. W. S. Baxter, "Mosaic Imagery in the Gospel of Matthew," *TrinJourn* 20 (1, '99) 69-83.

Moses' imagery in connection with Jesus is prominent in many parts of Matthew's Gospel: the birth and infancy narrative, the exodus and exile motifs, the temptation, the Sermon on the Mount, the Servant of the Lord figure, the feeding of the multitudes, the transfiguration, the triumphal entry into Jerusalem, and the Last Supper. While Matthew did not intend a specific Moses typology, he did purposefully color his Gospel with Moses imagery especially to develop the theme of Jesus' authority.—D.J.H.

172. W. Carter, "Contested Claims: Roman Imperial Theology and Matthew's Gospel," *BibTheolBull* 29 (2, '99) 56-67.

Matthew's Gospel contests Roman imperial claims about divine sovereignty, presence, agency, and societal well being. It presents an alternative understanding of the world and life in it, which subverts imperial theology and legitimates a community with an alternative worldview and way of life. It portrays Jesus as the one anointed by God to manifest God's reign, saving presence, and life-giving will, and it claims well being from God's merciful activity. The very existence of the Gospel points to a group that did not find the Roman imperial system compelling.—D.J.H.

173r. U. Luz, *Matthew in History* [*NTA* 40, p. 145].

E. B. Powery, "Ulrich Luz's *Matthew in History*: A Contribution to Pentecostal Hermeneutics?" *JournPentTheol* 14 ('99) 3-17.—After describing Luz's critique of the historical-critical method, the article discusses his own methodology ("history of effects") and his approach to the criteria of truth. Then it offers some critical observations and notes that Pentecostals can draw from Luz's method an approach that is more attuned to the "submodern" or "paramodern" nature of Pentecostal hermeneutics. [The same fascicle (pp. 19-26) contains a response by Luz.]—D.J.H.

174. R. K. McIver, "Twentieth Century Approaches to the Matthean Community," *AndUnivSemStud* 37 (1, '99) 23-38.

The article considers the various ways in which 20th-century NT scholarship has understood the historical matrix out of which the Gospel of Matthew arose: Matthew as rabbi—the Matthean community as a school, Matthew as liturgist, the Matthean community in dialogue/controversy with Judaism/Jewish Christianity, the Matthean community in a Gentile environment, and the Matthean community as prophets and wandering charismatics. It concludes with considerations on the provenance of the Gospel, and on leading issues that have emerged from research on the Matthean community. Almost all scholars agree on the importance of the relation between the Matthean community and wider Judaism.—C.R.M.

175. J. V. Niclós, "L'évangile en hébreu de Shem Tob Ibn Shaprut. Une traduction d'origine judéo-catalane due à un converti, replacée dans son *Sitz im Leben*," *RevBib* 106 (3, '99) 358-407.

The Hebrew Gospel of Matthew in Shem Tob Ibn Shaprut's *Eben Bohan* was composed by a Catalan writer who expressed himself in his own idiom and used as his *Vorlage* a Romance language Bible and not the Vulgate. The translator was probably a convert to Christianity and may have worked in the oriental language schools that existed in Catalonia in the Middle Ages.—D.J.H.

176. D. Senior, "Between Two Worlds: Gentiles and Jewish Christians in Matthew's Gospel," *CathBibQuart* 61 (1, '99) 1-23.

Even if Matthew's concern for the relationship of Jesus to Gentiles may not have been on a par with his concern for Jesus' relationship to Israel, his attention to the Gentile question was by no means insignificant or even peripheral. Matthew foresaw a community of Jesus' followers that would include Jews and Gentiles, but assumed that this mixed community would be essentially Jewish-Christian in character, because Gentile converts attracted by the preaching of Matthew's church would encounter a Jewish Jesus. In such a community Gentiles would learn the beauty of the Law, observe the codes of purity, be faithful to the observance of the Sabbath, and, if necessary, sever invalid marriage ties for the sake of the kingdom.—D.J.H.

Mt, §§ 44-157, 159.

177. [Mt 1–2] G. Rochais, "La figure de Joseph dans les récits de l'Enfance selon saint Matthieu," *Cahiers de l'Oratoire Saint-Joseph* [Montreal] 6 ('99) 21-44.

After considering the structure of Mt 1–2, the article gives an interpretation of the genealogy (with particular attention to 1:16), discusses the dreams (their characteristics, structures, and roles), treats the interpretation of the principal points of Mt 2, and reflects on the Matthean infancy narrative and history. By his exemplary obedience Joseph is (along with Mary) the instrument of God.—D.J.H.

Mt 1:1-17, § 44-233.

178. R. E. Brown, "L'annonce à Joseph (Mt 1, 18-25)," *Cahiers de l'Oratoire Saint-Joseph* [Montreal] 6 ('99) 9-20.

The French version of an article published in 1987 in *Worship* [§ 32-580].—D.J.H.

179. [Mt 2:1-12] T. T. Maalouf, "Were the Magi from Persia or Arabia?" *BiblSac* 156 (624, '99) 423-442.

An Arabian origin of the Magi in Mt 2:1-12 is indicated by evidence from the term "Magi," the early Church Fathers, geography, the history of Arab-Jewish contacts, the nature of the gifts, and the biblical pattern of redemption.—D.J.H.

Mt 2:1-12, § 44-678.

Mt 2:6, § 44-607.

180. B. SCHWANK, "'Und sie sahen das Kind mit Maria, seiner Mutter' (Mt 2,11)," *ErbAuf* 74 (6, '98) 510-513.

The article compares the different artistic representations that are guided by Lk 2:6-16 and Mt 2:9-11, respectively, and illustrates this point with reference to the depiction of Mary as *Mater Dei* in the Gnadenkapelle at Beuron on the basis of Mt 2:11.—D.J.H.

181. [Mt 4:1-11] J. MURPHY O'CONNOR, "Triumph over Temptation," *BibRev* 15 (4, '99) 34-43, 48-49.

There is a historical substratum to the testing of Jesus (see Mt 4:1-11; Lk 4:1-13). Each test represents a real struggle that Jesus faced in his lifetime. Matthew's version of the testing was composed before that of Luke and signals that the key to the testing narrative lies in Deuteronomy 6–8. The text of the Shema (Deut 6:4-5) provides the structure for the three tests of Jesus, who proved that he loved God with all his heart, all his soul, and all his might.—C.R.M.

Mt 4:18-22, § 44-215.

182r. [Mt 5–7] H. D. BETZ, *The Sermon on the Mount* [*NTA* 40, pp. 333-334; § 42-925r].

R. H. GUNDRY, "H. D. Betz's Commentary on the Sermon on the Mount," *Critical Review of Books in Religion* [Atlanta] 10 ('97) 39-57.—This review essay expresses admiration for Betz's accomplishment, raises critical questions, and offers a theological observation. It first notes that Betz provides a treasure trove of materials on the history of interpretation, on his own interpretation, and on the Greco-Roman background. Then it raises critical questions that center on Betz's hypothesis that Matthew incorporated but did not redact a version of Q containing the Sermon on the Mount (SM), and on alleged differences between SM and the rest of Matthew (e.g. Jesus' meekness, the understanding of righteousness, the doctrine of the kingdom, eschatology, Christology). It concludes that the thrust of Betz's commentary is pre-canonical with a universalizing tendency that makes the core of SM represent the best in the general phenomenon of religion.—C.R.M.

183. [Mt 5–7] W. ZAUNER, "Bergpredigt und Bürokratie," *Diakonia* 30 (4, '99) 289-292.

After reflecting on the opposition between the Sermon on the Mount and bureaucracy, the article admits the need for organization in the church but insists on its subordination to the values of the Sermon on the Mount.—D.J.H.

184. [Mt 5:3] S. PAGÁN, "Bienaventurados los pobres en espíritu: Jesús y los Manuscritos del Mar Muerto," *Apuntes* [Dallas, TX] 19 (2, '99) 42-50.

In the Dead Sea scrolls the word "poor" came to mean those who had withdrawn from Jerusalem and its Temple and gathered in the Qumran community. While "poor in spirit" in Mt 5:3 derives some of its meaning from the Qumranites and others of similar bent, Jesus used it not as a term of sectarian separation but rather to describe a movement open to all and connected with joy.—D.J.H.

185. [Mt 5:3-12] P. GILBERT, "Kant e le beatitudini," *RassTeol* 40 (2, '99) 249-260.

After describing Kantian morality and Kantian religion, the article shows how the morality of the beatitudes (Mt 5:3-12; Lk 6:20-23) differs from Kantian morality in their reference to the historical figure of Jesus, their tensions with "reason," and their character as counsels or invitations rather than laws.—D.J.H.

186. [Mt 5:3-12] D. L. HAYES, "Through the Eyes of Faith: The Seventh Principle of the *NGUZO SABA* and the Beatitudes of Matthew," *JournRelThought* 52 (2, '96)/53 (1, '96) 19-36.

Jesus' message in the beatitudes (Mt 5:3-12) sets the basis for revolutionary change. The *Nguzo Saba* or "Seven Principles" reflect and in many ways parallel the teachings of Jesus. They call forth the power of faith to bring about (through the grace of God) change in this world so that it can become that kingdom promised to us by Jesus in the beatitudes.—D.J.H.

187. [Mt 5:3-12] J. W. THOMPSON, "The Background and Function of the Beatitudes in Matthew and Luke," *RestorQuart* 41 (2, '99) 109-116.

Jesus' beatitudes in Mt 5:3-12 and Lk 6:20-23 have much in common with their OT and early Jewish prototypes, but are distinctive in pronouncing happiness in the present on those whose inheritance will become a reality only later. Moreover, the Matthean beatitudes are both a promise of good news and a summons to adopt the qualities or pattern of conduct by which community members may be "the light of the world."—D.J.H.

188. [Mt 5:27-44] S. SAFRAI, "With all due respect . . . ," *JerusalemPersp* 56 ('99) 10-12.

In halakic or aggadic exegesis a student could cite his teacher's opinion and mention his own innovation after it (e.g. Shim'on ben Yochai in *Sifre Deuteronomy* 31). In a similar way Jesus' words in Mt 5:27, 32, 34, 39, and 44 appear to depart from prevailing interpretations of Exod 20:14; Deut 24:1-4; Num 30:3; Exod 21:24; and Lev 19:18, and offer Jesus' own interpretations as alternatives.—C.R.M.

189. [Mt 5:43-45] M. BROSHI, "Us and Them: Loving Both," *JerusalemPersp* 56 ('99) 28-31.

The Essenes of the Dead Sea sect (see 1QS i 3-4; ix 21-23) taught that one should love fellow-sectarians (those allied with God) but hate those outside the community (those opposed to God). By rejecting the sectarian paradigm in Mt 5:43-45, Jesus undermined the Essene doctrine of hatred toward outsiders.—D.J.H.

190. S. AROKIASAMY, "'Your Father in heaven . . . makes his sun rise on the evil and the good, and sends the rain on the righteous and the unrighteous' (Mt 5:45)," *Vidyajyoti* 63 (6, '99) 458-461.

In the kingdom of God love of neighbor encompasses everyone, including so-called enemies. If God is the Father of all, all are God's children. Although there is no love of enemy without conflict, forgiveness belongs to the struggle against injustice.—D.J.H.

191. M. BECK, "'Be Perfect As Your Heavenly Father Is Perfect' (Mt 5:48)," *Vidyajyoti* 63 (5, '99) 381-384.

Behind Jesus' call to be perfect as the heavenly Father is perfect (Mt 5:48) are scriptural treasures that disclose the depths and heights that the human-divine relationship can assume: perfection as the divine attribute; human perfection as a reflection of the divine image; the newness that Jesus brings to the perfection command; and sanctification, justification, and perfection.—D.J.H.

192. [Mt 5:48] E. Brown, “The Meaning of Perfection in Matthew,” *Unitarian Universalist Christian* [Lancaster, MA] 53 (’98) 24-30.

A close reading of Mt 5:48 within its immediate (5:43-48) and wider contexts suggests that τέλειος is better translated as “whole” or “compassionate” rather than as “perfect.”—D.J.H.

193. R. H. Smith, “The End in Matthew (5:48 and 28:20): How to Preach It and How Not To,” *WordWorld* 19 (3, ’99) 303-313.

In comparison to other Jewish and Christian apocalypses, Matthew’s apocalyptic is meager, sober, and reserved. The kind of perfection recommended in Mt 5:48—loving as God loves—is the end and goal (*telos*) of life. All the material in Matthew’s Gospel about the end (*telos*) of the world is at the service of this loving and ethical end. The exalted Christ’s promise “I am with you” (28:20) assures readers that the apocalyptic worldview has been broken at a crucial point.—D.J.H.

194. [Mt 6:9-13] K. Otte, “Gebet als Spielraum der Theologie. ‘Von Gebet zu Gebet’ – Nochmals das Unser Vater,” *TheolZeit* 55 (2-3, ’99) 187-198.

With reference to theological insights developed by H. Ott, the article reflects on the role of prayer in theology and shows how the Lord’s Prayer (Mt 6:9-13; Lk 11:2-4) can contribute to theology.—D.J.H.

195. [Mt 6:11] M. Nijman and K. A. Worp, “Ἐπιούσιος in a Documentary Papyrus?” *NovTest* 41 (3, ’99) 231-234.

On the basis of photocopies of P. Yale inv. 19 it may be stated with confidence that A. H. Sayce’s reading ιε¯ επιουσι[ων] C (reprinted by F. Preisigke in *Sammelbuch griechischer Urkunden aus Ägypten* 1:522 under #5224) is incorrect; the papyrus reads ιε¯ ἐλαίου (“on the 15th, for oil”). This documentary papyrus should no longer be taken into consideration for discussion of the meaning and etymology of the adjective ἐπιούσιος in the Lord’s Prayer (Mt 6:11/Lk 11:3).—C.R.M.

196. [Mt 6:11] M. Philonenko, “La quatrième demande du ‘Notre Père’ et le targoum palestinien,” *RevHistPhilRel* 79 (2, ’99) 173-185.

The fourth petition of the Lord’s Prayer (Mt 6:11/Lk 11:3) is eschatological. Its background may be found in speculations about manna developed in a Jewish milieu in the 1st century A.D. In light of the legends about manna in the Palestinian Targum, the full sense of the petition may be rendered: “Give us today our bread for tomorrow!”—C.R.M.

197. [Mt 6:13] W. M. Watt, “‘Lead Us Not Into Temptation,’” *ExpTimes* 110 (3, ’99) 80.

The mysterious expression “to tempt God” means to doubt or question God’s presence and power (see Mt 4:7; Deut 6:16; Pss 91:11-12; 95:8-9). Against this background, Mt 6:13 would mean “Do not lead us human beings into a situation in which we doubt or question God’s presence and power”; that is to say, “Preserve us from such doubt.”—D.J.H.

Mt 6:25-34, § 44-243.

Mt 9:35–11:1, § 44-449.

198. [Mt 11:12] É. Cuvillier, "Jésus aux prises avec la violence dans l'Évangile de Matthieu," *ÉtudThéolRel* 74 (3, '99) 335-349.

The article interprets the logion on violence in Mt 11:12, which inscribes the ministries of John the Baptist and Jesus in a period of violent conflict that characterizes the nearness of the kingdom of God, within the framework of reflection on violence in Matthew as a whole. It treats the destiny of the Matthean Jesus (a course marked out by violence), the violence of the God of Jesus against his opponents, the death of Jesus as an end of violence in God, "righteous blood" as a sign of a shift, and the Sermon on the Mount as a new discourse on God. The principal results are synthesized in the form of five theses concluding each section.—C.R.M.

199. M. J. J. Menken, "The Quotation from Isaiah 42,1-4 in Matthew 12,18-21: Its Textual Form," *EphTheolLov* 75 (1, '99) 32-52.

In his quotation of Isa 42:1-4 in Mt 12:18-21 it appears that the Evangelist used a revised form of the Septuagint text. While some details suggest that Matthew relied on an existing Greek translation, at least one word (ἀγαπητός) and possibly two others (ἀπαγγέλλειν and ἐκβάλλειν) were probably due to Matthew's own redaction.—D.J.H.

200. [Mt 12:22-30] S. Guijarro, "The Politics of Exorcism: Jesus' Reaction to Negative Labels in the Beelzebul Controversy," *BibTheolBull* 29 (3, '99) 118-129.

After a source- and tradition-critical analysis of the Beelzebul pericope in Mt 12:22-30 and its parallels (Mt 9:32-34; Mk 3:22-27; Lk 11:14-15, 17-23), the article considers societal reaction to the exorcisms of Jesus, Jesus' response to his accusers, and contributions to the study of the historical Jesus. It concludes that Jesus fought against the accusation of casting out demons by the power of Beelzebul and explained that he was possessed by the Spirit of God and engaged in a cosmic war against Satan in his dealings with those possessed by demons.—D.J.H.

201. M. L. Bailey, "The Doctrine of the Kingdom in Matthew 13," *BiblSac* 156 (624, '99) 443-451.

This final article in an eight-part series on the kingdom in the parables of Matthew 13 considers the reception of the word, rejection of the word, opposition to the word of God, the timing of the kingdom, the kingdom as a present reality, the sons of the kingdom, discipleship and the kingdom, the mission of the kingdom, the judgment at the end of the age, and Jesus' self-understanding as king of the kingdom. Twenty-two applicatory principles conclude the article.—D.J.H.

202. [Mt 13:44-46] D. von Nagel, "Das Gleichnis vom Schatz im Acker und von der kostbaren Perle," *ErbAuf* 75 (3, '99) 234-238.

While both the treasure in the field and the pearl in Mt 13:44-46 are valuable and serve to illuminate the kingdom of heaven, there is an important difference: The treasure is found in the sense of a "lucky" find, but the merchant deliberately and energetically seeks out the pearl. [The same fascicle contains an artistic representation of Christ with a pearl from a 9th-century Gospel book now in the Berlin Staatsbibliothek.]—D.J.H.

203. [Mt 13:47-52] M. L. Bailey, "The Parables of the Dragnet and of the Householder," *BiblSac* 156 (623, '99) 282-296.

The article presents an exposition of the parables of the dragnet (Mt 13:47-50) and of the householder (13:52), respectively. For each it treats the setting, need or problem prompting the parable, narrative structure and details, central truth(s) in relation to the kingdom, and intended appeal for the audience. The dragnet teaches that evangelism without discrimination should be done in view of Jesus' discriminating judgment at the end. The householder encourages the teaching of both the older and newer truths of the kingdom of heaven by disciples.—C.R.M.

204. D. P. LEYRER, "Matthew 15:27—The Canaanite Woman's Great Faith," *Wisconsin Lutheran Quarterly* [Mequon, WI] 96 (3, '99) 218-219.

Translating καὶ γάρ in Mt 15:27 as "for even" rather than as "but even" will help to show what made the Canaanite woman's faith "great": She agreed with everything that Jesus told her, even when his statements would have caused others to walk away.—D.J.H.

Mt 17:1-8, § 44-220.

205. M. GOURGUES, "Una parábola, tres lecturas: los hijos de reacciones opuestas (Mt 21:28-32)," *AnáMnesis* [Xochimilco, Mexico] 8 (2, '98) 5-22.

After a general overview of the context and content of Mt 21:28-32, the article presents expositions of the parable (21:28-30), or the crossroad of yes and no; the "semi-application" (21:31a), or saying and doing; the first application (21:31b); and the second application (21:32). Then it considers the meaning of the passage by moving backward from Mt 21:32 (knowing how to discern the steps of God), through 21:31b (the gate that is believed to be closed), to 21:31a (doing the will of the Father).—D.J.H.

Mt 21:42, § 44-226.

206. J. L. P. WOLMARANS, "The Wedding Feast as Allegory: Matthew 22:1-14," *Ekklesiastikos Pharos* [Alexandria—Johannesburg] 80 (1, '98) 13-20.

The story of the wedding feast in Mt 22:1-14 can be read as an allegory about the fall of Jerusalem in A.D. 70, the alienation between Christianity and Judaism, and the inclusion of Gentiles within the church. This allegory makes normative a hierarchical order of life and disguises a thinly veiled anti-Semitism.—D.J.H.

207. [Mt 24:22] G. H. HARRIS, "Satan's Deceptive Miracles in the Tribulation," *BiblSac* 156 (623, '99) 308-324.

The article examines biblical evidence for miraculous works of Satan during the tribulation (see Mt 24:22): verses depicting miraculous works during the tribulation (2 Thess 2:9; Rev 13:14; 16:13-14; 19:20), words used to describe the miracles of Christ and the apostles, words used to describe the miracles of the tribulation, and the veracity of the miracles of the tribulation. It concludes that the miracles of the tribulation will be authentic miracles, not merely actions that seem miraculous.—C.R.M.

208. R. STRELAN, "To sit is to mourn: the women at the tomb (Matthew 27:61)," *Colloquium* 31 (1, '99) 31-45.

The women depicted in Mt 27:61 are mourning in the presence of entombed Jesus, and Matthew portrays them there in the culturally symbolic posture of grief ("sitting"). They perform a ritual. Sitting on the ground to symbolize their association and identification with the dead, their clothes are torn and their hair disheveled, clutched, and even pulled out; they muffle their faces with thin veils; they weep with loud and piercing shrieks and lament Jesus in emotional song; possibly, a flute is played. The vocabulary of mourning makes it clear that as far as Jesus' own followers were concerned, he was dead and buried.—D.J.H.

209. P. Stuhlmacher, "Zur missionsgeschichtlichen Bedeutung von Mt 28,16-20," *EvangTheol* 59 (2, '99) 108-130.

In 28:16-20 Matthew took over an old Jewish Christian tradition and made it into the programmatic conclusion of his Gospel. It proceeds from Jesus' exaltation to the Son of Man, and takes as its horizon of expectations the Jewish feast of Tabernacles. The messianic Son of Man is to restore greater Israel (see Psalm 80), and the nations of the world are to learn to see in Zion their mother (see Psalm 87). The disciples of Jesus are sent forth to prepare the way for the restoration of Israel, so that they may bear witness to the gospel of God's reign unto the ends of the earth (see Mt 24:14).—D.J.H.

Mt 28:20, § 44-193.

Mark

210. B. DuPont, "Mark's Eucharistic Banquet: Food for the Journey," *Emmanuel* 105 (5, '99) 294-297.

The multiplication of the loaves (Mk 6:32-44; 8:1-10) is the centerpiece of Mark's Gospel. Mark feeds his readers a huge sandwich for this "eucharistic picnic."—D.J.H.

211. P. Katz, "Die Wiedergabe des biblischen Satzeinleiters 'und siehe' (*wĕhinnē*) im Markusevangelium als theologisches Problem," *TheolZeit* 55 (1, '99) 57-75.

The absence of καὶ ἰδού at the beginning of sentences in Mark's Gospel may appear peculiar. However, Mark's very frequent use of καὶ εὐθύς as an introduction reflects the Septuagint's rendering of Hebrew *wĕhinnē* (see especially Gen 15:4 LXX). The repetition of καὶ εὐθύς evokes the Abraham theology of Genesis 15 and 17 that is developed at length in Romans 4.—D.J.H.

212. M. Navarro Puerto, "Nombrar a las mujeres en Mc: transformaciones narrativas," *EstBíb* 57 (1-4, '99) 459-481.

The article first discusses the Greek terms applied to women (πενθερά, μήτηρ, ἀδελφή, γυνή, θυγάτηρ) in various episodes in Mark 1–8 (see 1:29-31; 3:21, 31-35; 5:21-43; 6:14-29; 7:24-30) and the narrative transformations of the women in the context of the kingdom of God proclaimed by Jesus. Then it considers how in passages about women in Mark 9–16 (see 12:41-44; 14:1-11; 15:40; 16:1-8) the narrator situates the changes in the framework of Passover.—D.J.H.

213. G. Segalla, "L'etica di Marco per le 'genti'. Il vangelo di Gesù Cristo come *metanoia:* nuovo modo di essere e di agire nel mondo," *Teologia* 24 (1, '99) 14-71.

This investigation of Markan ethics first reviews five interpretative models with attention to their hermeneutical principles, methods, and results: ethics and narration (D. O. Via), two eschatological-hermeneutical theses compared (S. Schulz and W. Marxsen), systematic application of the historical-critical method (W. Schrage, R. Schnackenburg, T. Söding), the literary-narrative pattern (R. Beck, R. B. Hays, F. Matera), and ethics and the Law (H. Sariola, C. Focant, W. R. G. Loader). Then after proposing a methodology (a combination of redaction and narrative criticism) and a heuristic principle (see Mk 1:15), it examines the ethical message of Mark as it occurs in the plot of the Gospel in three steps: the strategic placement of an ethical message within the narrative plot, the three narrative forms in which the message is configured, and the theological-christological ethics of Mark—its three-form structure and unifying principle. It concludes that Mark's new, christological ethics are set between the Hebrew and Greco-Roman cultural worlds.—C.R.M.

Mk, §§ 44-156, 158, 745.

214. J. W. van Henten, "The First Testing of Jesus: A Rereading of Mark 1.12-13," *NTStud* 45 (3, '99) 349-366.

After examining Mk 1:12-13 in its immediate context, the study considers interpretations that focus on Jesus as the second Adam or Israel's prototype and finds them problematic. Then it shows that the semantic field in 1:13 referring to the wilderness, testing, and a period of forty days links up with biblical passages that describe or mention episodes of Israel's period in the wilderness after the exodus during which the Lord, the people, or the people's leader were put to the test. The testing motif in 1:13 is applied to Jesus understood as the actual leader of the people. Similar adaptations of the testing motif, also focusing on the people's leader, can be observed already in the Hebrew Bible and postbiblical Jewish literature.—C.R.M.

215. [Mk 1:16-20] J. Murphy-O'Connor, "Fishers of Fish, Fishers of Men," *BibRev* 15 (3, '99) 22-27, 48-49.

The article looks at the fishing industry and the status of fishermen in the ancient world to shed light on the first disciples (see Mk 1:16-20/Mt 4:18-22; Lk 5:1-11). Simon Peter and Andrew ran a fishing operation in partnership (Lk 5:7) with James and John (Lk 5:10), who had employees (Mk 1:20). They were free to start (Jn 21:1-3) and stop work (Lk 5:11) when it suited them. The impression is that they were men of substance.—C.R.M.

216. M. Yamaguchi, "Peasant Spirit and Jesus: A Reading of Mark 2:13-17," *Journal of Asian and Asian American Theology* [Claremont, CA] 3 (1, '99) 11-27.

This attempt at reconstructing the historical Jesus as an advocate for oppressed and exploited people focuses on Mk 2:13-17 where tax collectors are named among the many sinners who joined Jesus in table fellowship and reads the passage in terms of a radical and subversive activity that challenged both Jewish and Roman authority. The emphasis is on Jesus as a social reformer who nurtured "peasant spirit" and restored social and moral meaning to the context of peasant realities.—D.J.H.

217. [Mk 3:20-35] G. Aichele, "Jesus' Uncanny 'Family Scene,'" *JournStudNT* 74 ('99) 29-49.

The article presents a reading of Jesus' "family scene" in Mk 3:20-35 with the help of T. Todorov's theory of the fantastic, S. Freud's notion of the "uncanny," and so on. The scene is uncanny because it is defined by an undecidability between two realities, two contradictory accounts of who Jesus is. It cannot be resolved either theologically or psychoanalytically. The burden of decision concerning the story's meaning (and Jesus' identity) is left to the reader's ideology.—D.J.H.

Mk 5:34, § 44-169.

218. S. ENSTE, "Qumran-Fragment 7Q5 ist nicht Markus 6,52-53," *Zeitschrift für Papyrologie und Epigraphik* [Bonn] 126 ('99) 189-193.

It is crucial to J. O'Callaghan's identification of 7Q5 as Mk 6:52-53 that line 2 contain the word α]υτων[. But *iota* is surely a better reading than *nu,* and so the identification must be false.—D.J.H.

Mk 6:52-53, § 44-62.

219. [Mk 8:14-21] M. MUONEME, "What are they saying about the one loaf in the boat?" *Hekima Review* [Nairobi] 21 ('99) 9-19.

The article first describes the approaches taken to Mk 8:14-21 in the commentaries by V. Taylor, E. Schweizer, H. Anderson, W. Harrington, and A. Stock, respectively. Then it reflects on what unites and divides these scholars, and offers a meditation on the significance of the text in an African context.—D.J.H.

220. [Mk 9:2-8] C. HOLLINGSHURST, "The Transfiguration and the Church's worship," *Anvil* 16 (2, '99) 107-113.

The transfiguration accounts (Mk 9:2-8; Mt 17:1-8; Lk 9:28-36) show to the church the identity and incomparable glory of the God whom it worships. In them we learn about the church's worship from Jesus and from Peter and the other disciples.—D.J.H.

221. J. P. HEIL, "A Note on 'Elijah with Moses' in Mark 9,4," *Biblica* 80 (1, '99) 115.

In Mark's Gospel the party mentioned second and introduced with σύν represents the more notable figure and enhances the group. Hence Mk 9:4 ("Elijah with Moses") says basically the same as Mt 17:3 and Lk 9:30 but with slightly more emphasis upon Moses as even more notable than Elijah.—D.J.H.

Mk 9:14-29, § 44-225.

222. X. PIKAZA IBARRONDO, "Exorcismo, poder y Evangelio. Trasfondo histórico y eclesial de Mc 9,38-40," *EstBíb* 57 (1-4, '99) 539-564.

The episode of the "strange exorcist" in Mk 9:38-40 provides one of the clearest examples of disputes about exorcisms in early Christianity. The article places the passage in the context of the exorcisms described in Mark's Gospel and in other parts of the Synoptic tradition. It concludes that exorcisms were an important aspect of the profound differences about power in the earliest Christian communities.—D.J.H.

223. [Mk 10:28-30] M. LATTKE, "The Call to Discipleship and Proselytizing," *HarvTheol Rev* 92 (3, '99) 359-362.

A clear indication of early Christian proselytizing is to be found in two of the NT "call to discipleship" texts, namely Mk 10:28-30 (parr.) and Lk 14:26-27 (par.). Philo's definition of a proselyte in *De specialibus legibus* 1:51-52 has a twofold connection with Mk 10:28-30: (1) the leaving of "fatherland, friends, and relatives," and (2) the attainment of "another homeland, other relatives, other friends, protection, and refuge." The connection between the call to discipleship and proselytizing is already reflected in Q (Lk 14:26-27/Mt 10:37-38) as well as in *Gospel of Thomas* 55 and 101.—C.R.M.

224. O. WISCHMEYER, "Herrschen als Dienen – Mk 10,41-45," *ZeitNTWiss* 90 (1-2, '99) 28-44.

After a synchronic analysis of Mk 10:41-45, the article considers its tradition history, analyzes its themes and motifs, discusses its early Jewish (as opposed to Cynic) historical background, and reflects on its possible origin in Jesus' ministry. The passage links all relationships, whether among Jesus' disciples or community leaders, to Jesus' service and self-offering.—D.J.H.

225. [Mk 10:46-52] T. HEITHER, "Die Wunder Jesu in der Auslegung der Kirchenväter. 1. Teil," *ErbAuf* 75 (4, '99) 297-306.

Patristic exegesis is a spiritual activity that is existentially significant for hearers and readers. The article considers (with extensive quotations) how Origen and other patristic writers (Ambrose, Gregory the Great, Leo the Great) interpreted the healing of the blind beggar Bartimaeus (Mk 10:46-52) and the healing of the possessed boy (Mk 9:14-29).—D.J.H.

Mk 10:52, § 44-169.

226. [Mk 12:10-11] M. CAHILL, "Not a Cornerstone! Translating Ps 118,22 in the Jewish and Christian Scriptures," *RevBib* 106 (3, '99) 345-357.

The stone mentioned in Ps 118:22 (see Mk 12:10-11; Mt 21:42; Lk 20:17; Acts 4:11; 1 Pet 2:7) is found on high in a prominent place, and was used at the completion stage of the building process. An appropriate translation should preserve the imagic force of the original metaphorical proverb while expressing the link with a tower or battlements. "The stone rejected by the builders now crowns the castle," or "has become the capstone of the castle," or "is now on the top of the castle" are possibilities.—D.J.H.

227. M. J. HAREN, "The Naked Young Man: a Historian's Hypothesis on Mark 14,51-52," *Biblica* 79 (4, '98) 525-531.

The decidedly enigmatic character of the episode in Mk 14:51-52 pleads in support of the young man's existence as a historical personage. The use of συνηκολούθει associates the man closely with Jesus, and κρατοῦσιν suggests an attempt to arrest him. In Jn 12:10 Lazarus is identified as a target of a projected arrest. Nothing forbids the collation of this information. If the figure is to be identified as Lazarus, one would have to accept that he was dressed for conscious effect in a σινδών emblematic of his recent emergence from his tomb.—C.R.M.

228. J. D. M. DERRETT, "I do not know nor understand (Mark 14,68)," *BibOr* 41 (1, '99) 41-45.

Peter's denial in Mk 14:68 commences with a lacuna, "I do not know" (who or what?), and continues with a denial of understanding what the woman says, though that was obvious. In the light of Isa 44:18 and Ps 82:5 it appears that Peter voluntarily associates himself not with his master but with associates of the enemy, deniers, and rejecters.—C.R.M.

229. [Mk 15:20–16:8] A. Bedenbender, "Die Epilog des Markusevangeliums – revisited," *Texte & Kontexte* [Berlin] 22 (81-82, '99) 28-64.

After calling attention to positive portrayals of men in Mark's Gospel, the article traces the sequence of actions in Mk 15:20b–16:8 and focuses on the following aspects of the text: the appearance of Simon of Cyrene, who is identified as the father of Alexander and Rufus (15:21); the title "King of the Jews" (15:26); the presence of "two thieves" at Jesus' right and left (15:27); the mention of Mary Magdalene and other women (15:40; 15:47–16:1); and the role of Joseph of Arimathea (15:42-46; 16:1). It concludes with a reflection on "the disappearing body."—D.J.H.

Luke

230. B. Prete, "Lo Spirito Santo nell'opera di Luca," *DivThom* 102 (2, '99) 3-172.

After introductory comments on the structure and scope of the presentation, the article first surveys the "spirit" in the OT and in the NT, respectively. Next it turns to Luke's Gospel and considers the action of the Holy Spirit in connection with Jesus (1:35; 3:21-22; 4:18-19; 10:21-22) and the disciples (3:16; 11:13; 12:12; 24:49), respectively. Then it offers successive treatments on the "Pentecosts" of the Hebrews (Acts 2:1-13), the Samaritans (8:14-17), and the Gentiles (10:44-48). A six-page analytical index is included.—C.R.M.

Lk, § 44-646.

Lk 1:5-23, § 44-605.

231. P. Colella, "Tu sei la più benedetta delle donne (Lc 1,28.42)," *BibOr* 41 (1, '99) 47-51.

In the phrase εὐλογημένη σὺ ἐν γυναιξίν (Lk 1:42; cf. 1:28) the preposition ἐν is a Hebraism and functions as a comparative (see Cant 1:8). Mary is more blessed than other women.—D.J.H.

Lk 1:42, § 44-231.

232. [Lk 2:2] B. W. R. Pearson, "The Lucan Censuses, Revisited," *CathBibQuart* 61 (2, '99) 262-282.

In face of the evidence that Herod must have kept accurate records of census and taxation and most likely used the census in ways very similar to the Romans, that many indirect statements in Josephus square with what we know of the census process in other Roman territories, that one of the offices of the census process is mentioned by Josephus as a part of everyday life, and that each and every aspect of the census as it is described by Luke has close parallels in other parts of the Roman empire, the plausible grammatical meaning of Lk 2:2—"this registration was earlier than (or before) Quirinius governed Syria"—works in terms of context.—C.R.M.

Lk 2:6-16, § 44-180.

233. [Lk 3:23-38] D. BÖHLER, "Jesus als Davidssohn bei Lukas und Micha," *Biblica* 79 (4, '98) 532-538.

According to Mt 1:1-17 Jesus is a son of David and a son of Solomon, while according to Lk 3:23-38 he is a son of David but not of Solomon. Luke follows OT lists from Adam to David but then abandons them and so does not connect Jesus' sonship to David's successors from Solomon onward. Luke concluded from Mic 5:1, which mentions Bethlehem, that although the Messiah must be from David he need not stem from the ruling dynasty. Luke avoided the sinful line of Solomon by tracing Jesus' connection to David through the latter's otherwise completely insignificant son Nathan.—C.R.M.

Lk 4:1-13, § 44-181.

234. ZAIHMINGTHANGA, "Hope in the Nazareth Manifesto (Lk. 4:16-30)," *Biblebhashyam* 25 (1, '99) 5-13.

After general considerations on the text of Lk 4:16-30 and its relation to the accounts in Mt 13:53-58 and Mk 6:1-6, the article focuses on the elements in vv. 18-19 taken from Isa 61:1-2. Although the rejection of Jesus at Nazareth foreshadows his rejection at the end, the Lukan Jesus, following the prophetic tradition, is bound to go on proclaiming the good news of salvation.—C.R.M.

235. [Lk 5:1-11] J. RIUS-CAMPS, "Simón (Pedro) se autoexcluye de la llamada de Jesús al seguimiento," *EstBíb* 57 (1-4, '99) 565-587.

The call of the first disciples in Lk 5:1-11 changes its meaning, depending on whether one reads it in the Alexandrian text or the Western text. According to Codex Bezae (D05), Simon excludes himself from Jesus' call to discipleship. In 5:10-11 Jesus invites James and John to stop being "fishers of fish" and to leave all things to follow him and become "fishers of men."—D.J.H.

Lk 5:1-11, § 44-215.

236. [Lk 6:20] M. REISER, "'Selig die Reichen!' – 'Selig die Armen!' Die Option Jesu für die Armut," *ErbAuf* 74 (6, '98) 451-466.

Taking as its starting point Clement of Alexandria's question "Which rich person will be saved?," the article reflects on evaluations of riches and poverty in the OT (e.g. Sir 31:1-11) and in Greco-Roman (especially Aristophanes) literature. Then it places Jesus' beatitude on the poor (Lk 6:20) in the context of his teachings about material possessions and the option for poverty, and returns to Clement's question.—D.J.H.

Lk 6:20-23, §§ 44-185, 187.

237. [Lk 7:36-50] D. ABIGNENTE, "Parola e coscienza. Figure di conversione del vangelo lucano," *RassTeol* 40 (2, '99) 229-248.

After general observations on personal and social moral experience and on morality and faith, the article presents a reading of Lk 7:36-50 with particular attention to how Jesus' encounters with the sinful woman and Simon the Pharisee illuminate the process of moral conversion in faith.—D.J.H.

Lk 7:50, § 44-169.

238. R. H. GUNDRY, "The Refusal of Matthean Foreign Bodies to Be Exorcised from Luke 9,22; 10,25-28," *EphTheolLov* 75 (1, '99) 104-122.

The agreements of Lk 9:22 with Mt 16:21 against Mk 8:31, and of Lk 10:25-28 with Mt 22:34-40 against Mk 12:28-34 [see § 40-230], look more amenable to explanation by subsidiary influence of Matthew on Luke than to explanation by independent redactions of Mark by Matthew and Luke. Despite the yeomanly efforts of T. A. Friedrichsen [§ 41-1615] and F. Neirynck [§ 40-231], they have not succeeded in exorcising Matthean foreign bodies from the Lukan texts. [In the same issue Neirynck (pp. 123-132) makes the case for independent redaction.]—C.R.M.

Lk 9:28-36, § 44-220.

239. [Lk 9:51] F. ELUVATHINGAL, "Jesus' Travel Narrative According to Luke - Part II," *Biblebhashyam* 24 (3, '98) 192-210.

This installment [§ 43-1020] offers a detailed exegetical treatment of the component parts of Lk 9:51b: "He set his face to go to Jerusalem." The discussion of Jerusalem considers its place in the OT, significance for Jews, relation to Jesus, and place in Luke's theology of salvation.—C.R.M.

240. [Lk 9:51-62] P. J. NUECHTERLEIN, "The Work of René Girard as a New Key to Biblical Hermeneutics," *CurrTheolMiss* 26 (3, '99) 196-209.

After a brief introduction to Girard's basic principles (human desire is mimetic; conflict is controlled by a scapegoating mechanism), the article presents a Girardian reading of Lk 9:51-62. The history of interpretation seems as eager to scapegoat the Samaritans as the disciples are (9:54). But the verb δέχομαι in 9:53 indicates that it was Jesus' messengers (v. 52) who did not "receive" Jesus because he decided to skip this town to journey to Jerusalem (v. 51). The point of the story is not some rejection of Jesus by the Samaritans but rather Jesus' rejection of the kind of deep-seated prejudice expressed by his disciples against the Samaritans. The responses of Jesus to the three would-be disciples in 9:57-62 continue the same theme of underestimating the cost of journeying with Jesus.—C.R.M.

Lk 10:25-28, § 44-238.

241. [Lk 10:38-42] T. C. WEST, "The Mary and Martha Story: Who Learns What Lesson about Women and Ministry?" *QuartRev* 19 (2, '99) 135-152.

The story about Mary and Martha in Lk 10:38-42 offers a particular message not only about how women are empowered by Jesus but also about what the implications of that empowerment are for their exercise of leadership in the church. After briefly noting feminist insights into biblical interpretation, the article treats the sociohistorical realities of women's power in Luke's social setting. Then it considers the lesson taught by Jesus in Lk 10:38-42, and Luke's agenda for including the story (toward the empowerment of women or promoting the silencing of women). It concludes that conflicting interpretations that yield differing ethical lessons should be viewed as enriching rather than immobilizing.—C.R.M.

Lk 11:2-4, § 44-194.

242. [Lk 11:2-13] A. K. Kirk, "Peasant Wisdom, the 'Our Father' and the Origins of Christianity," *TorontoJournTheol* 15 (1, '99) 31-50.

This article tests the capacity of models of social relations to explain the arrangement and thereby cast light on the meaning of the Q prayer instruction (see Lk 11:2-13). It also seeks in this manner to recover the socio-cultural environment of the Lord's Prayer (11:2-4). It concludes that a Cynic or *Wanderradikalismus* social setting is unlikely for the prayer as a whole or any of its constituent petitions. Rather, the social landscape opened to view by this sequence of Q material is peasant villages in crisis. It is the context of patron-client social relations that best elucidates the social setting of the prayer and the entire Q prayer instruction.—C.R.M.

Lk 11:3, §§ 44-195–196.

243. T. Schmeller, "Die Radikalität der Logienquelle. Raben, Lilien und die Freiheit vom Sorgen (Q 12,22-32)," *BibKirch* 54 (2, '99) 85-88.

The article first considers the prehistory of the text found at Lk 12:22-32 and associates it with the ethos of the inner circle of the Jesus movement. Then it discusses the Q version of the text and notes that not only wandering charismatics but also settled Christians are in view. Finally it turns to the further actualizations in Mt 6:25-34 and Lk 12:22-32.—C.R.M.

244. J. Fernández Lago, "'Fuego he venido a traer a la tierra' (Lc 12,49-53). Estudio bíblico," *EstBíb* 57 (1-4, '99) 239-255.

Jesus' saying about casting fire upon the earth in Lk 12:49-53 has been the object of many explanations. The OT proclaims that God will bring fire upon the earth in the day of punishment. The fact that Jesus announces the fire as already present means that this day had come with his presence in the world.—D.J.H.

245. B. Kinman, "Debtor's Prison and the Future of Israel (Luke 12:57-59)," *JournEvang TheolSoc* 42 (3, '99) 411-425.

The context, the phenomenon of debt in Hellenistic law, and the language suggest that Lk 12:57-59 should not be interpreted as addressed to individuals. Rather, the warning of the parable is addressed to Israel, the judgment mentioned is temporary rather than permanent, and the parable as a whole refers to God's coming judgment on and subsequent reconciliation to Israel.—D.J.H.

Lk 14:26-27, § 44-223.

246. G. Forbes, "Repentance and Conflict in the Parable of the Lost Son (Luke 15:11-32)," *JournEvangTheolSoc* 42 (2, '99) 211-229.

After reviewing the structure, integrity, and background of the parable of the Lost Son in

Lk 15:11-32, the article analyzes vv. 11-24 and vv. 25-32, respectively, and then offers interpretative comments on the whole. It concludes that among the parable's numerous theological motifs is the theme of repentance, and that it appears that not only Luke but also Jesus intended the character of the elder son to function as a rebuke to the Jewish religious authorities.—C.R.M.

Lk 15:11-32, § 44-141.

247. J. Khoo, "The Reality and Eternality of Hell: Luke 16:19-31 as Proof," *StulosTheol Journ* 6 (1-2, '98) 67-76.

After considering the literary and historical context of Lk 16:19-31, the article presents an exegesis of the passage to prove (1) the reality of hell, and (2) the eternality of conscious suffering in hell.—C.R.M.

Lk 17:19, § 44-169.

Lk 20:17, § 44-226.

248. F. G. Carpinelli, "'Do This as *My* Memorial' (Luke 22:19): Lucan Soteriology of Atonement," *CathBibQuart* 61 (1, '99) 74-91.

The most fitting translation of Lk 22:19 is "Do this as *my* memorial," that is, as a permanent cultic means of access to God's regard which I set up for you. By using εἰς ἀνάμνησιν (Lk 22:19) and εἰς μνημόσυνον (Acts 10:4) the Lukan implied author showed that he shared the Septuagintal soteriology of God-given, expiatory memorials. By choosing the tradition that had εἰς ἀνάμνησιν with the eucharistic words, this Evangelist made the memorial piety surrounding the cross explicit and therefore forcefully channeled the implied reader's understanding. Alms, bread, cup, blood, memorial, sacrifice, atonement, priesthood, and covenant are threads of one cultic cloth in the Septuagint and quite possibly in Luke-Acts.—D.J.H.

249. [Lk 24:13] H. Jacobson, "A New Biblical Etymology," *VigChrist* 53 (3, '99) 325.

The interpretation (from the Canterbury school) of Emmaus as the place where Cain killed Abel and its title *sanguis fratris* can be explained as follows: *fratris* is derived from *au* as the equivalent of Hebrew *ʾḥ*, and *sanguis* comes from "Emma" taken as the Greek αἷμα. Such hybrid explanations are uncommon, but they do occur.—D.J.H.

250. [Lk 24:28-30] H. J. Hornik and M. C. Parsons, "Caravaggio's London *Supper at Emmaus*: A Counter-Reformation Reading of Luke 24," *ChristScholRev* 28 (4, '99) 561-585.

The essay explores the visual hermeneutic employed in Caravaggio's London "Supper at Emmaus." After an overview of the rhetorical structure of Luke 24 and the key passage at 24:28-30, it presents a brief biography of Caravaggio and sets the selected work of art within his oeuvre. Then it presents a formal and iconographical analysis of the painting. Finally it offers hermeneutical reflections on how visual interpretation might inform our reading of the text today. Eight illustrations are included.—C.R.M.

251. R. BIERINGER, "Jesus in the Gospel of John," *BibToday* 37 (5, '99) 300-305.

The article presents the Johannine Jesus from five perspectives: the Word made flesh, the Savior of the world, the teacher and Lord who washes feet, the nonviolent Messiah-king, and the risen peacemaker. While the Evangelist does not lose sight of the earthly Jesus and his concrete life, he portrays Jesus consistently in a post-Easter perspective.—D.J.H.

252. D. BRAKKE, "Parables and Plain Speech in the Fourth Gospel and the *Apocryphon of James,*" *JournEarlyChristStud* 7 (2, '99) 187-218.

The study explores the rhetorical categories of obscurity and perspicuity in the striking parallel between the dominical saying in Jn 16:25 and *Apocryphon of James* 7:1-6 and its distinction between parables and plain speech. In both cases the saying highlights the claim to special knowledge advanced by a subgroup within a larger culture, whether the nascent Christian sect within 1st-century Judaism (Jn) or a Christian study circle within the wider Christian movement (*Ap. Jas.*). The notable differences between the saying in these two contexts (Jn 16:16-33 and *Ap. Jas.* 6:35–7:10) indicate a dramatic shift in Christian culture as the Christian movement separated from Judaism, emerged as an independent religious institution, and was transformed from an oral into a written culture.—C.R.M.

253. C. C. GRANT, "Ambiguity in an Ambiguous Gospel," *Journal of Theology* [Delaware, OH—Dayton, OH] 103 ('99) 1-15.

Varying degrees of ambiguity surround "minor" characters in John's Gospel such as Nicodemus, the mother of Jesus, the Samaritan woman, Peter, Martha and Mary of Bethany, Pilate, Mary Magdalene, and the beloved disciple. John's Gospel leaves us with a dualistic world in which the lines are clearly drawn, populated with characters who are rarely so clearly drawn. Their presence comments on the dualism of the Fourth Gospel, and undercuts and subverts it.—D.J.H.

254. J. J. KANAGARAJ, "The Eschatological Hope in Johannine Literature," *Biblebhashyam* 25 (1, '99) 14-39.

The article first discusses the meaning of eschatology: eschatological hope at Qumran, the eschatological scene in the Similitudes of *1 Enoch* and in *4 Ezra,* and Hellenistic eschatology. Then after sketching the religio-historical situation of John and 1 John, it treats Johannine Christology as the basis of eschatological hope, and pneumatology as the center of Johannine eschatology. Finally it reflects on the deliberate reinterpretation of eschatology in the Johannine writings vis-à-vis the Synoptics.—C.R.M.

255. S. KUTHIRAKKATTEL, "Johannine Perspective of Sacraments," *Biblebhashyam* 24 (3, '98) 149-171.

According to the Fourth Gospel Jesus is the primordial sacrament because all sacraments have their origin, derive their significance, and obtain their efficacy from his unique mediatory role. Although John does not narrate Jesus' baptism or mention the institution of the Eucharist, attention to Jn 3:5; 6:51c-58; and 19:34b shows that John does highlight the deeper meaning and true significance of the sacraments of baptism and Eucharist in his own way.—C.R.M.

256. M. LABAHN, "Between Tradition and Literary Art. The Miracle Tradition in the Fourth Gospel," *Biblica* 80 (2, '99) 178-203.

This examination of the reception of the miracle tradition in John from a literary and compositional point of view starts with macrostructural observations, moves to observations on the microstructure, and concludes with theological and hermeneutical comments. It argues that through the use of different literary techniques the narrator creatively integrates miracle traditions into another narrative world in the service of a consistent hermeneutical strategy. The miracle stories are a further example that the Fourth Evangelist narrates his Christology in more or less carefully structured scenes to evoke life-giving faith in Jesus the Son of God.—C.R.M.

257. F. MANNS, "Elements de christologie johannique," *BibOr* 40 (3, '99) 169-192.

After reflecting on the background and meaning of the titles "Messiah" and "Son of God" predicated of Jesus in Jn 20:31, the article considers the identification of Jesus as "the prophet" and "the one who is sent" in Jn 12:48-50 against the background of Deut 18:18-19. Then it observes that while there are seven christological titles in Jn 1:19-51, the title κύριος is repeated seven times in 20:1-29, thus forming an inclusion.—D.J.H.

258. P. MEAGHER, "The Millennium Bug and John," *Jeevadhara* 29 (170, '99) 132-148.

The article explores the idea of time in the Fourth Gospel: John and cyclical time, the feasts, the Sabbath, day and night, "the hour is coming and now is . . . ," the Father's time, the Father and the Son in time, the hour, etc. The various persons in the Fourth Gospel could guide us in the way we search for and respond to God in Jesus Christ meeting us in the millennium.—C.R.M.

259. R. OSCULATI, "'Chi ha visto me ha visto il Padre' (Gv 14,9): Gesù e la rivelazione di Dio," *Laós* [Catania] 5 (2, '98) 3-10.

According to John's Gospel, the human search for the divine is carried out in following Jesus, in taking as one's teacher the one who revealed and communicated the divine in the most complete way. The article develops the theme of Jesus and the revelation of God with reference to Johannine texts (Jn 13:36; 14:6; 14:9) and reflections on the "alphabet" of theology and on theology and the feminine.—D.J.H.

260. M. RODRÍGUEZ-RUIZ, "El lugar de composición del cuarto Evangelio. Exposición y valoración de las diversas opiniones," *EstBíb* 57 (1-4, '99) 613-641.

After examining scholarly opinions that locate the composition of John's Gospel in Syria (R. Bultmann), northwestern Jordan (K. Wengst), and Ephesus (M. Hengel), the article defends the traditional view of Ephesus as the most probable place of the Gospel's origin.—D.J.H.

261. K. SCHOLTISSEK, "Neue Wege in der Johannesauslegung. Ein Forschungsbericht I," *TheolGlaub* 89 (2, '99) 263-295.

The revised and updated version of the survey of recent Johannine research published in *Currents in Research: Biblical Studies* in English [§ 43-1048].—D.J.H.

262. B. N. Y. VAUGHAN, "Sermons in John and the Problem of Justice," *Theology* 102 (807, '99) 186-194.

The sermons (see Jn 2:23–3:21; 5:17-30; 5:31-47; 6:26-58; etc.), which are among the earliest materials in John's Gospel, take a distinctive line on justice. The justice of the Son of Man is mainly concerned to protect those human values that are embraced by the poor. It disputes the validity of the overriding principle of economic values and the subordination of the human in determining what is just and what is unjust.—D.J.H.

Jn, § 44-57.

263. [Jn 1:1-18] E. H. PAGELS, "Exegesis of Genesis 1 in the Gospels of Thomas and John," *JournBibLit* 118 (3, '99) 477-496.

Examination of the interpretations of Genesis found in Jn 1:1-18 and a cluster of sayings that occur throughout *Gospel of Thomas* reveals a clash of exegetical traditions. *Thomas'* exegesis of Genesis 1 (see e.g. 4, 11, 18, 19, 37, 49, 50, 77, 83, 84, 85; and also 22, 24, 61, 70) follows a pattern widely known in the ancient world by connecting the image of Gen 1:26-27 with the primordial light of 1:3 to show that the divine image implanted at creation enables humankind to find (by baptism) the way back to its origin. Through its interpretation of Genesis the Fourth Gospel implicitly refutes the premise that the divine light has manifested itself throughout the ages since creation. It is likely that *Thomas'* author understood his message to be based not on some presupposed "gnostic myth" but, like John's prologue, on exegesis of Genesis 1. An appendix treats the relation of John's prologue to religious poetry with which it shares a common provenance (*Trimorphic Protennoia* and *Odes of Solomon*).—C.R.M.

264. [Jn 1:14] J. J. KANAGARAJ, "Did The Word Not 'Become' Flesh? A Response to J. C. O'Neill," *ExpTimes* 110 (3, '99) 80-81.

Contrary to J. C. O'Neill [§ 36-232], the Word did not cease to be God when it became flesh (Jn 1:14; see Lk 24:19; 3 Jn 8). The translation "became" retains this truth more strongly than the renderings "was born" or "was made" do.—D.J.H.

265. G. C. A. FERNANDO, "John 1:17 as Window to the Realities of Law and Love in the Fourth Gospel," *Biblebhashyam* 24 (3, '99) 172-191; *AsiaJournTheol* 13 (1, '99) 51-70.

An analysis of Jn 1:17 reveals that the themes of love and law form the backbone of Johannine theology in the Fourth Gospel. After considering the place of the verse in 1:1-18 and the rest of the Gospel, the article discusses the relation of the Law to grace and truth, ἐδόθη versus ἐγένετο, the Logos as the new creator, the relativity of the Law, grace and truth in 1:17 (glory as grace and truth, the reality of grace and truth, *ḥesed,* ἀλήθεια), grace and truth as the manifestation of the person of Christ, Moses versus Jesus Christ, and love as the summit of Jesus' mission.—C.R.M.

266. P. PALATTY, "The Meaning and Setting of the Son of Man Logion in John 1:51," *IndTheolStud* 36 (1, '99) 21-36.

This exegetical study of Jn 1:51 with particular attention to its OT (see Gen 28:12) and sociocultural background concludes that the saying belongs to the original setting of the pericope according to the author's plan. Those who become disciples of Jesus are promised a supernatural relationship in Jesus with the Father.—C.R.M.

267. [Jn 2:1-12] J. ZUMSTEIN, "De Cana à la croix," *Christus* 183 ('99) 297-305.

By referring to Mary as "the mother of Jesus" John underlines the scandal of the incarnation. Her presence at Cana (Jn 2:1-12) and at the cross (19:25-27) associates her with the inaugural revelation of Christ to the world and with the hour of his exaltation.—D.J.H.

268. V. SCATURCHIO, "Una riflessione sulla paternità di Dio (Gv 3)," *Vivarium* [Catanzaro] 7 (1, '99) 109-117.

After general observations about the theme of divine paternity in the NT, the article shows how the revelation of God as Father reaches a climax in John's Gospel. Then it considers the manifestation of God as Father in the various parts of Jn 2:23–3:21, and concludes with reflections that take Jn 3:16 as their starting point.—D.J.H.

269. M. AND R. ZIMMERMANN, "Der Freund des Bräutigams (Joh 3,29): Deflorations- oder Christuszeuge?" *ZeitNTWiss* 90 (1-2, '99) 123-130.

The idea that "the friend of the bridegroom" served as a witness to the bride's virginity cannot be proved. Rather, Jn 3:29 should be understood theologically against the background of the motifs of hearing the bridegroom's voice, being a friend of Jesus, and perfect joy. John the Baptist is a witness at the messianic wedding; the bridegroom, whose friend he is, is the Messiah.—D.J.H.

270. O. HOFIUS, "'Er gibt den Geist ohne Mass' Joh 3,34b," *ZeitNTWiss* 90 (1-2, '99) 131-134.

The article raises the question about the subject of δίδωσιν in Jn 3:34, and calls attention to a rabbinic dictum in *Leviticus Rabbah* 15:2 (on 13:2) that links the Holy Spirit and "weight."—D.J.H.

271. E. DANNA, "A Note on John 4:29," *RevBib* 106 (2, '99) 219-223.

The Samaritan woman's speech at Jn 4:29 does not characterize her as positively as is sometimes claimed. She sees Jesus as a prophet and nothing more. Her question is phrased in such a way (with μήτι) as to indicate that she has doubts about Jesus' messiahship.—C.R.M.

272. [Jn 5:1-9] M.-É. BOISMARD, "Bethzatha ou Siloé?" *RevBib* 106 (2, '99) 206-218.

A more primitive form of the Fourth Gospel may be reconstructed from quotations in the commentary of Diodorus of Tarsus and medieval Gospel harmonies. Examination of the text of Jn 5:2-4 in this reconstruction confirms L. Devillers's hypothesis [§ 44-273] that the narrative of the healing of the paralytic in 5:1-9 was originally situated at the pool of Siloam (9:7, 11) and only in a second redaction located at the pool of Bethzatha.—C.R.M.

273. L. DEVILLERS, "Une piscine peut en cacher une autre. À propos de Jean 5,1-9a," *RevBib* 106 (2, '99) 175-205.

After noting problems between the archaeological description of the pool of Bethzatha and that in the text of Jn 5:2, the article proposes that the healing narrative of 5:1-9a was originally situated at the pool of Siloam (9:7, 11) during the Festival of Booths (7:2). In a later redactional step the Evangelist moved the narrative to an earlier point in the Gospel and connected it with the pagan sanctuary of Bethzatha to show Jesus as the true savior of humankind.—C.R.M.

274. C. S. Keener, "Is Subordination Within the Trinity Really Heresy? A Study of John 5:18 in Context," *TrinJourn* 20 (1, '99) 39-51.

From John's standpoint (see Jn 5:18), Jesus is fully deity (1:1, 18; 20:28) but also submits to the Father whose rank is greater than his own (10:29; 14:28). That Jesus' special submission to the Father is eternal is confirmed by 1 Cor 15:28. The subordination of the Son to the Father is not directly related to the current gender debate.—D.J.H.

275. A. E. Pevec, "A Eucharistic Reflection on John 6:24-35," *Emmanuel* 105 (7, '99) 398-401.

In relating Jesus' proclamation of himself as the bread of life and his promise of eternal life, John in 6:24-35 shares with us the full depth of the eucharistic presence of Jesus.—D.J.H.

276. [Jn 7:53–8:11] A. Watson, "Jesus and the Adulteress," *Biblica* 80 (1, '99) 100-108.

The woman brought to Jesus in Jn 7:53–8:11 was a remarried divorcée. Jesus claimed that remarried divorcées were adulteresses (see Mt 5:31-32; 19:3-9; Mk 10:2-9), though Moses and the Pharisees did not. The scribes and Pharisees were testing Jesus to see whether he would impose death on a remarried divorcée. Rather than responding directly to the question, Jesus transfers the possible crime of the women to the sin of her "sinless" husband (for whom divorce was not a sin) who divorced her (see 8:7).—D.J.H.

277. M. Coloe, "Like Father, Like Son: The Role of Abraham in Tabernacles – John 8:31-59," *Pacifica* 12 (1, '99) 1-11.

After an overview of the concentric structure of Jn 7:1–8:59, the article examines Abraham's role within the feast of Tabernacles according to Jn 8:31-59 as a witness to Jesus' identity and to his relationship with Israel's God. Then it examines the implications of Jesus' identity vis-à-vis Israel's traditions for Jesus and the Johannine Christians. Abraham, the great father of Israel, testifies to the coming of Jesus (see 8:56), thus demonstrating that the traditions of Israel now find their fulfillment and perfection in Jesus. While "the Jews" claim Abraham as their father (see 8:39, 53), the Father of Jesus is revealed as none other than Israel's God (see 8:54).—D.J.H.

278. E. Reinmuth, "Lazarus and His Sisters—What Was John's Point? Narratological Observations on John 11:1-44," *Review of Theological Literature* [Leiderdorp, Netherlands] 1 (1, '99) 7-20.

The English version of an article published in *Theologische Literaturzeitung* [§ 44-1769], the article contends that Jn 11:1-44 tells about overcoming death against the background of its inescapable reality in such a way that the readers can receive Jesus' promise of life for them.—D.J.H.

279. [Jn 11:1-46] H. Garcia, "Lazare, du mort vivant au disciple bien-aimé. Le cycle et la trajectoire narrative de Lazare dans le quatrième évangile," *RevSciRel* 73 (3, '99) 259-292.

This analysis of the account of the raising of Lazarus in Jn 11:1-46 seeks to explicate the narrative trajectory of the figure of Lazarus in relation to other characters in the Fourth Gospel. It first delimits the "cycle of Lazarus" and within this cycle the specific account reporting his resurrection. Next it presents a detailed exegesis of the account of Lazarus' resurrection: a narrative structure *sui generis,* a structure of delayed action, an "anti-climactic" structure, comparison of the resurrections of Jesus and Lazarus, the resurrection of Lazarus in *Acts of John,* and the structure of Aeschylus' *Agamemnon.* Finally it treats Johannine characters and narrative construction, the narrative destiny and trajectory of Lazarus, the trajectory of John the Baptist, and Lazarus and the coming of the beloved disciple. It concludes that the narrative transformation of Lazarus into the beloved disciple constitutes the advent of a new type of disciple who bears witness to his own living experience of Jesus.—C.R.M.

280. [Jn 11:1-54] R. WALL (ED.), "Faculty, Who Do You Say That I Am?" *ChristScholRev* 28 (4, '99) 522-531.

The article presents a transcription of an unrehearsed "Jesus Forum" based on Jn 11:1-54 held at Seattle Pacific University in November 1998. The participants included faculty from a variety of academic disciplines and faith traditions. The questions focus on what the story teaches us about the person of Christ, and the whole meaning of the story for us.—C.R.M.

281. C. V. MALZONI, "'Moi, je suis la résurrection.' Jean 11,25 dans la tradition syriaque ancienne," *RevBib* 106 (3, '99) 421-440.

The article examines two distinctive features found in two witnesses of the Old Syriac tradition for Jn 11:25: a short reading for the words of Jesus ("I am the resurrection"), and the employment of the word *nĕḥâmtâʾ* to express the Greek word ἀνάστασις. It concludes that the short reading may have been widely spread in early Christianity, and that an Aramaic tradition may have prepared for the semantic innovation. An appendix presents an anthology of readings for the text of Jn 11:25-26.—C.R.M.

Jn 12:10, § 44-227.

282. S. MISIARCZYK, "Uwielbienie Ojca poprzez uwielbienia Syna w J 12,27-33 (Glorification of the Father through the Glorification of the Son in Jn 12:27-33)," *StudTheol Vars* 37 (1, '99) 21-40.

The glorification of the Father through the glorification of the Son is a central theme in Jn 12:27-33. The word νῦν in vv. 27 and 31 divides the passage into two parts that concern two aspects of Jesus' "hour": the glorification of the Father through the Son, and the judgment of the world completed by the casting out of its prince.—D.J.H.

283. M. PESCE AND A. DESTRO, "La lavanda dei piedi di Gv 13,1-20, il *Romanzo di Esopo* e i *Saturnalia* di Macrobio," *Biblica* 80 (2, '99) 240-249.

The washing of the feet in Jn 13:1-20 is a ritual of inversion that transforms the ritual of receiving someone into one's home (carried out by slaves and common to many cultures in the ancient world) into a ritual of admission to discipleship. Aesop's *Romance* confirms that Jn 13:1-20 has to be set against the background of Greco-Roman banqueting customs, especially with regard to the slaves' function and the use of a linen cloth (λέντιον) for washing feet. A parallel to the inversion ritual in Jn 13:1-20 can be found in the feast of Saturnalia during which masters served their own slaves at table.—D.J.H.

284. [Jn 14–17] A. García-Moreno, "Referencias neumatológicas en el IV Evangelio," *ScriptTheol* 31 (1, '99) 13-36.

With particular attention to Jesus' farewell discourses in Jn 14–17, this examination of the Johannine references to the Holy Spirit considers the Spirit's role in evangelization by teaching us what Jesus revealed, in sanctifying us by the new life conferred in baptism and sustained through participation in the Eucharist, and as God's gift promised by Jesus and coming to us with the death of Jesus.—D.J.H.

Jn 14:9, § 44-259.

285. [Jn 15:1-8] A. García-Moreno, "La vid verdadera," *EstBíb* 57 (1-4, '99) 289-302.

The article first examines the OT background of Jesus' proclamation of himself as "the true vine" in Jn 15:1-8, with particular attention to the vine as a symbol of Israel. Then it relates Jesus' appropriation of the title to the Last Supper and to Paul's theology of the mystical body.—D.J.H.

286. S. Pisarek, "Uczeń i jego radość w perykopie o winnyym krzewie J 15,1-11 (A Disciple and His Joy in the Pericope on Vineyard J 15,1-11)," *CollTheol* 68 (4, '98) 21-29.

The article first proceeds from references and allusions to the disciples in Jn 15:1-11 (see especially 15:8) to the concept of discipleship in John's Gospel and in the other Gospels. Then it considers the theme of joy in the OT and in the Johannine corpus, and reflects on its significance for understanding Jesus' statement about joy in Jn 15:11 and for the interpretation of Jn 15:1-11 as a whole.—D.J.H.

287. A. De Maria, "Il mio regno non è di questo mondo. Breve analisi del commento patristico a Gv 18,36," *Laós* [Catania] 5 (2, '98) 11-18.

After noting 2nd- and 3rd-century interpretations of Jn 18:36, the article focuses on the comments by John Chrysostom, Cyril of Alexandria, and Augustine, with particular attention to changes in understanding the nature of the kingdom of Christ.—D.J.H.

288. [Jn 19:23-25] G. J. O. Dunstan, "The Clothing of the Passion: Symbolism in the Passion Narrative of St. John," *Search* 22 (1, '99) 26-33.

The article first discusses symbolism in the Fourth Gospel with particular attention to Jesus' miracles as signs and his "I am" statements. Then it notes that John does not describe the tearing of the veil of the Temple "from top to bottom" as the Synoptists do (Mt 27:51; Mk 15:38; cf. Lk 23:45) and suggests that in the disposal by lot of the seamless tunic woven from the top and untorn (Jn 19:23-25a), the Evangelist invites us to recognize the unveiling of the new temple in him who hangs on the cross. The division of Jesus' garments among four soldiers (Jn 19:23) implies four quarters of a whole and therefore the universal significance of Jesus' life laid down.—C.R.M.

Jn 19:25-27, § 44-267.

289. R. Crotty, "The Two Magdalene Reports on the Risen Jesus in John 20," *Pacifica* 12 (2, '99) 156-168.

After reviewing previously suggested structures for John 20, the article proposes an alternative structure based on linguistic and thematic grounds and spells out the text's theological message. The literary structure is as follows: introduction (v. 1), first Magdalene report (v. 2), elaboration (vv. 3-10), misunderstanding (vv. 11-17), second Magdalene report (v. 18), elaboration (vv. 19-23), misunderstanding (vv. 24-28), and conclusion (v. 29). Mary Magdalene as she exists in the Johannine narrative provided the living link between original events and the subsequent interpretation and preaching of the Christian community.—C.R.M.

Jn 20:17, § 44-502.

290. J. D. M. Derrett, "Why did Jesus blow on the disciples? (John 20,22)," *BibOr* 40 (4, '99) 235-246.

The term ἐνεφύσησεν in Jn 20:22 is better rendered as "blew" than as "breathed." By blowing on his disciples Jesus sought to enable them to perform embarrassing and difficult tasks. The blowing may reflect the motif of catching the last breath of the dying ancestor evidenced most clearly from India and the Malaysian archipelago.—D.J.H.

Acts of the Apostles

291r. C. K. Barrett, *The Acts of the Apostles,* vol. 2 [*NTA* 43, p. 381].
J. A. Fitzmyer, *The Acts of the Apostles* [*NTA* 43, pp. 583-584].

A. D. Clarke, "Barrett and Fitzmyer on Acts," *ExpTimes* 110 (10, '99) 333.—These two works represent impressive contributions to 20th-century Acts scholarship. Both Barrett and Fitzmyer can reasonably be placed in the moderate camp. Both write from firmly within the historical-critical school, and show little interest in the social-scientific or rhetorical implications of the text. Their discussion of issues of theological importance as and when they might arise in the text is not as extensive as one might hope for.—D.J.H.

292. B. E. Bowe, "The Birth of the Church," *BibToday* 37 (5, '99) 288-293.

Acts tells the story of a people who move from despair to a new beginning, from Pentecost power to the dailiness of life, from Torah fidelity to baptism in the name of the Lord, and from the ethnic boundaries of Judaism to the universal mission of the church.—C.R.M.

293. R. L. Brawley, "The Spirit, the Power, and the Commonwealth in Acts," *BibToday* 37 (5, '99) 268-275.

Pentecost brings an end to the apostles' wait for the Spirit and initiates the restoration of the commonwealth of Israel. Under the guidance of the Spirit the commonwealth also gathers Samaritans and Gentiles. In the second half of Acts the Spirit motivates Paul's mission. Interpretations that the end of Acts marks a turn from Judeans to Gentiles are deficient.—C.R.M.

294. D. Mathews, "The Holy Spirit in the Book of Acts: A Critique of Jack Deere's *Surprised by the Power of the Spirit,*" *RestorQuart* 41 (2, '99) 71-86.

The article summarizes and critiques Deere's book in light of Luke's theology of the Spirit in Acts under the following headings: surprised by the power of the Spirit, the Spirit in Acts, the identity of the Holy Spirit in Luke, the Holy Spirit and the individual, the Holy Spirit and the community, and present-day implications. While Deere writes a basically sound analysis of the role of miracles from a biblical perspective, his book is fundamentally flawed with regard to his understanding of experience and tradition and its role in biblical interpretation.—C.R.M.

295. C. OSIEK, "Characters: The Spice of the Story," *BibToday* 37 (5, '99) 276-280.

The article considers the characters of Acts under five headings: speech givers, lesser known disciples, couples, distinguished Romans, and the principal character. In Luke's amazing cast of characters, the Holy Spirit plays the lead.—C.R.M.

296. M. RACE, "Missionary Journeys: A Hazardous Adventure," *BibToday* 37 (5, '99) 281-287.

It was due in great part to the scattering from Jerusalem that the worldwide expansion of the Jesus movement began (see Acts 11:19-20) and Antioch became the center for Christianity. The article considers Paul's missionary journeys, the challenges of travel on land and by sea, and some significant cities on the way (Antioch on the Orontes, Corinth, Caesarea).—C.R.M.

297. R. STRELAN, "Strange Stares: *Atenizein* in Acts," *NovTest* 41 (3, '99) 235-255.

The article explores the use and meaning of ἀτενίζειν in wider literature to offer a fuller understanding of the ten cases of "staring" in Acts (1:10; 3:4, 12; 6:15; 7:55; 10:4; 11:6; 13:9; 14:9; 23:1). Thus it considers ἀτενίζειν in nonbiblical literature; in the Septuagint, the Pseudepigrapha, and other Jewish literature; in noncanonical early Christian literature; in *1 Clement;* in 2 Corinthians; and in Lk-Acts. It concludes that in Acts the verb is a technical term used particularly in the context of a divine epiphany or a manifestation of divine power.—C.R.M.

Acts, §§ 44-116, 230, 331, 709, 721, 723, 727, 740.

298. [Acts 1:1–8:40] G. HOTZE, "Christi Zeugen bis an die Grenzen der Erde – Die Apostelgeschichte (Teil 2)," *BibLiturg* 72 (2, '99) 99-104.

After noting the outline that Acts 1:8 provides for the book and characterizing Acts as a "Pentecostal" writing, this installment [§ 43-1774] treats the contents of Acts 1:1–8:40: the necessary framing conditions (1:1–2:13), the dynamic beginnings of the primitive community (2:14–5:42), a conflict and its consequences (6:1–8:3), and missionizing new lands (8:4-40).—C.R.M.

299. G. J. STEYN, "A Note on Translating and Interpreting . . . γλῶσσαι ὡσεὶ πυρός . . . (Acts 2:3)," *Ekklesiastikos Pharos* [Alexandria—Johannesburg] 80 (1, '98) 21-27.

The term γλῶσσαι in Acts 2:3 is variously interpreted in translations and commentaries as "tongues," "languages," and "flames."—D.J.H.

300. J. TAYLOR, "The List of the Nations in Acts 2:9-11," *RevBib* 106 (3, '99) 408-420.

After reviewing the problems of the list of the nations in Acts 2:9-11 and critiquing various proposed solutions, the article suggests that the best analogy is found in the official lists of places and peoples subject to the Persian (Achaemenid) empire. The list contained in the preamble to the inscription set up by Darius I at Behistun provides a striking parallel to the list of the nations in Acts. There must have been a literary tradition, eventually in Greek, that conveyed the list to Luke, who used it to represent "every nation under heaven."—C.R.M.

301. [Acts 2:24-31] J. A. JÁUREGUI, "Argumento escriturístico de la resurrección en los Hechos de los Apóstoles," *EstBíb* 57 (1-4, '99) 389-410.

The biblical argument for Jesus' resurrection in Acts 2:24-31 is oriented toward Christian apologetics. On the one hand, it assumes a traditional Christian formula that is rooted in Jewish messianic expectations. On the other hand, it argues from Psalm 16 to affirm the newness of Jesus' resurrection within history. The passage is an excellent example of transcultural preaching.—D.J.H.

Acts 4:11, § 44-226.

302. T. J. KRAUS, "'Uneducated', 'Ignorant', or even 'Illiterate'? Aspects and Background for an Understanding of ἀγράμματοι (and ἰδιῶται) in Acts 4.13," *NTStud* 45 (3, '99) 434-449.

On the basis of lexical, contextual, and social-historical evidence, the article shows that the designation of Peter and John as ἀγράμματοι . . . καὶ ἰδιῶται in Acts 4:13 must be distinguished from modern conceptions of illiterates. The documentary papyri present an unbiased picture and show that such terminology did not carry negative social implications. This information clarifies the usage in Acts 4:13 and makes the translation "they were illiterate men and laymen" acceptable.—C.R.M.

303. [Acts 8:5-25] C. AND A. FAIVRE, "Rhétorique, histoire et débats théologiques. A propos d'un ouvrage sur Simon 'le magicien'," *RevSciRel* 73 (3, '99) 293-313.

With close attention to F. Heintz's study of the role of rhetoric in the account of Acts 8:5-25 (*Simon "le magicien." Actes 8, 5-25 et l'accusation de magie contre les prophètes thaumaturges dans l'Antiquité* [1997]), the article focuses on factors apart from rhetorical procedures that influenced the construction of the narrative. Thus it treats from rhetoric to history (the charge of magic in antiquity, methodological rules for analyzing stereotypes, from the neutralization of defamation to historical reconstruction), and from theological grounds to historical stakes (the OT substratum of the theological discussions, theological and redactional analysis, theological debates and ecclesiological currents). The account of the quarrel between Simon and Peter appears as secondary and symbolic (if not mythical) to the ecclesiastical problem presented by certain trends of the Samaritan church with respect to the new covenant.—C.R.M.

Acts 8:5-25, § 44-728.

304. [Acts 9] W. RORDORF, "Paul's Conversion in the Canonical Acts and in the *Acts of Paul*," *Semeia* 80 ('97) 137-144.

After highlighting the differences between the accounts of Paul's conversion in Acts 9 and *Acts of Paul*, the article analyzes how each of the Acts, the canonical Acts (9:3-9; 22:6-11; 26:12-18) and *Acts of Paul*, presents according to their respective points of view the account of Paul's conversion. It concludes that the author of *Acts of Paul* did not know the canonical Acts, and that information on Paul's conversion was drawn from Galatians.—C.R.M.

305. H.-J. STIPP, "Vier Gestalten einer Totenerweckungserzählung (1 Kön 17,17-24; 2 Kön 4, 8-37; Apg 9,36-42; Apg 20:7-12)," *Biblica* 80 (1, '99) 43-77.

The four stories of raising from the dead in 1–2 Kings and Acts are constructed differently and tailored to diverse aims. The Elisha version (2 Kgs 4:8-37) organizes the material around the struggle of the "man of God" to be believed and draws from it the lesson about the place of the mediator in the relationship between God and humankind. The Elijah narrative (1 Kgs 17:17-24) emphasizes the sovereignty of the wonderworker and so demonstrates the superiority of Elijah over his successor. The story of Peter raising Tabitha from the dead (Acts 9:36-42) assimilates the wonderworker to the example of Jesus and severs the connection between service and reward. The account of Paul raising Eutychus from the dead (Acts 20:7-12) exemplifies the saving event of the eucharistic celebration.—D.J.H.

306. [Acts 16:10-17] D.-A. KOCH, "Kollektenbericht, 'Wir'-Bericht und Itinerar. Neue (?) Überlegungen zu einem alten Problem," *NTStud* 45 (3, '99) 367-390.

Comparison of the two sea journeys in Acts 18:18-22a and 20–21 shows that Luke used a source for the latter, namely the first part of a report drawn up by a member of the collection delegation (see 20:4) after returning from Jerusalem. This source was composed from the outset in the "we-style." The journey route and the "we" of 16:10-17 and 17:1, on the contrary, go back to Luke himself, who in this way fashioned a common framework for portraying the independent mission of Paul in Acts 16–19. In this manner also Luke was able to stress in particular the linking of events by the Spirit.—C.R.M.

Acts 16:11-40, §§ 44-316–317.

307. C. S. DE VOS, "Finding a Charge that Fits: The Accusation against Paul and Silas at Philippi (Acts 16.19-21)," *JournStudNT* 74 ('99) 51-63.

The charges brought against Paul and Silas at Philippi in Acts 16:19-21 of disturbing the peace and introducing a foreign cult do not appear to fit the action that elicited them (see 16:16-18). An accusation of "magic" was the likely charge given the precipitating action. The denunciation of the missionaries as magicians by the owners of the slave girl and the perception by observers that they had used magic would have led to formal charges because there were laws against using magic to cause property damage and loss of livelihood. Luke's redaction plays down a possible association with magic by presenting charges that can easily be refuted.—C.R.M.

308. [Acts 17:16-34] R. W. DALTON, "'Electronic Areopagus': Communicating the Gospel in Multimedia Culture," *Journal of Theology* [Delaware, OH—Dayton, OH] 103 ('99) 17-33.

After exploring the way the oral culture of Athens was addressed by Paul's Areopagus speech in Acts 17:16-34, the article reflects on how the Areopagus story was retold in print culture by G. E. Thomas (1907-93), and suggests some guidelines for Christians attempting to communicate the gospel in today's electronic culture.—D.J.H.

309. [Acts 17:22] P. G. R. DE VILLIERS AND E. GERMIQUET, "Paul and paganism in Acts 17. Superstition in early Christianity and Graeco-Roman society," *Acta Patristica et Byzantina* [Pretoria] 9 ('98) 35-51.

In the 1st century δεισιδαιμονία had a strong meaning to a Greco-Roman audience, containing a clear note of censure and disapproval. In Acts 17:22 Paul's description of the Athenians as δεισιδαιμονεστέρους refers to their superstitiousness in a negative way—in the sense of being religiously off the mark, gullible, and unenlightened about religious matters. Thus Paul frankly conveyed to the Athenian audience his concerns about their dangerous ignorance regarding God.—D.J.H.

310. [Acts 17:22] P. G. R. de Villiers and E. Germiquet, "*Religio* and *Superstitio* in early Christianity and Graeco-Roman society. Christian perspectives on paganism," *Acta Patristica et Byzantina* [Pretoria] 9 ('98) 52-69.

Modern scholars have interpreted the word-group δεισιδαιμονία in Acts 17:22 and 25:19 in neutral, positive, negative, and ambiguous senses. In Greco-Roman times "superstition" mainly came to be associated with depraved forms of religiosity, often linked in literary texts with the unthinking and ignorant masses and used in a polemical sense against groups and nations. The growing rejection of superstition was a result of the nationalizing and moralizing of societies in the Greco-Roman period.—D.J.H.

Acts 20–21, § 44-306.

Acts 20:7-21, § 44-305.

311. G. Jankowski, "Messianische Realpolitik? Anmerkungen zu Apostelgeschichte 21–22," *Texte & Kontexte* [Berlin] 22 (81-82, '99) 65-85.

If the structure of a community of Jews and Gentiles within the Roman empire centered around the resurrected Messiah was Paul's revolutionary strategy, has Luke in Acts forfeited its sharpness to arrive at a "real political" goal? The article seeks an answer to this question through an analysis of Acts 21–22. After dealing with the context, it considers Jerusalem—zealots for the Law (21:17-26), Jerusalem in an uproar (21:27-39), Paul's programmatic defense (21:40–22:22), "we find nothing wrong with this man" (23:9), and Roman citizenship. In these chapters Luke allows his hero Paul to explain his path to messianism and his strategy. In Luke's realpolitik, Paul is a Jew, a messianist, and a Roman.—C.R.M.

312. [Acts 22–28] D. Alvarez Cineira, "Pablo ¿Un ciudadano Romano?" *Estudio Agustiniano* [Valladolid] 33 (3, '98) 455-486.

The study supports the view that Paul, contrary to the apologetically motivated presentation of Luke, did not actually possess Roman citizenship (see 16:37-38; 22:25-29; 23:27). It notes that most who hold this position overlook the fact that if Paul's appeal to the emperor did not take place (see Acts 25:10-12; 26:32), there are no apparent grounds for the transfer of Paul as a prisoner from Caesarea to Rome (27:1–28:16). Thus it should be concluded that both the appeal and the transfer of the captive Paul to Rome are Lukan constructs. Paul may actually have traveled to Rome, but for other reasons. It is instructive to compare the Lukan description of the journey of Paul to Rome with Josephus' report about his own journey there (see *Life* 13-16) to liberate some imprisoned Jewish priests.—C.R.M.

Acts 25:19, § 44-310.

EPISTLES—REVELATION

Paul

313. L. ÁLVAREZ VERDES, “El carismatismo en Pablo. Aproximación sociológico-teológica,” *EstBíb* 57 (1-4, ’99) 23-38.

For Paul, the charisms involved two levels—sociological and theological. In view of the Pauline understanding of the apostolate, the two levels were perceived as complementary.—D.J.H.

314. S. S. BARTCHY, “Undermining Ancient Patriarchy: The Apostle Paul’s Vision of a Society of Siblings,” *BibTheolBull* 29 (2, ’99) 68-78.

Paul followed Jesus in his attempts to undermine the authority and social cohesiveness of the blood kin group and patriarchal family, to offer an alternative family structure made up of surrogate “brothers and sisters,” and to make viable a 1st-century Mediterranean person’s choosing to live in such an alternative trust-based form of social relations by means of a profound redefining of the competitive honor code into which all males had been socialized. Paul’s goal was not the creation of an egalitarian community in the political sense, but rather a well functioning family in the kinship sense, a family without fathers in which the “strong” would use their strength not for themselves but to empower the “weak.”—D.J.H.

315. J. J. BARTOLOMÉ LAFUENTE, “‘Soy lo que soy por gracia de Dios’ (1 Cor 15,10). La experiencia de la gracia como clave para la comprensión de Pablo,” *EstBíb* 57 (1-4, ’99) 125-146.

The key to reading Paul’s letters is to be found in his experience of grace. The divine intervention in Paul’s life in which God revealed Jesus as his Son was the content of his gospel and the reason for his mission. The core of his doctrine of justification can be understood as an explication of his inmost experience of grace. In Paul the believing person and the gospel that is believed are inseparable.—D.J.H.

316. G. CAMPBELL, “Le combat pour le progrès de l’Évangile au coeur de la mission paulinienne,” *RevRéf* 50 (3, ’99) 19-31.

The theme of the struggle for the progress of the gospel is at the heart of the Pauline mission and links the Paul of the undisputed letters, the Paul of Acts, and the Paul of the disputed letters. This point is established with reference to Paul’s letter to the Philippians, Acts 16:11-40, and 1 Timothy.—D.J.H.

317. G. CAMPBELL, “The Struggle for the Progress of the Gospel at the Heart of the Pauline Mission,” *IrBibStud* 21 (2, ’99) 59-78.

After considering the different “Pauls” that confront NT scholarship today, the article notes the concern for the advancement of the gospel couched in terms of combat in Philippians, locates the same issue in 1 Timothy, and demonstrates that the Lukan Paul shares a similar concern in a comparable context of struggle (Acts 16:11-40). It observes that these three Pauls merge into one when following the motif of gospel progress as spiritually-armed struggle in connection with the church at Roman Philippi. Finally it asks whether material consonant with a sense of struggling for the progress of the gospel has left its mark elsewhere in the remaining Pauline corpus and Acts, and concludes in the affirmative.—C.R.M.

318r. J. D. G. DUNN, *The Theology of Paul the Apostle* [*NTA* 42, p. 396; §§ 43-1790r–1791r].

T. L. DONALDSON, “In Search of a Paul Neither Lutheran nor Idiosyncratic: James D. G. Dunn’s *The Theology of Paul the Apostle,*” *Critical Review of Books in Religion* [Atlanta] 11 (’98) 35-55.—Dunn’s book is a publishing event of major significance, a full synthesis of the theology of the foremost early Christian thinker by one of the foremost NT scholars working at the height of his powers, appearing at a point when a new comprehensive treatment is both timely and needed. After describing the book in some detail, the article identifies its strengths and most significant achievements, and discusses critical issues arising from the book: the use of Romans as a template or framework, participatory language and change-of-status metaphors, and the new perspective and Paul’s critique of the Law. While Dunn has provided a timely, rich, and readable account of Paul, he still has not yet been entirely successful in rescuing Paul from the charges of incoherence and idiosyncrasy.—D.J.H.

319r. IBID.

F. THIELMAN, “Paul as Jewish Christian Theologian: The Theology of Paul in the Magnum Opus of James D. G. Dunn: A Review Essay,” *PerspRelStud* 25 (4, ’98) 381-387.—There are disadvantages to using Romans as a template for the discussion of Paul’s theology. And the discontinuity between Paul and the mainstream Judaism of his time was probably more pronounced that Dunn allows. Even so, for the light that Dunn sheds on the Jewish context in which Paul’s theology was born, for his careful attention to the religious experience of Paul’s churches, and for his often insightful comments on how Paul should challenge the church today, Dunn’s book remains immensely valuable and will probably emerge as a classic in the field.—D.J.H.

320. G. FEE, “Gender Issues: Reflections on the Perspective of the Apostle Paul,” *Crux* 35 (2, ’99) 34-45.

According to Paul, in the new creation established by Christ’s death and resurrection the relationship between man and woman in the first creation is restored but that relationship must be lived out under the paradigm of the cross. In Christ Jesus male and female enter the new creation on the same footing and serve one another and the rest of the church as their Lord did—by giving themselves to the other(s) out of love. Ministry is thus the result of God’s gifting and has nothing to do with being male or female, any more than it has to do with being Jew or Gentile, or slave or free.—D.J.H.

321. J. FREY, “Die paulinische Antithese von ‘Fleisch’ und ‘Geist’ und die palästinisch-jüdische Weisheitstradition,” *ZeitNTWiss* 90 (1-2, ’99) 45-77.

After surveying scholarship about the history-of-religions background of the Pauline antithesis between “flesh” and “spirit,” the article discusses efforts at finding the background in the Hellenistic-Jewish wisdom tradition (Wisdom and Philo). Next it explores the antithesis in Essene texts and in non-Essene wisdom texts from Qumran, and investigates the theme of “sinful” flesh in the context of the Palestinian-Jewish tradition. Then it considers the background of the Pauline antithesis of σάρξ and πνεῦμα in the Palestinian-Jewish tradition, shows how Paul developed this antithesis, and reflects on the consequences for interpreting the Pauline antithesis.—D.J.H.

322. K. J. GABRIEL, “The Integral View of Humans and Nature: An Aspect in Pauline Eschatology,” *Biblebhashyam* 25 (1, ’99) 40-46.

The article examines Paul’s thought on the topic of nature’s place in the divine plan of salvation: the cosmic significance of the resurrection of Christ, the cosmic dimension of the new creation (2 Cor 5:17; Gal 6:15), and the cosmic dimension of redemption (Rom 8:19-22). The cosmic dimension of the risen body of Christ should provide a new approach to the ecological problems of our times.—C.R.M.

323. A. HUI, "The spirit of prophecy and Pauline pneumatology," *TynBull* 50 (1, '99) 93-115.

In Judaism the divine Spirit is simultaneously the Spirit of prophecy (or revelation), of wisdom, of power, of ethical living (or righteousness), and of salvation and life. Although there are considerable similarities between the Spirit of prophecy in Judaism and Pauline pneumatology, there are also major developments in Pauline pneumatology in the themes of eschatological fulfillment, eschatological redefinition, and christological emphasis.—D.J.H.

324. J. A. KENT, "Paul: A Psychological Approach," [Oxford] *Faith and Freedom* 50 (1, '97) 19-36.

A very clear psychological approach to Paul will make it much easier to understand the origin and evolution of Christianity. Paul suffered an episode of conversion disorder (characterized by symptoms or deficits affecting voluntary motor or sensory function) on the road to Damascus. This experience changed him from being an enforcer of Mosaic Law to living by the Spirit and internalized good values.—C.R.M.

325. C. KESSLER, "Saint Paul: Un point de vue juif," *LumVie* 48 (242, '99) 7-25.

Published also in *Études* in 1997 [§ 42-1096], this article first discusses Paul's Jewish identity, his experience on the road to Damascus, and the resurrection of the dead as a Jewish belief. Then it treats Paul's positions on the Law and on the nations. [The same fascicle contains a report by P. Marin on A. Badiou's approach to Paul (pp. 63-67) and an annotated bibliography by C. Martin on basic books for Pauline studies (pp. 68-69).]—D.J.H.

326. B. W. LONGENECKER, "Lifelines: Perspectives on Paul and the Law," *Anvil* 16 (2, '99) 125-130.

The traditional perspective on Paul and the Law emphasizes human inability and legalism, while the new perspective stresses Jewish covenantalism and separatism. Pauline scholarship seems to be entering a period in which the "either-or" terms of the recent debate may give way to an approach that embraces the legitimate contributions of both perspectives.—D.J.H.

327. D. G. MCCARTNEY, "No Grace without Weakness," *WestTheolJourn* 61 (1, '99) 1-13.

While there have been changes in scholarly views about 1st-century Judaism and about Paul's attitudes to Judaism and the Law, one must still explain why Paul regarded Christ as the exclusive way of grace and justification. The answer lies in Paul's insight that any claim of human strength (and any denial of human weakness) undermines the essentially gracious character of the gospel. Paul learned that there is no grace without weakness by looking at Christ and the cross. The posture of weakness is the posture of faith, since faith looks strictly to God's grace.—D.J.H.

328. J. PALLIPARAMBIL, "Concept of Time in Pauline Theology," *Jeevadhara* 29 (170, '99) 103-120.

In Paul's letters we meet expressions such as "the fullness of time," "the acceptable time," and "the right time" that signify a span of time pregnant with content. Christology is the pivot on which the roulette of time rotates in the thought of Paul.—C.R.M.

329. C. RIMBAULT, "Autonomie du chrétien et autorité civile chez Saint Paul," *Spiritus* [Paris] 40 (155, '99) 123-132.

When read in their Pauline context, Rom 13:1-7; 1 Tim 2:1-2; and Tit 3:1-2 open up a dialectic in which each person is called to discern in conscience what is the will of God. Submission to civil authorities is required insofar as they are open to the good of each person.—D.J.H.

330. D. STREATER, "Justification by Faith Yesterday and Today," *Churchman* 113 (2, '99) 147-157.

Paul's teaching on justification by faith formed the foundation of his preaching. It is necessary to set Paul in the context of the 1st century and to endeavor to understand how he reconstructed his beliefs as a Pharisee and then to trace from his writings what he meant by justification by faith. And this has to be set in a relationship to Jesus Christ, who gives form and meaning to Paul's life. The one gospel is that of justification by faith alone in the finished work of Christ and his righteousness, imputed to us.—D.J.H.

331. R. TREVIJANO ETCHEVERRÍA, "Los viajes de Timoteo y la secuencia de las cartas paulinas," *EstBíb* 57 (1-4, '99) 683-709.

The traditions in Acts (despite some significant omissions and simplifications in the Lukan editing) and the data in the Pauline epistles about Timothy's completed and projected journeys suggest the following chronological sequence for the composition of Paul's letters: 1 Thessalonians, Philippians/Philemon, 1 Corinthians, Galatians, 2 Corinthians, and Romans.—D.J.H.

332. A. VANHOYE, "Πίστις Χριστοῦ: fede in Cristo o affidabilità di Cristo?" *Biblica* 80 (1, '99) 1-21.

One problem with the interpretation of the Pauline phrase πίστις Χριστοῦ as a subjective genitive is the meaning of πίστις. Neither Paul nor any other NT writer ascribes the act of believing to Christ. The "faithfulness of Christ" avoids this objection but is a weak alternative. However, the meaning of πίστις as "credibility" or "trustworthiness" suits some texts because the "trustworthiness" of Christ makes the Christian's faith possible.—D.J.H.

Paul, §§ 44-101, 312, 454.

Romans, 1–2 Corinthians

333. J. A. DRAPER, "Hermeneutical Drama on the Colonial Stage. Liminal space and creativity in Colenso's *Commentary on Romans,*" *JournTheolSAfric* 103 ('99) 13-32.

J. W. Colenso's *Commentary on St. Paul's Epistle to the Romans* (1861) is a valuable source of insight into the hermeneutical and cultural issues that came into play in the meeting of Africa and Europe. His understanding of the purpose of Paul's epistle as overcoming prejudices against Gentiles, his central concept of the universal family of all humanity, his universal and objective understanding of atonement, and his conversation with Zulu ethical concepts such as *uNembeza* created a "liminal space" in which the hegemonic ideology of British colonialism was subverted and out of which forms of resistance and new consciousness could emerge.—D.J.H.

334. D. L. LITTLE, "Moses E. Lard and Romans: Lessons Learned from the Making of a Restoration Commentary," *RestorQuart* 41 (3, '99) 129-138.

Lard's *Commentary on Paul's Letter to the Romans* (1875) was thoroughly infused with the results of the best conservative German, English, and American scholarship, which gave it greater endurance and depth than many other Restoration commentaries. After discussing Lard as a Bible student and scholar, the article considers his methodology, the sources used by him, and the principles underlying his work.—D.J.H.

335. M. D. NANOS, "The Jewish Context of the Gentile Audience Addressed in Paul's Letter to the Romans," *CathBibQuart* 61 (2, '99) 283-304.

Interpreters of Paul's letter to the Romans have failed to recognize the interaction between the letter's audience and the social context of non-Christian Jewish communities in Rome. The Jews of Rome were the intended beneficiaries of Paul's instructions, as Paul sought to check initial trends in the thinking and behavior of certain Gentiles over against these Jews. These Gentiles were still to be found within subgroups of believers in Jesus, still entirely located within the synagogues of Rome and functioning in lively and sometimes distressing contact in view of the expectations of the Jewish community (or communities) regarding conduct appropriate for them. After summarizing the material and literary evidence for Christian Gentiles in Jewish synagogal contexts, the article reexamines the argument of Romans with regard to indications of the Jewish context, the "double character" of the letter, the inadequacy of prevailing assumptions about Romans, the contextual case for a setting within the Jewish community (or communities), and the social setting of Paul's motif of "jealousy."—D.J.H.

336r. M. D. NANOS, *The Mystery of Romans. The Jewish Context of Paul's Letter* [*NTA* 40, p. 537].

(1) N. ELLIOTT, "'*Paulus Contra Gentiles*': Comments on Mark Nanos, *The Mystery of Romans*," *Critical Review of Books in Religion* [Atlanta] 11 ('98) 149-152.—Nanos provides a fundamental reassessment of Paul's voice as thoroughly and stridently Jewish, especially in Romans 9–11 and following. However, some residual traces of the "Paul against Judaism" paradigm linger paradoxically in his work. (2) E. E. JOHNSON, "A Critical Assessment of Mark Nanos, *The Mystery of Romans*," 153-162.—Nanos's Paul, who is the most consistently conventional Jew in the early church, says that Gentiles who become Christians must first (or at the same time) become God-fearers or "righteous Gentiles." But one must distinguish between what may in fact be right (i.e. morally and religiously appropriate) and what is a historically and exegetically defensible reading of Paul's letters. (3) S. K. STOWERS, "An Assessment of Mark Nanos's *Mystery of Romans*," 163-166.—Nanos goes a long way toward knocking down the Augustinian-Lutheran reading of Romans. But the identity of the "strong" and the "weak" in Romans 14–15 remains more indefinite than he suggests. Moreover, his construal of Paul as a good Jew presupposes a normative standard of Jewishness that did not exist before A.D. 70. The same volume (pp. 167-178) contains Nanos's "Response."—D.J.H.

337. [Rom 5:12-21] J. R. HARRISON, "Paul, Eschatology and the Augustan Age of Grace," *TynBull* 50 (1, '99) 79-91.

In describing the reign of grace (Rom 5:12-21) and the new creation (8:18-39) Paul worked on two cultural fronts. His references to the "two ages," the fall of Adam, and the new creation were fundamental to Jewish eschatology. However, his language of grace in Romans 5, with its emphasis on excess and abundance, would also have evoked Roman imperial associations. In the 1st century the eschatological age of Augustus marked a watershed in beneficence. Paul's point to the Roman Christians was that Christ's grace surpassed the best that the Caesars had to offer.—D.J.H.

338. M. RAPINCHUK, "Universal Sin and Salvation in Romans 5:12-21," *JournEvang TheolSoc* 42 (3, '99) 427-441.

In Rom 5:12-21 Paul defines the universal nature of sin and salvation as without ethnic distinction rather than as without exception. When he speaks of "all men," he means both Jews and Gentiles, not every individual. This interpretation is consistent with the use of πᾶς and ἄνθρωπος in biblical Greek and with the flow of Paul's argument and emphasis in Romans. It is time to move beyond an insistence of reading Romans 5 as an expression of original/inherited sin.—D.J.H.

339. C. LOWE, "'There Is No Condemnation' (Romans 8:1): But Why Not?" *JournEvang TheolSoc* 42 (2, '99) 231-250.

Rom 8:1-2 appears to ground escape from condemnation not in the death of Christ as a substitute for sinners but in the work of the Spirit in transforming sinners. The article considers the referent of "no condemnation," the grounds of acquittal, and sanctification and salvation. It concludes that an assumption that the "no condemnation" of 8:1 must be dependent upon justification reflects an underestimation of the need for sanctification.—C.R.M.

340. J. F. BAYES, "The Translation of Romans 8:3," *ExpTimes* 111 (1, '99) 14-16.

Seven grammatical points favor translating the opening phrase of Rom 8:3 as follows: "For this being the Law's disability while it used to be weak in the sphere of the flesh." This translation clearly defines the Law's disability in the sphere of the flesh but implies that the moral heart of the Law once transferred to the sphere of the Spirit becomes a mighty instrument for the sanctification of the believer.—C.R.M.

Rom 8:18-39, § 44-337.

341. [Rom 8:26-27] J. E. ROSSCUP, "The Spirit's Intercession," *MastSemJourn* 10 (1, '99) 139-162.

In bringing righteousness to its full expression, Paul views prayer as a strategic activity and introduces communion with God in the very heart of Romans. In Rom 8:26-27, Paul notes five things about the Spirit's help to the believer in the matter of prayer: the assistant, the admission, the advocacy, the awareness, and the agreement.—D.J.H.

342. J.-N. ALETTI, "Paul et Israël d'après Rm 9-11," *LumVie* 48 (242, '99) 27-36.

This reflection on Romans 9–11 considers Israel in relation to the word of God, election, the Torah, salvation, the Gentiles, and the church. The paradox of the passage is that because some Israelites rejected the gospel, the Gentiles were able to believe. Without Israel the rest of humankind would not have known or received the mercy of God.—D.J.H.

343. [Rom 9–11] C. DUQUOC, "Mission d'Israël dans le temps de l'Église," *LumVie* 48 (242, '99) 51-61.

With reference to Romans 9–11 and other pertinent NT texts, the article discusses three models for understanding the relationship between Israel and the church: the split explained (the curse; see Mt 23), the split made banal (secularization), and the "assumed" split (the Pauline intuition). Paul points us toward recognizing the split in its historical cruelty and tragedy but as producing a paradoxical relationship that gives to both traditions a reciprocal meaning and a future.—D.J.H.

344. L. KUNDERT, "Christus als Inkorporation der Tora. τέλος γὰρ νόμου χριστὸς Röm 10,4 vor dem Hintergund einer erstaunlichen rabbinischen Argumentation," *TheolZeit* 55 (1, '99) 76-89.

Paul's statement that Christ is the τέλος of the Law (Rom 10:4) and his interpretation of the Torah in general are illumined greatly by the early (pre-A.D. 70) story in *t. Nazir* 4:7 about Simeon the Just allowing a handsome young man to fulfill a Nazirite vow (see Num 6:2-21). As its τέλος Christ not only adequately interpreted the Torah but also "incorporated" it and brought it to fullness. Christ is the hermeneutical key to the creation of the "halakah of faith" from the Torah.—D.J.H.

Rom 11:17-18, § 44-374.

345. K. BUTTING, "Mit Spannungen leben. Bibelarbeit zu Römer 12,1.9-21," *Texte & Kontexte* [Berlin] 22 (81-82, '99) 86-94.

With reference to the issue of homosexuality and the church today, the article first comments on conflict reflected in Romans between Jewish and Gentile Christians over eating meat and observing the Sabbath (14:2, 5). Then it considers the advice offered by Paul on the worship of God in everyday life (12:1), his use of the concept of sacrifice as the common basis of community membership, resistance against evil (12:9-21), and equality in relationships (12:10, 16). With a vision of mutuality Paul designates a counter-strategy against power, oppression, and social distinctions.—C.R.M.

346. [Rom 13:1-7] P. D. FEINBERG, "The Christian and Civil Authorities," *MastSemJourn* 10 (1, '99) 87-99.

After placing Rom 13:1-7 in its context, the article sets forth its argument: general command (13:1a), two reasons for submission (13:1b-2, 3-4), summary exhortation (13:5), the argument from practice (13:6), and specific command (13:7). Then it reflects on various approaches to understanding and applying Paul's teaching today.—D.J.H.

347. D. G. HORRELL, "Restructuring Human Relationships. Paul's Corinthian Letters and Habermas's Discourse Ethics," *ExpTimes* 110 (10, '99) 321-325.

By focusing on Paul's construction of moral relationships in communities (as seen in 1 and 2 Corinthians) rather than on his ethical pronouncements, a discourse-ethical approach (as suggested by J. Habermas) can highlight the christological basis upon which Paul seeks to create and sustain united communities in which each member is treated with equal care and respect. In this context Paul's ethics could be viewed more as a contribution to the construction of communities in which a moral way of life can be created than as a prescription as to what the ethical norms of those communities should be.—D.J.H.

1–2 Cor, § 44-704.

348. R. B. HAYS, "The Conversion of Imagination: Scripture and Eschatology in 1 Corinthians," *NTStud* 45 (3, '99) 391-412.

Careful consideration of 1 Corinthians shows that Paul was trying to teach the Corinthian church (1) to think eschatologically (the source of the Corinthian errors was not an "over-realized eschatology"), and (2) to reshape its identity in light of Israel's Scripture. These theses are explained and defended with reference to 1 Cor 10:1-22; 1:18-31; and 5:1-13, respectively.—C.R.M.

349. L. L. HOGAN, "Wrestling with the World: Paul's First Letter to the Corinthians," *QuartRev* 19 (3, '99) 303-322.

In his "love letter" Paul encourages the Corinthians (and us today) to live the new life of harmony and service received through Jesus' death and resurrection. After a general introduction to 1 Corinthians, the article presents expositions and reflections on the Sunday lectionary passages for Year B.—D.J.H.

350. G. L. BORCHERT, "1 Corinthians 7:15 and the Church's Historic Misunderstanding of Divorce and Remarriage," *RevExp* 96 (1, '99) 125-129.

Much of the church's historic vilifying of divorce is based on a confusion between "putting away" and "divorce." The fact that Paul in 1 Cor 7:15 does not condemn divorce in a situation where the non-Christian spouse wants to be severed from the Christian spouse should make us sensitive to the reality that at times divorce may be the only acceptable solution to a tragic, failed marriage. His statement that the person is not "bound" to the former spouse after the cutting of the marriage bonds should keep us from condemning all remarriages.—D.J.H.

351. [1 Cor 7:15] R. G. OLENDER, "The Pauline Privilege: Inference or Exegesis?" *Faith & Mission* [Wake Forest, NC] 16 (1, '98) 94-117.

Although the notion that Paul's teaching concerning marriage and divorce in 1 Cor 7:15 grants a provision for remarriage after a divorce has taken place may seem appealing to some, exegetical evidence for this view is lacking in the text. Further the doctrine of post-divorce remarriage is clearly alien to the teachings of Jesus and completely unsubstantiated by the Pauline corpus.—C.R.M.

1 Cor 7:25-40, § 44-449.

352. R. J. GLADSTONE, "Sign Language in the Assembly: How are Tongues a Sign to the Unbeliever in 1 Cor 14:20-25?" *Asian Journal of Pentecostal Studies* [Baguio City, Philippines] 2 (2, '99) 177-193.

The article proposes and defends the following translation of 1 Cor 14:22 as a way of keeping the unbeliever's conversion at the center of 1 Cor 14:20-25 and establishing the coherency and flow of all the passage's components: "Therefore tongues are a sign, not resulting in believers, but resulting in unbelievers. But prophecy [is a sign], not resulting in unbelievers, but resulting in believers."—D.J.H.

353. J. L. P. WOLMARANS, "1 Corinthians 15: The Argument," *Ekklesiastikos Pharos* [Alexandria—Johannesburg] 80 (1, '98) 28-38.

Paul's argument in 1 Corinthians 15 should be read against the background of the mystery cults active in Corinth. He supplies his own core narrative regarding the death and resurrection of Christ, resulting in the bodily resurrection of Christians. His argument fits the pattern of inverse parallelism: A—prologue (15:1-2); B—first core narrative (15:3-11); C—*probatio* (15:12-34); C´—*refutatio* (15:35-49); B´—second core narrative (15:50-57); and A´—epilogue (15:58).—D.J.H.

354. P. WARGNIES, "Témoins de Dieu qui relève les morts. Un regard sur *1 Co 15,* 1-19," *NouvRevThéol* 121 (3, '99) 353-371.

While 1 Corinthians 15 deals largely with the relationship between Christ's resurrection and the resurrection of the dead, its references to God in vv. 9, 10, and 15 underscore the Father's involvement in the resurrection. Christ has conquered death not as a superman on whom we project our desires for immortality but rather because according to God's plan the creator and redeemer has raised him up.—D.J.H.

1 Cor 15:10, § 44-315.

355. J. S. VOS, "Die Logik des Paulus in 1Kor 15,12-20," *ZeitNTWiss* 90 (1-2, '99) 78-97.

While expressing agreement with T. G. Bucher [see §§ 19-1037; 20-885] about the use of *modus tollens* in the argument of 1 Cor 15:12-20, the article examines critically some of his other positions on Paul's logic in the passage with reference to the views of interpreters from Augustine to the present. It deals with such topics as *reductio ad absurdum,* the hypothetical syllogism and Aristotelian syllogistics, and the *argumentum ad hominem.*—D.J.H.

1 Cor 15:28, § 44-274.

356. J. CARRÓN PÉREZ, "Los adversarios de san Pablo en 2 Corintios," *EstBíb* 57 (1-4, '99) 163-187.

Although most scholars identify Paul's opponents in 2 Corinthians as Christians, there is evidence in chapters 1–7 that Paul was contending with Jews. Since the opponents are the same in chapters 1–7 and 10–13, is it possible to persist in maintaining that Paul's opponents in 2 Corinthians were certainly Christians?—D.J.H.

357. D. MARION, "La seconde lettre de St Paul aux Corinthiens: Défense et illustration du véritable apôtre de Jésus. I. Introduction: thème et circonstances," *EspVie* 109 (13, '99) 193*-200*.

After characterizing 2 Corinthians as captivating and difficult, the first installment takes up the question whether it consists of several letters, places the texts in the context of five years in Paul's relationship with the Corinthians, discusses Paul's adversaries at Corinth, and proposes the apostolate in weakness (see 2:14-17) as the major theme.—D.J.H.

358. D. MARION, "La seconde lettre de St Paul aux Corinthiens: Défense et illustration du véritable apôtre de Jésus. II. II Cor *3,* 1 - *4,* 6: Paul défende son ministère, réfutation des théories adverses," *EspVie* 109 (14, '99) 209*-216*.

This installment [see § 44-357] considers Paul's defense of his ministry in 2 Cor 3:1–4:6 according to the following outline: letters of recommendation (3:1-3); God and the Spirit as the foundations of Paul's confidence (3:4-6); Moses as an apostolic model (3:7-18); and the reprise of the polemic—apostolate, preaching, and weakness (4:1-6).—D.J.H.

359. D. MARION, "La seconde lettre de St Paul aux Corinthiens: Défense et illustration du véritable apôtre de Jésus. III. II Cor *4,* 5 - *5,* 10: Paul confie son expérience personnelle d'apôtre de Jésus-Christ," *EspVie* 109 (15, '99) 225*-231*.

This exposition of 2 Cor 4:5–5:10 [see § 44-358] appears according to the following outline: sufferings and the apostolate (4:5-12), apostolate and faith (4:13-15), Christ as the unique bridge between the present misery and the glory to come (4:16–5:1), Christ as the desire of the apostle (5:2-5), and resolution for the time of exile (5:6-10).—D.J.H.

360. D. MARION, "La seconde lettre de St Paul aux Corinthiens: Défense et illustration du véritable apôtre de Jésus. IV. II Cor *5,* 11 - *7,* 4: Le ministère de la réconciliation," *EspVie* 109 (16-17, '99) 241*-245*.

This installment [see § 44-359] first discusses 2 Cor 5:11-21 with reference to Paul's desire to be understood by the Corinthians, his appeal to the new creation brought about through the cross of Christ, and the call to reconciliation. Then it considers the double conclusion about being a servant of God (6:1-13) and about choosing with courage (6:14–7:4).—D.J.H.

361. D. G. MCDOUGALL, "Unequally Yoked — A Re-examination of 2 Corinthians 6:11-7:4," *MastSemJourn* 10 (1, '99) 113-137.

This consideration of what Paul is referring to in 2 Cor 6:14 first treats the position of 6:14–7:1 in its context and reviews problems surrounding the passage (abruptness, non-Pauline theology, *hapax legomena*). Next it notes the development of thought in 6:14–7:1, and considers the immediate context (6:11-13; 7:2-4). Then it examines the prohibition calling for separation (6:14), its reinforcement, scriptural support for it, and the prohibition practically worked out. Paul interrupts his plea in 6:11-13; 7:2-4 to highlight the true cause for the Corinthians' lack of openness to him: pollution of their lives owing to lack of separation from pagan worldviews and values.—C.R.M.

Galatians–Philemon

362r. P. F. ESLER, *Galatians* [*NTA* 44, pp. 176-177].

M. BONNINGTON, "Review article: *Galatians,* by Philip F. Esler," *TynBull* 50 (1, '99) 141-155.—Esler's work is a creative and important contribution to NT scholarship in general and to the study of Galatians in particular. What is most important is not a set of radical new conclusions but the bringing to bear of new social-scientific studies on the NT text. Sometimes Esler has new suggestions (e.g. on "righteousness"), sometimes new arguments weighing for or against existing positions (on table-fellowship and the relation of Paul to the "pillars"). But pervasive in the book is the attempt to reconceive the problems by looking in a different way or applying a new insight from a piece of contemporary social theorizing.—D.J.H.

363. B. W. LONGENECKER, "'Until Christ Is Formed in You': Suprahuman Forces and Moral Character in Galatians," *CathBibQuart* 61 (1, '99) 92-108.

As Paul envisaged the situation in Galatia, he perceived suprahuman forces at work that were fostering forms of moral character contrary to that of Christ and his people. The article first examines Paul's depiction of the Galatian agitators as wielders of the evil eye (see 3:1) and as sorcerers of enmity (4:16-17), both in relation to Paul's catalogue of vices (5:19-21). Then it considers Paul's analysis of the Galatians' moral character in 4:12-20 and offers suggestions about the theological coherence of this passage and its place within Paul's overall argument. The common thread in all this is the association of certain spiritual forces with certain forms of character. In this light the agitators are depicted negatively and Paul positively, while the Galatians are shown to be in danger of shifting from one context to another.—D.J.H.

364. [Gal] F. MARTIN, "Paul et les judéo-chrétiens," *LumVie* 48 (242, '99) 37-49.

The point of conflict between Paul and the Jewish Christians was whether one can be saved without observing the Law of Moses. With particular attention to Paul's letter to the Galatians, the article considers the various parties in the conflict, traces the logic of Paul's argument for exempting Gentiles from circumcision, and discusses his approaches to faith, election, divine filiation, and the Law.—D.J.H.

365. J. C. PAKALA, "A Librarian's Comments on Commentaries: 7 (Ezra, Nehemiah, and Galatians; Plus a Look at the Initial Printing of the Hebrew Bible)," *Presbyterion* 25 (1, '99) 45-53.

This installment [see § 43-370] surveys commentaries on Ezra-Nehemiah and Galatians, and discusses the first printed Hebrew Bible and Bible chapter divisions. For Galatians it highlights the commentaries by S. K. Williams, H. D. Betz, F. F. Bruce, E. de W. Burton, J. B. Lightfoot, R. N. Longenecker, R. K. Y. Fung, J. R. W. Stott, W. Ramsay, and J. L. Martyn.—D.J.H.

366. S. ROMANELLO, "La *dispositio* della Lettera ai Galati e la sua rilevanza teologica. Saggio di metodologia retorico-letteraria," *RivistBib* 47 (2, '99) 139-173.

This literary-rhetorical analysis of Galatians aims to elucidate its literary unity and identify its major theological interests. After dealing with the question of the literary composition of Galatians, it treats the importance of the *propositio* (rhetorical analysis), the *exordium* (1:6-10) and the *peroratio* (6:11-17), the *propositio* (1:11-12), the function of 2:15-21, the *subpropositio* of 3:6-7 and the remaining argumentation, and final observations. Since the letter's argument depends on the *propositio* (1:11-12) and its *subpropositio* (3:6-7), its predominant theological themes are Paul's gospel and descent from Abraham. Thus the overall intent of the letter is epideictic.—C.R.M.

Gal, § 44-556.

367. A. M. BUSCEMI, "Gal 3,8-14. Le genti benedette in Abramo per la fede," *Antonianum* 74 (2, '99) 195-225.

After delimiting Gal 3:8-14 as a pericope, the article considers its literary genre (a midrashic argument developed in an antithetical manner), proposes a tripartite structure (vv. 8-9, 10-12, 13-14), and traces its line of thought with reference to the following themes: justification and the blessing of Abraham (vv. 8-9), the curse of the Law (vv. 10-12), and the christological solution—in Christ freed from the curse and participating in the blessing (vv. 13-14).—D.J.H.

368. J. Murphy-O'Connor, "The Irrevocable Will (Gal 3:15)," *RevBib* 106 (2, '99) 224-235.

The understanding of Abraham as the adopted son par excellence indicates that Gal 3:15 should be interpreted in light of the contemporary conviction that there should be no reason to repudiate an adopted son chosen for his exemplary character. Thus κατὰ ἄνθρωπον means "according to the common estimation"; i.e. in the popular estimation the adopter's choice of an heir was an irrevocable will.—C.R.M.

369. T. W. Martin, "Whose Flesh? What Temptation? (Galatians 4.13-14)," *JournStudNT* 74 ('99) 65-91.

The phrases "weakness of the flesh" and "temptation in my flesh" in Gal 4:13-14 do not refer to illness or persecution. Rather, "weakness in the flesh" describes the Galatians' pre-gospel condition. The Galatians accepted Paul's gospel and rejected the temptation to despise and reject him because of his circumcision. This understanding of Gal 4:13-14 corresponds to Paul's description of the gospel as a remedy for the weakness of the flesh as well as to the role that circumcision plays in the Galatian controversy.—D.J.H.

370. J. J. Kilgallen, "The Strivings of the Flesh . . . (Galatians 5,17)," *Biblica* 80 (1, '99) 113-114.

It is best to take Gal 5:17d as the result or purpose of 5:17a only, and 5:17bc as a parenthesis. Paul affirms that not doing what you want to do is a result or purpose of the flesh's influence on you.—D.J.H.

371. J. Lambrecht, "The Right Things You Want to Do. A Note on Galatians 5,17d," *Biblica* 79 (4, '98) 515-524.

Gal 5:17d (ἵνα μὴ ἃ ἐὰν θέλητε ταῦτα ποιῆτε) has been interpreted as referring to a stalemate between flesh and spirit, fleshly desires, Spirit-inspired wishes, or a structureless existence. In the context of his admonition in Gal 5:16-18, Paul seeks to make the Galatians realize what would happen without a positive choice and the necessary inward discipline, without the personally accepted effective guidance of the Spirit: You would be unable to do the good you—even as ordinary human beings but certainly as Christians—want to do.—D.J.H.

372. G. K. Beale, "Peace and Mercy Upon the Israel of God: The Old Testament Background of Galatians 6,16b," *Biblica* 80 (2, '99) 204-223.

Paul's reference to "new creation" and his pronouncement of "peace and mercy" on the readers in Gal 6:15-16 are best understood against the background of Isa 54:10 and the surrounding context of similar new creation themes elsewhere in Isaiah 32–66, which are echoed also earlier in Galatians, especially in 5:22-26. This analysis confirms that "the Israel of God" refers to all Christians in Galatia, whether Jewish or Gentile. The demonstration of an Isaianic background for the concept of new creation in Gal 6:15-16 falls in line with Paul's other reference to "new creation" in 2 Cor 5:17 and John's allusion to new creation in Rev 3:14, where Isaiah 43 and 65–66 stand behind both passages. Such texts as Psalm 84 (LXX), 1QH xiii 5, and *Jubilees* 22:9 may also have influenced Paul. Or the Qumran texts and *Jubilees* may be mere examples of a similar use of Isaiah 54 on a parallel trajectory with Paul's use in Galatians 6.—D.J.H.

373. J. Pester, "'My Understanding in the Mystery of Christ.' The Hermeneutic of Paul in Ephesians," *Affirmation & Critique* [Anaheim, CA] 4 (3, '99) 36-45.

In structure and emphasis, Ephesians is a demonstration and proof of the centrality of the economy of God. Its six chapters present the body of Christ as (1) the fullness of God, an organic expression of God; (2) the one new "man," an organic masterpiece and dwelling place of God; (3) God's wise display, an organic constitution of the riches of Christ; (4) the unique completion of God's one work, the organic building and living of God and humankind; (5) the bride, the organic counterpart and increase of Christ; and (6) Christ as corporate man organically exercising dominion.—D.J.H.

374. S. L. Lortz, "The Literal Interpretation of Ephesians 3:6 and Related Scriptures," *JournRadRef* 8 (2, '99) 5-12.

Literal analysis of Eph 3:6 as well as Rom 11:17-18 and Col 1:27 indicates that Gentiles are included in the people of God, not that some wholly new thing has come into existence. Dispensationalists make the church and Israel absolutely distinct only by ignoring the literal content of these texts.—D.J.H.

375. C. Böttrich, "Gemeinde und Gemeindeleitung nach Epheser 4," *TheolBeitr* 30 (3, '99) 137-150.

This investigation of community and community leadership in Eph 4:7-12 develops three major theses: (1) The responsibility for preserving the unity and structure of the community lies with all community members, not just with certain officials. (2) Eph 4:11 should be understood not as a complete or representative list of officials but rather as different aspects of the one office of community leadership. (3) The special competence of the community leadership consists in bringing together the many abilities of the community members and making them fruitful for the common task of growth and perfection.—D.J.H.

376. [Eph 4:8] J. F. Brug, "Psalm 68:19 — He Received Gifts Among Men," *Wisconsin Lutheran Quarterly* [Mequon, WI] 96 (2, '99) 122-126.

After looking at Ps 68:19 in its Hebrew context, the article considers Paul's application of it in Eph 4:8. Both Paul and the Targum understood the main thrust of Psalm 68 to be the blessings that the Lord shares with his people. But Paul applies it to Christ rather than to Moses. The "enemies" include those whom Christ freed from slavery to sin and made his friends.—D.J.H.

377. F. Manzi, "La dipendenza letteraria diretta di Fil 2,5-11 da Is 52,13–53,12," *RivistBib* 47 (3, '99) 277-360.

This study presents the case for the direct literary dependence of Phil 2:5-11 on the Fourth Servant Song (Isa 52:13–53:12). After noting previous research and defining the literary categories of independence, direct dependence, and indirect dependence, it first considers terminological (παῖς/δοῦλος), contextual, and theological objections to the argument for direct dependence. Then it examines reasons in favor of the dependence of Phil 2:5-11 on Isa 52:13–53:12, with particular attention to the Septuagint and other Greek versions of the OT: terminological-conceptual correspondences, schematic-structural correspondences, and theological correspondences. While the Isaiah passage is probably not the only OT influence on Phil 2:5-11, its influence is direct.—C.R.M.

378. J. C. O'Neill, "Goethe and Philippians 2:6," *ExpTimes* 110 (11, '99) 359.

Goethe seems intuitively to have understood that the word "not" had been omitted from the phrase "to be equal with God" in Phil 2:6 [see § 33-778].—C.R.M.

379. N. Capizzi, "*Fil* 2,6-11: una sintesi della cristologia?" *RassTeol* 40 (3, '99) 353-368.

After reflecting on the relation between the intentions of the author and of the reader, this article questions the claim that Phil 2:6-11 contains a complete Christology and discusses the hymn's major themes: the mission of the Son and the sending on the Father's part, the absence of sin in Christ, Jesus' knowledge, his salvific death as the revelation of God's mercy, the descent *ad inferos,* Jesus' exaltation as recognition on God's part, and "the name above every name" interpreted with Jesus.—D.J.H.

380. S. Vollenweider, "Der 'Raub' der Gottgleichheit: Ein religionsgeschichtlicher Vorschlag zu Phil 2.6(-11)," *NTStud* 45 (3, '99) 413-433.

The article offers semantic observations on Phil 2:6, investigates the history of religions background of 2:6-11, and presents a political interpretation of 2:6. It argues that 2:6b should be understood not as an idiom but in a clearly negative way (ἁρπαγμός = booty). Biblical, Jewish, and Hellenistic traditions about a usurpation of equality with God by kings and rulers provide the interpretative key. The self-abasing Christ, who did not claim equality with God, is presented as the antitype of the self-elevating rulers of the world.—C.R.M.

381. A. T. Lincoln, "The Household Code and Wisdom Mode of Colossians," *Journ StudNT* 74 ('99) 93-112.

The first extant Christian household code in Colossians 3:18–4:1 is not an interpolation or even an afterthought, nor does it function to rebut an alleged insistence on equality on the part of Christian slaves, nor is it meant to recall the Decalogue, but it is integral to the letter as a whole when Colossians is seen as Pauline thought in wisdom mode. The study argues that the Colossians' code is appropriately related to the letter's perspective on wise living, its notion of the fear of Christ as cosmic Lord, its contrast between a wisdom that has its source above and a wisdom that has its starting point below, and its pervasive theme of thanksgiving. The combined effect suggests that the code functions as part of the letter's response to the wisdom of the philosophy it opposes, distancing its own brand of apostolic wisdom from the perceived social consequences of an ascetic wisdom.—C.R.M.

382. C. Basevi, "La doctrina cristológica del 'himno' de Col 1, 15-20," *ScriptTheol* 31 (2, '99) 317-344.

After an introduction to Col 1:15-20, this article [see § 43-1848] investigates the christological significance of various elements in Col 1:13-20: Christ as the beloved Son of the Father (v. 13) and the source of redemption for humans (v. 14); the Son as the image of the invisible God and the firstborn of all creation (v. 15); the universal power and ontological primacy of Jesus Christ (vv. 16-17); Christ as the "head," "beginning," and "firstborn" in the work of redemption (v. 18); Christ as the Son of God (v. 19); and the work of redemption (v. 20). It concludes that Col 1:12-20 is composed in a rhythmic prose that sometimes reaches a poetic tone, and that Col 1:15-20 represents christological formulations of a Johannine type united to the kind of universal and cosmic soteriology found in Romans 8 and 1 Corinthians 15.—D.J.H.

Col 1:27, § 44-374.

383. [Col 3:11] T. W. Martin, "Scythian Perspective or Elusive Chiasm: A Reply to Douglas A. Campbell," *NovTest* 41 (3, '99) 256-264.

None of the reasons given by Campbell [§ 41-1708] demonstrates the implausibility of understanding "barbarian" and "Scythian" in Col 3:11 as mutually exclusive categories from a Scythian perspective [see § 40-1016]. Campbell's suggestion [§ 40-1613] that an "elusive chiasm" better explains the barbarian/Scythian couplet is not persuasive. In any case it is clear that future exegetes should interpret "barbarian" and "Scythian" as mutually exclusive categories.—C.R.M.

384. P. J. Jordaan, "The Function of the Household Code in Colossians 3:18-4:1," *Ekklesiastikos Pharos* [Alexandria—Johannesburg] 80 (1, '98) 39-46.

In the household code in Col 3:18–4:1 the author has developed traditional obligations within the framework of Christian faith and brought balance by emphasizing the patriarch's obligations. Thus he alleviated the harsh and unjust social structures of the time and created an alternative, more inclusive, and more humane Christian community.—D.J.H.

Col 3:18–4:1, § 44-381.

385. J. F. Brug, "2 Thessalonians 3:6, 14, 15—Admonish Him as a Brother," *Wisconsin Lutheran Quarterly* [Mequon, WI] 96 (3, '99) 208-217.

This examination of 2 Thess 3:6, 14, 15 considers Paul's commands to "keep away from" the disorderly and to "not associate with" them and the implications of such separation. It concludes that 2 Thessalonians 3 refers to the same two steps as other NT texts that deal with church discipline: establishing the impenitence of the offenders, and separating from them.—D.J.H.

386. L. F. García-Viana, "Vivir en el mundo según las cartas pastorales," *EstBíb* 57 (1-4, '99) 311-329.

The Pastorals were written in a context in which Christianity was ceasing to be a small sectarian group. This situation presupposed a dialogue with the "world" in order to present the gospel—a process that had both positive and negative consequences.—D.J.H.

387. D. A. Mappes, "The Heresy Paul Opposed in 1 Timothy," *BiblSac* 156 (624, '99) 452-458.

The heresy at Ephesus that led Paul to write 1 Timothy involved spiritualizing the resurrection and promoting ascetic practices relating to Jewish elements. This ascetic syncretism led to the errorists' gross speculation, false knowledge, and immoral behavior.—D.J.H.

388. J. L. SUMNEY, "'God Our Savior': The Theology of 1 Timothy," *LexTheolQuart* 33 (3, '98) 151-161.

The fundamental and operative theological conviction of 1 Timothy is the conception of God as Savior, with the inseparable notion that faith in this God entails piety, i.e. the manner of life defined by the instructions given throughout the letter. The central identification of God as Savior grounds the rejection of the false teachers, the instructions about ecclesial order, and the other types of hortatory instructions.—D.J.H.

1 Tim, §§ 44-316–317.

389. [1 Tim 2:11-15] R. K. HUGHES, "Living Out God's Order in the Church," *MastSem Journ* 10 (1, '99) 101-111.

Despite the many "creative interpretations" of 1 Tim 2:11-15, the text means what it says with respect to teaching and authority in the church. The text is not about male or female superiority, suitability for leadership, or power. It is about fidelity to God's word, living out God's creation order, and gospel and mission.—D.J.H.

390. D. J. VALLESKEY, "The Pastor Must Be 'Above Reproach': An Examination of ἀνεπίλημπτος (1 Timothy 3:2) and ἀνέγκλητος (Titus 1:6) with Application to the Public Ministry of the Gospel," *Wisconsin Lutheran Quarterly* [Mequon, WI] 96 (3, '99) 194-207.

The article examines the meanings of the Greek words ἀνεπίλημπτος ("unassailable") in 1 Tim 3:2 and ἀνέγκλητος ("irreproachable") in Tit 1:6 with a view toward ascertaining what Paul says about the qualifications for entering, remaining in, and reentering the public ministry of the church.—D.J.H.

1 Tim 3:16; 4:1-3, § 44-62.

391. N. NEEDHAM, "Tradition in 2 Timothy," *Evangel* [Carlisle, UK] 17 (1, '99) 6-9.

2 Timothy offers a scriptural springboard into a positive assessment of tradition in church life. Paul's commands to Timothy to "retain the standard of sound words" (2 Tim 1:13) and to "entrust these to faithful men who will be able to teach others also" (2:2) tell us how the church ought to function.—D.J.H.

2 Tim 3:16, § 44-5.

Tit 1:6, § 44-390.

392. J. A. HARRILL, "Using the Roman Jurists to Interpret Philemon. A Response to Peter Lampe," *ZeitNTWiss* 90 (1-2, '99) 135-138.

P. Lampe's thesis that Onesimus was not a runaway slave based on the juridical definition of *servus fugitivus* [§ 30-267] does not hold. In antiquity as today law codes were not positive indicators of social practice. We need to relocate the issue of slavery in Paul's letter to Philemon from a predominantly legal question to one that stems from social, economic, and familial considerations.—D.J.H.

393. D. L. JONES, "The Sermon as 'Art' of Resistance: A Comparative Analysis of the Rhetorics of the African-American Slave Preacher and the Preacher to the Hebrews," *Semeia* 79 ('97) 11-26.

This essay compares the slave preacher of the Southern plantation and the preacher to the Hebrews to demonstrate how these preachers, though belonging to two different eras (early American period/1st century A.D.), operating in two different cultural contexts (white South/Greco-Roman society), with two different educational backgrounds (illiterate/some training in Greek rhetoric), and two different preaching styles (oral and spontaneous/written and thoughtfully crafted), both used the sermon and its rhetorical advantages to inspire their respective audiences (the black slave population/a mixed Jewish-Gentile Christian community) to resist their respective oppressors (white slaveholders/Roman officials, hostile Jews, or local mobs). [In the same fascicle V. Burrus (pp. 93-96) and G. C. Street (pp. 97-105) offer responses to this paper and the other contributions to *Semeia* 79; see §§ 44-708, 734.]—C.R.M.

394. F. MANZI AND G. C. PAGAZZI, "Cristologia del sacrificio e ontologia della coscienza. Spunti di riflessione," *Teologia* 24 (2, '99) 154-176.

After a deconstruction of the received notion of sacrifice, the article focuses on Hebrews and considers the intention of Jesus ("Son" and "priest"; the prayer), the "loud cry" and the cup, and the relation between sacrifice and faith. It places Jesus' sacrifice in the context of divine pedagogy and fidelity, and explores how his sacrifice can be "eucharistic" and why he can call himself "Son."—D.J.H.

395. [Heb 1:5-13] S. MOTYER, "The Psalm quotations of Hebrews 1: A hermeneutic-free zone?" *TynBull* 50 (1, '99) 3-22.

The use of the OT in Hebrews has been explained variously in terms of *Schriftgnosis,* Christ's preexistence as the hermeneutical key, *sensus plenior,* and typology. In the opening catena of Psalms quotations in Heb 1:5-13 the author mixes accepted messianic texts with others that he adds on the basis of his own reflection but are interpreted by employing the same hermeneutic as the widely used texts. Thus he hopes that, surprising and shocking though it may be to propose Psalm 101:26-28 as an address to the Messiah, some thought will reveal how appropriate it is.—D.J.H.

396. J. SWETNAM, "A Merciful and Trustworthy High Priest: Interpreting Hebrews 2:17," *Pacific Journal of Theology* [Suva, Fiji] 21 ('99) 6-25.

After considering Heb 2:10-18 as the context for the description of Jesus as a "merciful and faithful high priest" in v. 17, the article treats the general background of "merciful and faithful" in the Hebrew OT, the general background of the phrase in the Greek OT, the particular background in Heb 2:17 in light of the Hebrew and Greek OT, and Jesus as "merciful and trustworthy high priest" in 2:17. When πιστός in Heb 2:17 is taken to mean "trustworthy," the OT origins of the term are better served and the context of its usages in Hebrews is clarified.—C.R.M.

397. D. A. DESILVA, "Hebrews 6:4-8: A socio-rhetorical investigation (Part 1)," *TynBull* 50 (1, '99) 33-57.

After describing the various elements in socio-rhetorical interpretation, this installment discusses the rhetorical setting of Heb 6:4-8 and considers the passage's argument from the topic of the impossible (6:4-6) and its supporting argument from analogy (6:7-8). It analyzes the text within the contexts of classical rhetoric, Jewish and Greco-Roman intertexture, and prominent aspects of the 1st-century social and cultural environment.—D.J.H.

398. L. LINCOLN, "Translating Hebrews 9:15-22 in Its Hebraic Context," *JournTrans Textling* 12 ('99) 1-29.

In Heb 9:15-22 the terms "testament" and "testator" introduce a Greek concept into the purely Hebraic typology of the tabernacle and the priestly services, and their use blunts the apex of the author's argument that Jesus is both the mediator and the covenant sacrifice of a new covenant. A covenant is always "cut" and so requires the shedding of blood; therefore it is a covenant sacrifice that is in focus in these verses and not a dead testator.—D.J.H.

399. J. H. GREENLEE, "Hebrews 11:11—'By Faith Sarah Received Ability,'" *Asbury Theological Journal* [Wilmore, KY] 54 (1, '99) 67-72.

The subject of Heb 11:11 is Sarah, not Abraham. Both internal and external evidence support the shorter text (without στεῖρα). The full verse should be rendered as follows: "By faith Sarah herself also received ability for the deposition of seed [in her body by Abraham], even beyond (her/their) normal age, since she considered the one having promised to be faithful."—D.J.H.

400. K.-P. LEHMANN, "Die messianischen Leiden des Propheten Mose. Exegetische Anmerkungen zu Hebräer 11,23-31," *Texte & Kontexte* [Berlin] 22 (81-82, '99) 95-114.

After presenting a translation of Heb 11:23-31, the article reflects on its theme of the prophet Moses according to the following outline: the cradle of the fear of God (11:23), zeal for the love of neighbor (11:23 MS D), the suffering of the Messiah (11:24-26), in the face of the invisible one (11:27), the promise of the Torah of Moses—resurrection of the dead (11:28), and the promise of the Torah of Moses—new heaven and new earth (11:29-31).—D.J.H.

Catholic Epistles

401. [Jas] S. VAN ZYL, "Intertextuality: Restrictive Tool or Opening up Endless Possibilities?" *Ekklesiastikos Pharos* [Alexandria—Johannesburg] 80 (1, '98) 47-55.

Scholars inquiring into James' intertextual context have been mainly interested in determining the intention of the author and the influence of other literary texts on the epistle. This tendency to employ intertextuality as a restrictive tool does not do justice to the exciting possibilities that intertextuality offers in reading and understanding biblical texts.—D.J.H.

Jas 3:13–5:1, § 44-57.

1 Pet 2:7, § 44-226.

402. T. W. MARTIN, "The TestAbr and the Background of 1Pet 3,6," *ZeitNTWiss* 90 (1-2, '99) 139-146.

In comparison with prior proposals that seek to determine the background of 1 Pet 3:6 (cf.

Gen 18:12 LXX), *Testament of Abraham* best illuminates this verse because in it Sarah addresses Abraham as "lord" and obeys him, and because it conceives of Sarah as the mother of the elect and connects good deeds with fearlessness.—D.J.H.

403. G. J. MALAN AND A. VAN AARDE, "Die invloed van die Mediterreense tydsbegrip op die betekenis van die dag van die Here in 2 Petrus (The day of the Lord in 2 Peter in the light of the first-century Mediterranean concept of time)," *HervTeolStud* 55 (1, '99) 209-220.

According to a social-scientific model of Mediterranean time, the present and past can be understood as experienced time as well as cyclical and processual time, whereas the future is viewed as imaginary time. These insights are crucial for understanding the "day of the Lord" in 2 Peter within the context of the delay of the parousia. The author advocated shifting the parousia from the present to the far-off future of an imaginary time of God's control. The opponents' ethics reflected their rejection of the relevancy of the future parousia for their present lives.—D.J.H.

2 Pet 1:21, § 44-5.

404. J. BEUTLER, "La prima lettera di Giovanni e la sua comunità," *Vivarium* [Catanzaro] 7 (1, '99) 13-22.

The Italian version of an article published in German in *Bibel und Kirche* [§ 43-1172].—D.J.H.

405. K. D. TOLLEFSON, "Certainty within the Fellowship: Dialectical Discourse in 1 John," *BibTheolBull* 29 (2, '99) 79-89.

The study proposes an eclectic theory of discourse analysis to explain how 1 John uses certain cultural symbols (dualistic and antilanguage concepts) in creating a believable plausibility structure for the community. The epistle is a commentary concerning three significant choices in life: walking in the light—walking in darkness, works of righteousness—works of unrighteousness, and a love that produces life—or a hate that produces death. The logic and the structure (binary opposition) found in the text of 1 John is common to dialectical discourse.—C.R.M.

1 Jn, § 44-254.

406. M. AHRENS, "Der Judasbrief — Eine neutestamentliche Marginalie," *Text & Kontexte* [Berlin] 22 (83, '99) 39-49.

After a translation of the full text of Jude and observations on H. Paulsen's 1992 commentary, the article offers exegetical and theological reflections on three issues raised by the letter: the veneration of angels, the polemic against the opponents, and significance for the history of the canon of Scripture.—D.J.H.

Revelation

407. A. P. ABIR, "Hope of New Heaven in a World of Conflicts," *Biblebhashyam* 25 (1, '99) 47-63.

After sketching the trials and tribulations that accompany the person who attempts to live according to God's revelation, the article considers the picture of pessimism in Revelation, hope for a new heaven (God as the supreme ruler, the dragon under control), and realization of the new heaven through a life of commitment. It concludes with reflections on the eschatological hope of victory over evil.—C.R.M.

408. E. Arens, "El cordero y el dragón. El Apocalipsis ¿una teología política?" *Páginas* [Lima] 158 ('99) 6-14.

In an attempt to place the political message of Revelation in its context, this first installment considers the revelatory language of the book (images and symbols of the political world, military terms, terms that express God's sovereignty), the contrasts (the kingdom of God and the kingdom of Satan, the lamb and the beast, etc.), the cultic aspects of politics, and the great harlot Babylon.—D.J.H.

409. A. Bandera, "Apocalipsis: atención al vocabulario," *Ciencia Tomista* 126 (1, '99) 135-166.

The symbolic language in Revelation is open to many interpretations. The article focuses on various aspects of two semantic complexes in the book: the term "angel" (with particular attention to its relation to Jesus), and the pair "heaven and earth" (with particular attention to chaps. 11–12).—D.J.H.

410. R. Bauckham, "Heinrich Bullinger, l'Apocalypse et les Anglais," *ÉtudThéolRel* 74 (3, '99) 351-377.

The article first explains how Bullinger (1504-75) approached Revelation (as a prophecy of evils in the church's history) and what stimulated his interest in the book. Then it considers the links between Zurich and English Protestantism with regard to the apocalyptic tendency. An appendix (pp. 367-377) shows that in his sermons on chapters 1, 9, and 17 of Revelation Bullinger used the notes in the Geneva Bible (1560).—D.J.H.

411. L. A. Brighton, "The Challenge of an Hermeneutical View of Law and Gospel in the Apocalypse," *ConcJourn* 25 (3, '99) 253-263.

Revelation is prophetic in character because it summarizes the prophetic voice of the OT in view of the exalted Lord Christ, and continues this prophetic voice into the future as it relates to and describes the reign of Christ up to the end. While Revelation presents terrifying pictures of human sin and suffering and of God as an angry and punishing judge, it also emphasizes God's mercy in Christ and the eternal glory that awaits those who repent and look to him in fear as their judge and in faith and hope as their Savior.—D.J.H.

412. K. de Smidt, "Hermeneutical Perspectives on the Spirit in the Book of Revelation," *JournPentTheol* 14 ('99) 27-47.

Although quantitatively the Holy Spirit is seldom mentioned in Revelation, the Spirit's deeds are qualitatively active—so much so that Revelation was realized *in coram Spiritu.* The article considers various aspects of the work of the Spirit under the following headings: a phenomenological perspective, a literary perspective, a social perspective, a congregational perspective, a metaphorical (anthropomorphic) circumscription of the Spirit (a possible interpretation of the seven spirits, seven eyes, and seven horns), a psychological and physiological perspective, and the Spirit as interpreter of history through the author.—D.J.H.

413. P. GIBERT, "Nécessité ou vanité de l'imaginaire en matière de fins dernières," *RechSciRel* 87 (2, '99) 207-225.

After reflecting on the role of images in moving from an unknown to codified representation, the article focuses on the concrete historical situation of John as he wrote the book of Revelation and the necessity for him to use images in the main part of his work. Then it focuses on the images that he used in describing the end-time in Revelation 21–22.—D.J.H.

414. D. MCILRAITH, "The Nuptial Response to Christ in the Apocalypse," *Pacific Journal of Theology* [Suva, Fiji] 21 ('99) 26-38.

After considering marriage as a symbol of the new covenant in the OT and NT, the article discusses nuptial-covenantal imagery in Revelation (see 19:7-8, 9, 11-16; 21:2-3, 8-11; 22:17), the Lamb and his bride as the marriage partners, and the nuptial response to Christ by the community and individuals.—D.J.H.

415. A. SPATAFORA, "Le sens eschatologique de l'Apocalypse de Jean," *ÉglThéol* 30 (2, '99) 259-278.

After reflecting on how eschatology is treated in current theology, the article considers the eschatology of the book of Revelation with reference to some key texts: the introduction and the vision of the Son of Man (chap. 1), the letters to the seven churches (2–3), transcendence (4), the innumerable crowd (7:9-17), and the new Jerusalem (21:9–22:5). It concludes that Revelation stresses both the new creation transformed by Christ's resurrection and hope for the future new Jerusalem.—D.J.H.

416. H. THEUNISSEN, "Vermaan of bemoedig Johannes die kerke? (Does John exhort or encourage the churches?)," *SkrifKerk* 20 (1, '99) 187-206.

Rather than encouraging a church facing persecution, John addressed a church that was losing its group-identity because the boundaries between it and society were vague. Thus he exhorted the church by means of warnings, calls to repent, and even threats.—D.J.H.

417. T. C. VOORTMAN AND J. A. DU RAND, "The Worship of God and the Lamb: Exploring the Liturgical Setting of the Apocalypse of John," *Ekklesiastikos Pharos* [Alexandria—Johannesburg] 80 (1, '98) 56-67.

The worship of God and the Lamb is the primary focus of Revelation. The article develops this theme with reference to the actuality of worship, the worship setting of Revelation, worship of the beast as the antithesis of worship of God and the Lamb, and the veneration and worship of the emperor.—D.J.H.

418. [Rev 1:9-20] J. F. MACARTHUR, "Visions of the Glorious Christ," *MastSemJourn* 10 (1, '99) 19-39.

The vision of the glorious Christ in Rev 1:9-20 presents the Savior as the comforting Lord of the church who brings encouragement to John and timely reminders to the churches during troubling times. The vision in 19:11-16 pictures the King of Kings as Lord of the earth coming to reclaim forcefully and permanently his kingdom from unbelieving rebels. These scenes of comfort and terror reveal the both/and dimension of the person of Christ.—D.J.H.

419. [Rev 2:6] P. BORDREUIL, "Qui étaient les Nicolaïtes de l'*Apocalypse de Jean*?" *Semitica* [Paris] 47 ('97) 105-109.

Often considered to have been the followers of Nicolaus of Antioch (see Acts 6:5), the Nicolaitans of Ephesus (see Rev 2:6) and of Pergamum (2:15) may be better regarded as devotees of the lunar goddess Nikkal of Mesopotamian origin.—D.J.H.

Rev 2:15, § 44-419.

420. [Rev 2:20-23] C. J. ROTZ AND J. A. DU RAND, "The Feminine Mystique: Two Opposing 'Women' in the Apocalypse of John," *Ekklesiastikos Pharos* [Alexandria—Johannesburg] 80 (1, '98) 68-83.

Jezebel (see Rev 2:20-23) and "the woman clothed with the sun" (see Rev 12:1-17) are a study in contrasts. Jezebel is immoral, is punished by the Son, remains unrepentant, is a false prophetess, is cast onto a bed of sickness, leads bondservants astray, and has her children killed with pestilence by the Son of God. The woman of Revelation 12 is a mother, is persecuted by the dragon, flees to God's protection, is a great sign, is protected and cared for, gives birth to a child who will rule, and has her children warred upon by the dragon.—D.J.H.

421. D. K. K. WONG, "The Pillar and the Throne in Revelation 3:12, 21," *BiblSac* 156 (623, '99) 297-307.

This investigation of the background, nature, and people of the rewards that God has promised to the overcomer in the churches at Philadelphia (Rev 3:12) and Laodicea (3:21) concludes that the people who will receive these blessings are all true believers. The nature of the blessing given to Philadelphia seems to be that of the overcomers' permanent security in eternity. The promise to Laodicea seems to derive from all the promises concerning the saints' future reign with the savior.—C.R.M.

Rev 3:21, § 44-421.

422. [Rev 5] E. LAVERDIERE, "Discovering the Book of Revelation—X," *Emmanuel* 105 (6, '99) 349-357.

After placing Revelation 5 in its literary context, this installment [see § 43-1196] presents an exposition according to the following outline: the great scroll sealed with seven seals (5:1-5), the Lamb and the scroll (5:6-10), the worship of many angels (5:11-12), and the worship of the universe (5:13-14).—D.J.H.

423. E. LAVERDIERE, "Discovering the Book of Revelation—XI. The First Six Seals (6:1-7:17)," *Emmanuel* 105 (8, '99) 472-479.

After a survey of the vision of the heavenly court in Rev 4:1–5:14 and an overview of 6:1–7:17, this installment [§ 44-422] discusses the first four seals (6:1-8) as well as the fifth and sixth seals (6:9-17). The breaking of the first four seals prepares punishments for those who persecute the faithful. After the Lamb broke the fifth seal, those who had been slain raised their voices in prayer, crying out for vindication and divine justice. After the Lamb broke the sixth seal, their prayer was answered.—D.J.H.

424. D. MUÑOZ LEÓN, "La proclamación del reinado de Dios y de su Cristo sobre el mundo en Ap 11,15: contactos con Targum de Éxodo 15,18," *EstBíb* 57 (1-4, '99) 441-457.

The proclamation of the reign of God and of his Christ over the world in Rev 11:15 is related to the targumic versions of Exod 15:18. God's victory over Pharaoh at the Red Sea is now applied to the definitive victory over the dragon and the beasts.—D.J.H.

Rev 12:1-17, § 44-420.

425. [Rev 13] G. H. HARRIS, "The Wound of the Beast in the Tribulation," *BiblSac* 156 (624, '99) 459-468.

The beast who will receive a wound according to Revelation 13 has been variously interpreted as Nero *redivivus,* some nonpersonal entity, a reincarnated person, the revived Roman empire, or the Antichrist. It is not impossible that the Antichrist should return to life because of the unique status of the tribulation and the increased capacity of satanic power during that time, as well as God's broadening the parameters of what he will either permit or accomplish directly.—D.J.H.

426. E. B. TREIYER, "Ap 13:11-18: Feu du Ciel et Marque de la Bête," *AndUnivSemStud* 37 (1, '99) 73-86.

This study of the themes contained in Rev 13:11-18 first identifies the chiastic structure of vv. 11-15a and examines its elements in detail. It suggests that the central idea of the passage is the deceit employed by a political-religious power attempting to impose a worldwide religion. A comparison with Acts 2 shows that this seduction is accomplished by means of signs imitating the outpouring of the Holy Spirit at Pentecost. The consequences of the seduction are spelled out by employing the OT metaphor of a mark on the right hand or on the forehead. The mark of the beast implies the rupture of the covenant with God.—C.R.M.

427. [Rev 15–16] R. WOODS, "The Seven Bowls of Wrath: An Ecological Parable," *Ecotheology* [Sheffield, UK] 7 ('99) 8-21.

In Revelation the ecological suffering of creation is not punitive or arbitrary on God's part. Although construed in terms of divine permission as the seven angels pour out the vessels of divine anger in Revelation 15–16, the destruction results from the human violation of the ancient covenant, specifically the idolatry of greed, luxury, and oppression—political, economic, military, and religious.—D.J.H.

Rev 19:11-16, § 44-418.

428. D. J. MACLEOD, "The Second 'Last Thing': The Defeat of Antichrist (Rev. 19:17-21)," *BiblSac* 156 (623, '99) 325-335.

The return of Christ will end the Antichrist's opposition against the Messiah and his people. This exposition of Rev 19:17-21 treats the vultures summoned to the great supper of God (vv. 17-18), and the Messiah victorious at Armageddon (vv. 19-21).—C.R.M.

429. G. ARANDA PÉREZ, "Los mil años en el libro de los Jubileos y Ap 20,1-10," *EstBíb* 57 (1-4, '99) 39-60.

According to *Jubilees* 23:26-31, the "thousand years" are to be characterized by the devil's absence and the reign of the righteous over their enemies. These characteristics are present also in the millennium of Rev 20:1-10, which can be conceived as a period stretching from Christ's death to the end of the world.—D.J.H.

430. S. S. Chow, "The Interpretation of Rev 20:1-10. A Reconsideration of the Millennium," [in Chinese] *Jian Dao* [Hong Kong] 12 ('99) 209-240.

After surveying interpretations of the millennium in Chinese commentaries published from the 1920s to the 1990s, the article engages in an inter-, intra-, and extratextual examination of Rev 20:1-10 in conjunction with considerations related to its historical context and the possible semantic function of the text. It concludes that John employed the apocalyptic genre to communicate to his readers that Christ was coming soon. The function of the passage is not to relay chronological information but to encourage the reader to persevere through persecution.—C.R.M.

BIBLICAL THEOLOGY

431. B. G. Boschi, "Il metodo della teologia tra Parola di Dio e parola dell'uomo," *DivThom* 101 (2, '98) 25-35.

After tracing the three phases of biblical theology from antiquity to the present, the article considers the problem of a biblical theology, how to construct a biblical theology (the intelligence of faith), and the laws or criteria for a biblical theology (the unity of the two Testaments, the convergence of the two Testaments on Christ, the communitarian context of believers in which Sacred Scripture was formed).—D.J.H.

432. D. Farkasfalvy, "Jesus Reveals the Father: The Center of New Testament Theology," *Communio/IntCathRev* 26 (2, '99) 235-257.

After stating some presuppositions, the article argues with reference to Matthew's Gospel, Paul's writings, and John's Gospel that the revelation of the Father by and through his Son is the focal point around which the unity of the NT should be built. Then it considers the meaning of this message in the context of contemporary culture and explores its possible impact upon theology and spirituality.—D.J.H.

433. R. E. Murphy, "The Testament(s): Continuities and Discontinuities," *BibTheolBull* 29 (3, '99) 112-117.

The article discusses the issue of continuity and discontinuity in the Bible in light of recent developments in biblical theology. It approaches the issue from the point of view of the impact of the Israelite worldview on the data: Sheol and immortality, the heavenly court and angelology, levels of interpretation in Song of Songs, and discontinuity within the wisdom literature.—C.R.M.

434. E. W. Stegemann, "Zwischen religionsgeschichtlicher Rekonstruktion und theologischer Interpretation. Rudolf Bultmanns 'Theologie des Neuen Testaments' in ihrem forschungsgeschichtlichen Kontext," *TheolZeit* 55 (2-3, '99) 137-155.

Recognizing that the theology of the NT has its origins in both the Protestant Scripture principle and the Enlightenment's historicizing of all tradition, the article places Bultmann's *Theologie des Neuen Testaments* in the context of the history of the discipline with reference to J. P. Gabler's distinction between biblical and dogmatic theology, F. C. Baur's joining Enlightenment theology with the idealist construction of history, the history-of-religions school's historical reconstruction of the religion of early Christianity, W. Bousset's thoroughgoing history of religion, and Bultmann's move from history-of-religions reconstruction to theological interpretation. It concludes with remarks on developments influenced by or subsequent to Bultmann's work.—D.J.H.

435. L. T. STUCKENBRUCK, "Johann Philipp Gabler and the Delineation of Biblical Theology," *ScotJournTheol* 52 (2, '99) 139-157.

Despite Gabler's wish to provide an unchanging historical foundation for dogmatic theology, the method he proposed for biblical theology *e genere historico* could only exercise a procedural—not a normative—function. After rehearsing some of the more basic antecedents to Gabler's formulations, the article describes the contours of his proposals beginning with his 1787 Altdorf inaugural address, attempts to situate him within the context of late 18th-century German theology, and reflects on the significance of his ideas in relation to the task of biblical theology (with particular attention to K. Stendahl's approach).—D.J.H.

436r. F. WATSON, *Text and Truth. Redefining Biblical Theology* [*NTA* 42, p. 411].

C. SEITZ, "Christological Interpretation of Texts and Trinitarian Claims to Truth. An Engagement with Francis Watson's *Text and Truth*," *ScotJournTheol* 52 (2, '99) 209-226.—This is a brilliant contribution because it raises all the critical issues of interpretation of Christian Scripture in the interest of theological truth and the obedient life of Christian discipleship. However, in his zeal to find something other than a "discrete voice" of the OT, Watson has stirred up a hornets' nest of problems, which he then valiantly tries to drive away. A christological interpretation of the OT (or of the NT) warrants our attention only to the degree to which it conforms with trinitarian truth about God, and conveys exegetical and interpretative guidelines commensurate with that truth. [The same fascicle (pp. 227-232) contains a response by Watson.]—D.J.H.

Christology

437. ANON., "How is God One?: On the Nature of God and Jesus Christ," *JournRadRef* 8 (3, '99) 5-17.

Confusion best describes Christian theological explanations of the oneness of God. The NT shows clearly that the Father is someone other than the Son and vice versa. The consistency of creedal statements in both Testaments that establish and reinforce the fundamental teaching that the Father is the only true God must be the lens through which we view Christology and pneumatology.—C.R.M.

438. D. BUGGERT, "Current Issues in Christology," *NewTheolRev* 12 (3, '99) 40-47.

Three major issues in Christology today are the resurrection of Jesus, the role of narrative in Christology, and the claim that Jesus is universal savior. The article comments on these topics with reference to K. B. Osborne, *The Resurrection of Jesus* (1997); M. L. Cook, *Christology as Narrative Quest* (1997); and S. Cowdell, *Is Jesus Unique?* (1996), respectively.—D.J.H.

439. M. C. FESKE, "Historicity, Hermeneutics, and the Historical Jesus: A Peculiarly Christian Praxis," *QuartRev* 19 (2, '99) 115-133.

The article first identifies the legacy from modern theology of primary importance for Christology's engagement with a historical Jesus (critical reading of received traditions). Next it reconstructs (using contemporary theory) what it means to read history in general. Then it examines two contemporary christological projects (R. A. Horsley, J. Sobrino) that deal with the issue of Jesus in history. It argues that Christology is not just the explication of the essential identity of Jesus as Christ but a practical activity taking place between the Jesus traditions and the communities that claim his name.—C.R.M.

440. M. GESTEIRA GARZA, "Jesús el Kyrios. Los inicios de una teología de la Trinidad," *EstBíb* 57 (1-4, '99) 331-360.

After surveying research on the origin and meaning of the title κύριος applied to Jesus by the early Christian community, the article considers the NT applications of κύριος to God and to Jesus, respectively. Then it reflects on the dialectical identity between Jesus and God as the beginning of a theology of the Trinity.—D.J.H.

441. M.-L. GUBLER, "Bist du es, der da kommen soll? – Die messianische Frage," *Diakonia* 30 (3, '99) 182-188.

In biblical and early Judaism expectations about the coming of the messiah took many different forms. In the NT all the messianic expectations are proclaimed to be fulfilled in Jesus. What divides Christians from Jews is the exclusive limitation of the messianic expectations to the figure of Jesus (who for Christians is more than the Messiah).—D.J.H.

442. R. HAIGHT, "Two Types of Christology," *ChicStud* 38 (2, '99) 117-127.

After a general commentary on the multiple Christologies found in the NT, the article proposes a way of understanding NT Christologies as interpretations of Jesus with the use of symbols from the Hebrew Scriptures. Next it underlines the distinctive character of Spirit and Word Christologies (both understood within the framework of Christology from below) and the strengths of each. Finally it reflects on the viability of these Christologies as the church moves into the third millennium.—C.R.M.

443. J. C. O'NEILL, "If God created Adam in his own image, in the image of God created he him, how is Christ The Image of God?" *IrBibStud* 21 (2, '99) 79-87.

The title "image of God" given to Christ in many parts of the NT belongs to an old Jewish Christology worked out long before Jesus was born that saw the "image of God" as a heavenly figure. This well articulated belief, based mainly on Gen 1:27, may be reconstructed from the scattered NT references. Philo has preserved traditions that already express this belief, and rabbinic sources bear witness to the same theme.—C.R.M.

444. J. PRIESTLEY, "The History of Opinions Relating to Jesus Christ," *JournRadRef* 8 (3, '99) 18-40.

Nothing can be alleged from the NT in favor of any higher nature of Christ, except a few passages interpreted out of context. This historical survey first shows that the ancient Jewish church must have held the opinion that Christ was simply a man. Then it traces the first step made toward the deification of Christ in the personification of the Logos.—C.R.M.

445r. E. STEGEMANN (ED.), *Messias-Vorstellungen bei Juden und Christen* [*NTA* 38, p. 139].

C. MARUCCI, "Messianismo: giudei e cristiani," *RivistBib* 47 (2, '99) 215-224.—After general comments on the presuppositions that underlie the volume, the article summarizes and evaluates its eleven contributions on various Jewish and Christian conceptions of the messiah. In general there seems to be insufficient analysis of the NT in relation to the theme. The distinctions made by some of the presentations between the Messiah of Israel and the Messiah of the Jews and between Jesus Christ and Jesus Messiah are artificial. The attempt by most of the contributors to make Christian faith in Jesus Christ coexist with a Jewish expectation of a messiah or with a future "re-judgment" appears to run into insurmountable difficulties.—C.R.M.

446. K. WENGST, "Perspektiven für eine nicht-antijüdische Christologie. Beobachtungen und Überlegungen zu neutestamentlichen Texten," *EvangTheol* 59 (4, '99) 240-251.

After reflecting on whether the Christian confession of Jesus Christ is necessarily anti-Jewish (with reference to Luther's argument that since Jews do not believe in Christ they blaspheme God), the article focuses on central NT texts (e.g. 1 Cor 8:6; Jn 1:1-18) that illustrate a traditional Christology that consists of the praise of the God of Israel and that is to be interpreted in the context of Jewish thought. It concludes that the radical change in historical situation in the theological reception of the texts in question (i.e. the repetition of critical statements of inner-Jewish debate in service of Gentile-Christian self-definition over against Judaism) must be kept in view.—C.R.M.

Church and Ministry

447. J. N. COLLINS, "Does Equality of Discipleship Add Up to Church? A Critique of Feminist *Ekklesia*-logy," *NewTheolRev* 12 (3, '99) 48-57.

There are some close connections between the revolutionary feminist ecclesial agenda in E. Schüssler Fiorenza's "discipleship of equals" and an underlying evaluation of ministry/*diakonia.* But the meeting is awkward because within the original Christian discourse about ecclesial community the place of ministry/*diakonia* was more far-reaching than she allows. Ministry/*diakonia* embraced the purveying of the word of God and the carrying out of tasks in the name of the Christian community under a sacred commission either of God or of God's people.—D.J.H.

448. E. DASSMANN, "Christliche Innovationen am Beginn der Kirchengeschichte," *StimmZeit* 217 (7, '99) 435-446.

This survey of innovations made by early Christians deals with faith convictions (teachings), aspects of lifestyle (ethics), and living with others (charity). It concludes with a reflection on the gospel as "leaven."—D.J.H.

449. W. L. ISLEY, "A Spirituality for Missionaries," *Missiology* 27 (3, '99) 299-309.

The characteristics of a NT missionary spirituality as seen in Mt 9:35–11:1 are a sense of being called out from the familiar or normal, the conviction of being sent to a particular place or people, a highly intentional lifestyle, and an eschatological orientation. In 1 Cor 7:25-40 Paul prefers the celibate vocation for pastoral and eschatological reasons.—D.J.H.

450. A. J. KÖSTENBERGER, "The Place of Mission in New Testament Theology: An Attempt to Determine the Significance of Mission within the Scope of the New Testament's Message as a Whole," *Missiology* 27 (3, '99) 347-362.

After preliminary reflections on the nature of mission, NT theology, and Scripture, the article considers the theologies of mission in the works of R. Bultmann, G. E. Ladd, N. T. Wright, D. Senior and C. Stuhlmueller, and D. J. Bosch. Then it highlights the theme of mission in John's Gospel and notes three principles for determining the place of mission in NT theology: a flexible definition of mission, a salvation-historical approach to Scripture, and caution about imposing on Scripture an artificial uniformity concerning mission.—D.J.H.

451. J. PATHRAPANKAL, "Communities Without Cultural Alienation: Salient Biblical Perspectives," *Third Millennium* [Rajkot, India] 2 (3, '99) 6-21.

In the Bible the message of salvation is formulated in human language characterized by the cultural environments of the Fertile Crescent and the Greco-Roman world. Therefore it is useful to see how the Bible presents Israel as a community committed to culture, the early church as communities without cultural alienation, and Paul as the pioneer of cultural freedom in the Christian communities.—D.J.H.

452. G. PELLA-GRIN, "Proposition d'une démarche pour reconnaître les charismes accordés à chacun," *Hokhma* 71 ('99) 72-92.

The article first clarifies the nature of charisms as they are presented in the NT epistles and witnessed in church life today. Then it provides ten worksheets that can help people to discern their charisms.—D.J.H.

453. J. RADERMAKERS, "Genèse et croissance du christianisme," *NouvRevThéol* 121 (2, '99) 274-287.

The article describes and evaluates the following books: É. Trocmé, *L'enfance du christianisme* (1997); M.-É. Boismard, *À l'aube du christianisme* (1998); É. Nodet and J. Taylor, *Essai sur les origines du christianisme* (1998); T. Kato, *La pensée sociale de Luc-Actes* (1997); and P. Rolland, *La succession apostolique dans le Nouveau Testament* (1997). These books alert us to the complexity of Christian origins and invite us to a patient revision of our historical and social understanding of the milieu in which the NT texts and the early churches originated.—D.J.H.

454. N. A. RØSAEG, "Ledelsesstrukturer i NT og den eldste kirke (Structures of leadership in the NT and the earliest church)," *TidsTeolKirk* 70 (1, '99) 3-20.

Although the modern word "leadership" does not occur in the NT, the phenomenon is present in a range of expressions. The article first analyzes nine conceptions. Five are individual in orientation (pastor, servant, example, teacher, deposit), and four are more social (body and members, house/family, city, new people—temple and priesthood). Then it examines six aspects found in Paul's letters (human leadership, spiritual leadership, grace and gift, growth, responsibility, conviction and convincing).—C.R.M.

455. J. A. SAYÉS, "Jesús y las etapas de la fundación de su Iglesia," *Burgense* 40 (1, '99) 9-59.

After reflecting on the question whether Jesus thought of the church, the article considers the founding of the church with reference to the relation between the kingdom and the community, the institution of the Twelve, the ministry of Peter, the institution of the Eucharist, the church and the cross of Christ, and Pentecost, respectively.—D.J.H.

456. D. SENIOR, "Finding the Footsteps of God. On the Path Begun in the Bible," *Church* 15 (2, '99) 11-17.

The heart of the biblical vision of the church can be detected in the epic journey that the Bible portrays as spanning the life story of humanity from creation to a future with God. (1) The journey of Israel as the people of God is now recapitulated and embodied for the Christian in the following of Jesus. (2) The yearnings of Israel to be a people fashioned in God's name and true to the covenant that God had given is now embodied in the community called in Jesus' name. (3) The destiny of Israel's role as a light to the nations is now embodied in the mission of the church to transform the world.—D.J.H.

Various Themes

457. M. ANANDAPPA, "Sacrifice in the Eucharist—Its Emergence and Meaning. Part Six: Eucharist—The Sacrificial, Memorial Meal of the Church," *Emmanuel* 105 (5, '99) 282-287, 292-293. [See § 43-1626.]

In understanding the Eucharist as a sacrifice, it is necessary to interpret it in light of the NT. In the action of the Eucharist and the words that interpret it, Jesus' eternally efficacious self-giving on the cross is recalled and proclaimed. The meal dimension in the Eucharist is indispensable.—D.J.H.

458. G. A. ANDERSON, "Necessarium Adae Peccatum: An Essay on Original Sin," *Pro Ecclesia* [Northfield, MN] 8 (3, '99) 319-337.

The idea that the story of human beginnings is intelligible only in light of its end is confirmed by the OT, Paul's reflection in 1 Corinthians 15, and *4 Ezra,* respectively. Original sin is not a self-contained philosophical doctrine but depends on the religious experience of redemption. For Christians the affirmation that God's mercy defines the very ground of human existence is founded on the basis of Adam's sin and redemption.—D.J.H.

459. J. ANTHONY, "In the name of the Lord," *HomPastRev* 100 (1, '99) 46-50.

Taking the theophany in Exod 3:12-18 as the starting point, the article traces the theme of the divine name in the OT and NT, and shows how the liberating power, providence, justice, and love of God reach their culmination in Jesus.—D.J.H.

460r. G. A. BOYD, *God at War. The Bible and Spiritual Conflict* [*NTA* 43, pp. 187-188].

D. A. CARSON, "God, the Bible and Spiritual Warfare: A Review Article," *JournEvang TheolSoc* 42 (2, '99) 251-269.—A great deal of Boyd's exposition of the warfare theme is insightful, helpful, and interesting. Nevertheless his stance is exegetically unconvincing, theologically troubling, historically selective, philosophically naive, and frequently unfair methodologically.—C.R.M.

461. W. BRUEGGEMANN, "The Hope of Heaven . . . on Earth," *BibTheolBull* 29 (3, '99) 99-111.

In the OT hope is principally a this-worldly act: (1) Israel's memory of God's miracles permits Israel to expect miracles in the future; (2) Israel's speech practice in complaints is an act of hope as the complaints characteristically move to affirmation; and (3) the fissure of the exile is the matrix of Israel's hope. Out of these affirmations Israel can hope for a new community of *shalom,* a new creation of well-being, and eventually a new personal destiny as a gift of God. Every dimension of hope is hope in the God who is able to do a new thing.—D.J.H.

462. B. Buby, "The Story-tellers of Mary," *Emmanuel* 105 (5, '99) 298-307.

Taking on the *personae* of various NT writers, the article expresses their different perceptions and images of Mary: Paul (see Gal 4:4-5; Rom 1:1-4) and Mark (3:31-35; 6:1-6a), Matthew (1:18-25; 1:1, 16-17; 2:1-23), Luke (Lk 1–2; 8:19-21; 11:27-28; Acts 1:14), John (1:13-14; 2:1-12; 19:25-28a), and John of Patmos (Rev 12:1-6, 13-17).—D.J.H.

463. Buetubela B., "Shema, Israel: Ecoute, Israel (Méditation sur Dt 6, 4-5)," *Telema* 98-99 ('99) 35-40.

This reflection on the Shema (Deut 6:4-5) places its major themes—the attitude of hearing, the uniqueness of the Lord God, and the love of God—in the context of other OT and NT passages.—D.J.H.

464. G. M. Burge, "You're Divorced—Can You Remarry?" *ChristToday* 43 (11, '99) 82-83.

The NT tells us that marriage is a divinely instituted relationship between a man and a woman, and should be monogamous and permanent. There are two exceptions where divorce is valid: when a spouse is unfaithful, and when an unbelieving spouse deserts the marriage. In each case the marriage is dissolved and the innocent partner is free to remarry.—D.J.H.

465. A. F. Buzzard, "Which Gospel? Which Jesus?" *JournRadRef* 8 (2, '99) 13-25.

Believing the gospel is everywhere in the NT connected to salvation itself. The gospel is fully defined in Lk 4:43 and Mt 4:23; 9:35 as "the gospel of the kingdom of God." Acts 28:23, 31 describes the evangelistic ministry of Paul as preaching the kingdom of God to both Jews and Gentiles. All abbreviated descriptions of the gospel in the NT (e.g. Acts 8:12) must be referred back to Jesus' proclamation of the kingdom.—C.R.M.

466. R. Cantalamessa, "L'antisémitisme est la négation de l'Évangile," *Istina* 44 (2, '99) 168-176.

With reference to various NT texts (Pauline letters, Revelation, Gospels), the article first contends that the roots of Christian hatred toward Jews are to be found not in the NT but rather in lack of love, i.e. in failures with regard to the central precept of the gospel. Then it condemns anti-Semitism as a sin against the humanity of Christ and against the "Israel of God," and calls for reconciliation (rather than hostility) between Christians and Jews.—D.J.H.

467. D. A. Carson, "God's Love and God's Sovereignty," *BiblSac* 156 (623, '99) 259-271.

The article treats God's love for human beings under three headings: the affective elements in God's love, the sovereignty and transcendence of God, and a rightly constrained impassibility.—C.R.M.

468. D. A. Carson, "God's Love and God's Wrath," *BiblSac* 156 (624, '99) 387-398.

With reference to various biblical (chiefly NT) texts, this article considers the love of God and the wrath of God, the love of God and the intent of the atonement, the love of God for the world, and the love of God and the people of God.—D.J.H.

469. G. Cassese, "Jesús constructor de comunidad: de la ideología del templo a la praxis del reino de Dios," *Apuntes* [Dallas] 19 (3, '99) 68-79.

The Jerusalem Temple, which served as a sign of exclusion and a means of reinforcing the power of the elites and oppressing the poor, stands in contrast to the "temple" that is Jesus' body. In the kingdom of God—the new order established by Jesus' resurrection—there are to be no exclusions. That is why John in Revelation says that in the New Jerusalem there will be no temple (see Rev 21:22).—D.J.H.

470. G. Côté, "Heureux qui écoute la Parole de Dieu," *Christus* 183 ('99) 307-314.

Mary is the sign that God takes human collaboration seriously. The article gives particular attention to Mary as the one who heard the word of God and chose the way of God, the theme of abiding with reference to Mary, her place in the Cenacle (see Acts 1:1-14), and her reception of the Holy Spirit.—D.J.H.

471. A. Dell'Era, "La pecora smarrita," *BibOr* 40 (4, '99) 229-233.

After noting OT occurrences of the "lost sheep" motif (Ezek 34:2-16; Zech 13:7; Isa 40:11), the article considers cases of this theme in the NT (Mt 9:36; 1 Pet 2:25; Jn 10:1-16; Mt 18:12-13/Lk 15:4-7).—D.J.H.

472. R. A. Di Vito, "Old Testament Anthropology and the Construction of Personal Identity," *CathBibQuart* 61 (2, '99) 217-238.

In the OT personal identity is (1) deeply embedded or engaged in its social identity, (2) comparatively decentered and undefined with respect to personal boundaries, (3) relatively transparent, socialized, and embodied (in other words, altogether lacking in a sense of "inner depths"), and (4) "authentic" precisely in its heteronomy, in its obedience to another and dependence upon one another.—D.J.H.

473. D. A. Dorsey, "The Use of the OT Law in the Christian Life: A Theocentric Approach," *EvangJourn* 17 (1, '99) 1-18.

God issued the OT laws, and they reflect the heart and mind of the God whom Christians seek to know and serve. The article first suggests an approach to the OT Law that understands it as entirely inapplicable to Christians in a legal sense but profoundly applicable in a revelatory and didactic sense. Then it proposes a theocentric procedure for applying the laws to our NT circumstances: clarifying the law's meaning, transforming the OT regulation into a more general form, and applying it to our modern lives.—D.J.H.

474. B. Dupuy, "Une somme exégétique sur l'Apôtre Pierre," *Istina* 44 (3, '99) 227-236.

With reference to C. Grappe's *D'un Temple à l'autre. Pierre et l'Église primitive de Jérusalem* (1991) and *Image de Pierre aux deux premiers siècles* (1995), the article discusses

Grappe's periodization of early Christianity, his use of the NT Apocrypha pertaining to Peter, Peter's role as the guardian of unity, and Peter as witness and martyr.—D.J.H.

475. A. Espezel, "Der Vater und die Erlösung," *IntKathZeit/Communio* 28 (2, '99) 97-103.

With reference to pertinent NT texts, this reflection on God the Father and redemption deals with Jesus' mission and death, his redemptive action and the Father's silence, and the resurrection as the Father's answer.—D.J.H.

476. G. Filoramo, "Riflessioni in margine al profetismo cristiano primitivo," *RivistStor LettRel* 34 (1, '98) 95-107.

This discussion of the Italian version (1996) of D. E. Aune's *Prophecy in Early Christianity and the Ancient Mediterranean World* (1983) first presents a summary of the work. Then it focuses on such issues as the forms of prophetic speech, the definition of prophecy, the various types of prophecy, and sources.—D.J.H.

477. F. Gonsalves, "The Father Will Send You the Spirit," *Vidyajyoti* 63 (4, '99) 303-306.

The article traces the theme of the Father's gift of the Spirit through the history of salvation: word and spirit in creation ("In the beginning . . ."), word and spirit in Israel's history ("And it shall come to pass"), Jesus as the Spirit-filled Word ("In the fullness of time"), the Word's promise of the Spirit from the Father ("Father, the hour has come"), Pentecost and the new human family ("Clothed with power from on high"), and Word and Spirit in the third millennium ("With you till the end of times").—D.J.H.

478. L. J. Hoppe, "'Unless the Lord Tarries . . .': Fundamentalists Await the Second Coming," *NewTheolRev* 12 (3, '99) 16-28.

After noting the NT roots of expectations about Christ's imminent return, the article traces the approaches adopted by modern fundamentalists and evangelicals, and comments on their political and social implications. It concludes that Catholics should not leave the field to the premillennialists, since apocalyptic is part of the biblical heritage.—D.J.H.

479. E. A. Johnson, "Jesus, Wisdom and our world," *Priests & People* 13 (7, '99) 260-265.

Wisdom was the Jewish sages' way of talking about the immanence of the ineffable God, and the use of wisdom categories to interpret Jesus had profound consequences. When personified Wisdom is used as the interpretive symbol for Jesus the Christ, she brings in her wake central themes of the wisdom tradition that can shape the community's insight and behavior: doing justice, respecting other religious traditions, responsible love for the earth, and promoting the full dignity of women.—D.J.H.

480. S. J. Joubert, "'Dit is hoog tyd dat ons iets oor die tyd sê!' - Nuwe Testamentiese perspektiewe op die laaste dae ('It is high time that we say something about time!' New Testament perspectives on the last days)," *SkrifKerk* 20 (1, '99) 93-106.

After an overview of apocalyptic thought in early Judaism and a discussion of Mediterranean views of time, the article considers NT perspectives on time with particular attention to how the Christ-event influenced early Christians' understanding of the past, present, and future. It also deals with explanations for the delay of the parousia by Paul and the authors of 2 Peter and Revelation.—D.J.H.

481r. R. KAMPLING (ED.), *"Nun steht aber diese Sache im Evangelium . . ." Zur Frage nach den Anfängen des christlichen Antijudaismus* [*NTA* 43, pp. 609-610].

C. NIEMAND, "Antijudaismus im Neuen Testament?" *TheolPraktQuart* 147 (3, '99) 299-304.— The various contributors to this volume investigate NT passages and motifs that have been connected with Christian anti-Judaism. After general observations on interpretive strategies, the article discusses the individual essays. It concludes that while they are valuable for developing a Christian theology of Judaism and a non-anti-Jewish Christology, they also show that there is no simple and easy answer to the beginnings of anti-Judaism in the church.—D.J.H.

482. R. KERESZTY, "God the Father," *Communio/IntCathRev* 26 (2, '99) 258-277.

After reflecting on the quest for the father god in the history of religions, the article considers God the Father of Israel, the Father of our Lord Jesus Christ, the Father as giving over his Son for us, the identity of the eternal Father, our Father, and the mystery of the Father and philosophical reasoning.—D.J.H.

483. A. KUEN, "L'eschatologie des Évangeliques," *RechSciRel* 87 (2, '99) 167-188.

After reflecting on the identity of "evangelical" Christians, the article considers their common "certitudes" about eschatology: the return of Jesus, his recognition by all humans, his glorious return, the joy of the faithful, the hour of judgment and the beginning of God's reign, the preparatory signs, and the permanent expectation of the Lord. Next it considers some sources of disagreement among evangelicals: the interpretation of the prophets, progressive revelation and the structure of the Apocalypse, and the kingdom of God and the two resurrections. Then it explains the different systems of interpretation: millennialism, premillennialism, postmillennialism, dispensationalism, and amillennialism.—D.J.H.

484. M. T. MARSHALL, "The Doctrine of Salvation: Biblical-Theological Dimensions," *EvangRevTheol* 23 (3, '99) 196-204.

The article investigates four dimensions of salvation as they are debated in the present theological context and seeks new illumination from Scripture about them: the social location of salvation, a processive view of salvation, salvation as incorporation, and salvation which includes creation.—D.J.H.

485. H. MOXNES, "Foucault og askese i tidlig kristen etikk" [Foucault and Asceticism in Early Christian Ethics], *NorskTeolTids* 100 (2, '99) 75-92.

M. Foucault's emphasis on ethics as asceticism (i.e. the self-forming activity of the individual) is fruitful in reading early Christian texts such as Paul's letters, though the picture that emerges is less intellectual than in the Greco-Roman and later Christian texts. It was the symbolic transformation through Christian rituals into the "body of Christ" that was the basis for the Christians in their self-forming activity regarding their bodies.—D.J.H.

486. A. MULLOOR, "Time-Theology – extra bits," *Jeevadhara* 29 (170, '99) 149-153.

The article reflects on the resurrection of Jesus as the "tempiternal" event, the Apocalypse as tempiternal language, Ps 90:12 as a prayer for the wisdom of tempiternity, and church as the visible symbol of tempiternity.—C.R.M.

487. J. NAVONE, "The Mountain of God," *BibToday* 37 (4, '99) 239-246.

The NT writers continued the OT understanding of the sacred mountain but transformed its uses and functions to explain the identity and mission of Jesus. The mountain is the place of prayer, commissioning, revelation, and transfiguration. The temple or world sanctuary to which all people make pilgrimage on the mountain is Jesus Christ.—D.J.H.

488. E. A. NUÑEZ, "El Problema de la Corrupción: ¿Qué dicen las Escrituras?" *Kairós* [Guatemala City] 22 ('98) 33-48.

The biblical writers denounce corruption at all levels of society: kings and political leaders, religious leaders, and the populace in general. After surveying selected OT evidence, the article considers the theme in the NT with reference to John the Baptist, Jesus, and Paul.—C.R.M.

489. K. NÜRNBERGER, "The Exodus – Ethnic identity or revolutionary memory? The trajectory of the exodus paradigm in biblical history and its political relevance today," *Missionalia* [Menlo Park, South Africa] 27 (1, '99) 20-61.

The exodus motif did not play an emancipatory role in the OT but rather defined the identity of the Israelites/Jews as the chosen people of God. The covenant-law tradition was historically more fundamental than the exodus-conquest tradition. In the NT the exodus motif was not utilized as a soteriological paradigm at all. The liberative agenda in Christian theology needs to be derived from another set of assumptions.—D.J.H.

490. A. M. OKORIE, "Sexuality and the Nature of God," *AfricEcclRev* 40 (3, '98) 161-169.

After reflecting on the inferior position of women in ancient Jewish society, the article discusses feminine imagery for God in the OT, *imago Dei* and the creation accounts in Genesis, women who stand out in the OT, Jesus' attitude toward women, looking at women in the NT in their true light, social transition reflected in gnostic and orthodox traditions, and modern implications.—D.J.H.

491. O. OYERONKE, "Jesus' Attitude towards Women: A Model for the Church in Africa Today," *AfricEcclRev* 40 (3, '98) 183-188.

After describing the lot of women within the Jewish culture of Jesus' day as one of inequality and subordination, the article considers Jesus' nonconformist attitude in this setting and suggests how Jesus' example could help African Christians today.—C.R.M.

492. E. PAIMOEN, "The Bible, Politics, and Democracy," *StulosTheolJourn* 6 (1-2, '98) 33-49.

In the OT and the NT there is a direct relationship between the proclamation of God's redemptive purpose and social concerns. The biblical principles of life, freedom, and sin, while transcending political structures, can also help to develop political systems such as democracy in Indonesia.—D.J.H.

493. P.-M. PASQUET, "Legge antica e Legge nuova," *SacDoc* 44 (2, '99) 5-71.

With reference to pertinent biblical texts, the article first considers the "old law": the religious economy of the old covenant, the covenant and the promise, and the natural moral law. Then it deals with the "new law": the promise of seeing God and the desire for heaven, and the new equilibrium between earthly and heavenly life.—D.J.H.

494. A.-M. PELLETIER, "Marie, *verus Israël* et mère de l'Eglise," *Christus* 183 ('99) 283-295.

After situating Mary within the OT traditions of the mothers of Israel, the article reflects on her characteristics as *verus Israel:* listening, serving, believing, humble, and full of grace. Then it considers Mary as the throne of Wisdom (the new Eve, the spouse) and Mary's role in the church.—D.J.H.

495. J. PRITCHARD, "Jesus and Jubilee," *EpworthRev* 26 (2, '99) 52-59.

The case for an international economic jubilee in the year 2000 should be based not on Leviticus 25 or Deuteronomy 15 (though it may be inspired by them) but on Jesus' proclamation of God's grace for all regardless of nationality or race in Lk 4:16-30.—D.J.H.

496. L. RANDELLINI, "La minorità nel Nuovo Testamento," *BibOr* 40 (3, '99) 129-167.

After considering NT terms for "little one" (μικρός, νήπιος, παῖς, etc.), the article discusses Paul's exhortation to ταπεινοφροσύνη (Phil 2:1-5), three lessons about humility imparted by Jesus (Mk 9:35 parr.; 10:13-16; 10:41-45/Lk 22:24-27), the love of God and of Christ for the "little ones" (Gal 4:4-7; Mt 11:25-26/Lk 10:21b; Acts 4:13; Mt 11:11/Lk 7:28), their place in the missionary vision (Mt 10:40/Lk 10:16; Mk 9:35/Mt 10:42; Mt 25:40, 45), and the love of the church for them (Mk 10:14 parr.; Mt 18:6 parr.; 18:10; 18:12-14/Lk 15:4-7).—D.J.H.

497. B. S. ROSNER, "The Concept of Idolatry," *Themelios* 24 (3, '99) 21-30.

In the Bible idolatry is the ultimate expression of unfaithfulness to God and so is the occasion for severe divine punishment. It can refer to the worship of images and of foreign gods. In the marital and political models of idolatry the notion of exclusivity is central. In the NT greed is called idolatry (see Col 3:5; Eph 5:5; Mt 6:24; Lk 16:14) because the greedy contravene God's exclusive rights to human love, trust, and obedience.—D.J.H.

498. M. H. SIEBERT, "Jewish Christian Dialog: The Satanizing of the Jews," *Prism* 14 (1, '99) 9-29.

Mystical anti-Semitism is based on the idea that Jews are both evil and mysteriously powerful because they are children of the devil (or the darkness). After considering some pre-Christian roots of anti-Semitism, the article traces the development of mystical anti-Semitism with attention to the reign of God, Paul and the primitive church, the separation of Christianity from Judaism, incarnation versus the reign of God, and the demonizing of the Jews.—D.J.H.

499. S. R. SIZER, "An Alternative Theology of the Holy Land: A Critique of Christian Zionism," *Churchman* 113 (2, '99) 125-146.

The article presents a critical analysis of "Christian Zionism" (i.e. the view that possession of the Holy Land by Jewish people today has theological significance for Christians) with reference to seven biblical topics: the relationship of the Old Covenant to the New Covenant, the meaning of the Abrahamic covenant, the promise of exile and return, the ethical requirements of the covenant relationship, the land in the teaching of Jesus, the land in the teaching of the apostles, and the future of the Jewish people (see Romans 9–11). The land that once was the specific locale of God's redemptive working served well under the Old Covenant forms as a picture of paradise lost and promised. But under the New Covenant fulfillment this land has been expanded to encompass the cosmos.—D.J.H.

500. M. SYNNES, "Teosentrisk eller soteriologisk tolkning av η βασιλεια του θεου? En revurdering av Sv. Aalens tolkning" [Theological or soteriological interpretation of η βασιλεια του θεου? A reevaluation of Sv. Aalen's interpretation], *TidsTeolKirk* 70 (1, '99) 54-74.

Aalen maintained emphatically that the βασιλεία concept in Jesus' teaching was not about God's reign but about a realm where people encounter eschatological salvation. After setting out Aalen's position, the article argues against it and claims that the dynamic aspect of the βασιλεία concept, God's coming and powerful presence, is the very presupposition for the soteriological aspect.—C.R.M.

501. M. E. TATE, "The Comprehensive Nature of Salvation in Biblical Perspective," *EvangRevTheol* 23 (3, '99) 205-221.

The reprint of an article published in 1994 in *Review and Expositor* [§ 39-1074].—D.J.H.

502. P. TRIGO, "'Mi padre, que es el padre de ustedes, mi Dios que es su Dios' (Jn 20, 17)," *Páginas* [Lima] 158 ('99) 45-60.

With reference to various biblical (especially NT) texts, this reflection on God as father (see Jn 20:17) considers (1) the father of Jesus and the patriarchy of the patriarchs—an ineluctable demarcation; (2) in Jesus becoming our brother, his father is our father; and (3) the Father seeks that we work like him so that we become human like Jesus—in order to empower us, he gives us his Spirit.—D.J.H.

503. A. VAN AARDE, "The Spirit of God in the New Testament: Diverse witnesses," *Herv TeolStud* 55 (1, '99) 240-260.

After tracing the development of the doctrine of the Holy Spirit from apocalypticism through the Nicene Creed to the Reformation, the article considers pertinent NT evidence under the following headings: the Messiah and the church as Spirit-possessed (Lk 4:14-21; Acts 2:16-21; John's Gospel), the Pauline view (illustrated by Romans 8), and charismatic gifts (illustrated by 1 Corinthians 12). It concludes by reflecting on the charisms as a possible threat to the church.—D.J.H.

504. M. D. WILLIAMS, "On Eschatological Discontinuity: The Confession of an Eschatological Reactionary," *Presbyterion* 25 (1, '99) 13-20.

With reference to pertinent biblical texts, the article addresses the problem of materialism in restorational eschatology [see § 43-493] by focusing on its tendencies to marginalize heaven and to deemphasize eschatological discontinuity. The eschaton does not represent the end of God's material creation but its renewal, for the eschatological drama has already begun in this present age. Yet the ultimate character of the eschatological life cannot be described in the language of our present this-worldly experience (see 1 Cor 2:9).—D.J.H.

505. I. CORNELIUS, "How maps 'lie' – some remarks on the ideology of ancient Near Eastern and 'scriptural' maps," *JournNWSemLang* 24 (1, '98) 217-230.

Cartography reflects ideologies and can be an instrument of power that shapes perceptions of reality. Ancient Near Eastern maps reflect the worldview of a specific period and culture, especially the idea of the country or city as the *axis mundi,* the "sacred center." Later Christian maps of the world emphasized Jerusalem as the center of the universe.—D.J.H.

506. Y. DREYER, "Die personaliteit van vrou-wees binne die Mediterreense kultuur (Being a woman in Mediterranean culture)," *HervTeolStud* 55 (1, '99) 48-69.

After explaining the concept of "culture," the article discusses the meaning of social identity within Mediterranean culture, being a women within 1st-century patriarchy, and the different "categories" of women in this culture. Then it contextualizes these aspects of being a woman within the purity system of Mediterranean culture.—D.J.H.

507. A. GABRIEL, "Crisis and Hope in Graeco-Roman Period," *Biblebhashyam* 24 (4, '98) 284-295.

The article surveys the political, social, and religious changes that Israel underwent from the time of Alexander the Great until A.D. 135: the arrival of the Greeks, the Maccabean revolt and the age of independence, Palestine under Roman rule, and religious movements and the hope of the future.—C.R.M.

508r. F. GRAF, *Magic in the Ancient World* [*NTA* 43, p. 201].

S. I. JOHNSTON ET AL., "Panel Discussion: *Magic in the Ancient World* by Fritz Graf," *Numen* 46 (3, '99) 291-325.—After Johnston's description of Graf's work (pp. 291-293), J. G. GAGER (pp. 293-298) observes that while Graf has forcefully put aside the vacuous evolutionary theories of J. Frazer and his followers, there is no easy way out of the bind created by the contaminated history of the term "magic." M. HIMMELFARB (pp. 298-301) notes that more attention to Hellenistic as well as Egyptian and Jewish magic raises interesting questions that Graf's focus on Greek and Roman magic does not. M. MEYER (pp. 302-308) focuses on the general theme of taxonomy and comments on four topics: paradigm, marginality, mystery and secrecy, and coercion. B. SCHMIDT (pp. 309-313) states that Graf's survey of the modern study of ancient magic is a reminder of how far the study of magic in ancient societies has progressed and yet how far it still has to go. D. FRANKFURTER (pp. 313-317) contends that both "emic" and "etic" uses of the term "magic" have critical flaws, and suggests that "wizardry" may be a better label. GRAF (pp. 317-325) provides responses to Gager, Himmelfarb, and Meyer.—D.J.H.

509. J. J. PILCH, "Desert and Wilderness," *BibToday* 37 (4, '99) 247-251.

In the Bible the term "desert" designates a space with minimal human occupation, a place devoid of cities. In addition to uncivilized humans (bandits, criminals, etc.), other fit inhabitants would include wild animals, spirits, and barbarians. That Jesus could enter these regions and even provide a meal for his audience there speaks of his extraordinary relationship with God.—D.J.H.

510. J. J. PILCH, "Names," *BibToday* 37 (5, '99) 311-316.

With reference primarily to NT texts, the article discusses personal names, multiple names, and nicknames. It concludes with reflections on the phenomenon of "collectivistic personality."—D.J.H.

511r. G. WIDENGREN, A. HULTGÅRD, AND M. PHILONENKO, *Apocalyptique iranienne et dualisme qoumrânien,* Recherches intertestamentaires 2 (Paris: Maisonneuve, 1995).

P. GIGNOUX, "L'apocalyptique iranienne est-elle vraiment ancienne? Notes critiques," *RevHistRel* 216 (2, '99) 213-227.—Through the themes of the four ages or empires and millenarist speculations, the authors try to move the dating of Iranian apocalyptic back to Alexander and even to Zoroaster. Widengren develops anew some of his previous arguments about Iranian influence; Hultgard provides some interesting analyses of *Bahman Yašt;* and Philonenko argues for the Iranian origin of the doctrine of the "two spirits" and its influence in Essene Judaism and early Christianity. But the book is already out of date with the publication of C. G. Cereti's critical edition (1995) of *Bahman Yašt,* in which he argues for a late date for Iranian apocalyptic and proves that the most ancient layer of the work must be from the Sasanian period.—D.J.H.

Archaeology

512. D. ADAN-BAYEWITZ AND M. AVIAM, "Iotapata, Josephus, and the siege of 67: preliminary report on the 1992-94 seasons," *JournRomArch* 10 ('97) 131-165.

Iotapata (Yodefat) is well known from Josephus' description of the siege of A.D. 67 and its aftermath (see *War* 3:141-288, 316-408, 432-442). After a detailed presentation of the results of the archaeological excavations there from 1992 to 1994, the article discusses the history of the site based on the excavated evidence, and considers the communal organization, the economy, the credibility of Josephus, and the socio-religious culture of Yodefat in the early Roman period. The finds, when relevant to Josephus' narrative, are generally consistent with his account, though important parts of his story (particularly his surrender) are unlikely to be enlightened by archaeological evidence.—D.J.H.

513. G. ALFÖLDY, "Pontius Pilatus und das Tiberiéum von Caesarea Maritima," *Scripta Classica Israelica* [Jerusalem] 18 ('99) 85-108.

While it is clear that lines 2 and 3 of the Latin Pilate inscription found in 1961 in the theater of Caesarea Maritima refer to Pontius Pilate as prefect of Judea, the meaning of *Tiberiéum* in line 1 and the restoration of line 4 have evoked much debate among scholars. The *Tiberiéum* was apparently (like the Druseum) a lighthouse in the harbor of Caesarea. The Pilate inscription should be restored as follows: [*Nauti*]*s Tiberiéum* [- *Po*]*ntius Pilatus* [*praef*]*ectus Iudae*[*a*]*e* [*ref*]*é*[*cit*].—D.J.H.

514. P. ARTHUR AND E. D. OREN, "The North Sinai survey and the evidence of transport amphorae for Roman and Byzantine trading patterns," *JournRomArch* 11 ('98) 193-212.

In the Persian period the first trading centers were established along the Sinai coast, forming the nucleus of way-stations and sea-ports that would characterize the North Sinai corridor from Hellenistic times onward. These centers reached the zenith of their prosperity during the

Roman-Byzantine period (1st-7th century A.D.). This report on the North Sinai survey and excavations conducted between 1972 and 1982 draws particularly on evidence from two key settlement sites, Qasrawet and Ostarkine. It concludes that the picture emerging from amphorae found along the coastal strip of North Sinai in antiquity is one of far-reaching commercial networks.—D.J.H.

515. M. AVISAR, "Lwd - rṣpt hpsyps (Lod - Mosaic Pavement)," *Qadmoniot* 32 (117, '99) 41-43, plates 2-4.

The article describes the mosaic pavement from the late 3rd or early 4th century A.D. that was recently uncovered at Lod. The mosaic depicts various animals, birds, and fishes as well as two boats. But no human beings are portrayed on it. Four color and three black-and-white photographs are included in the fascicle.—D.J.H.

516. D. CONRAD, "Hobby oder Wissenschaft? Biblische Archäologie und ihre Stellung im Kanon der theologischen Fächer," *ZeitDeutschPalVer* 115 (1, '99) 1-11.

After raising the question whether biblical archaeology is a "hobby" or a scientific discipline, the article sketches the history of biblical archaeology during the 19th and 20th centuries, considers the different ways in which biblical archaeology is understood today, and reflects on its place among the disciplines treated in a department of Evangelical theology. It concludes that biblical archaeology can be both a scientific discipline and a hobby.—D.J.H.

517. G. DAVIES, "A Samaritan Inscription with an Expanded Text of the Shemaᶜ," *PalExplQuart* 131 (1, '99) 3-19.

A five-line Hebrew inscription in Samaritan script now in the Fitzwilliam Museum in Cambridge (no. E.1—1870) can be translated as follows: "YHWH/the Lord (is) our God; YHWH/the Lord (is) one, he alone." This inscription belongs to a group of Samaritan texts in which the Shema is amplified in order to emphasize more strongly the monotheistic doctrine of the uniqueness of God. The stone (most likely originally a mezuzah) appears to belong to a middle stage of this group of Samaritan texts, between the Greek εἷς θεὸς μόνος texts from the 4th century A.D. and the 13th-century Hebrew inscriptions that also have a statement about Moses as the servant of YHWH. It provides further evidence of the importance of the Shema as a text for Samaritans.—D.J.H.

518. F. DE CREE, "History and Archaeology of the *Bēt Sāḥūr* Region. A Preparatory Study for a Regional Survey (The Bethlehem Archaeological Project)," *ZeitDeutschPalVer* 115 (1, '99) 59-84, plates 17-22.

The article discusses the location of the Bethlehem region, the geographical background of the region, human environment and trade routes, literary sources (from the Bible to the 19th century), the Shepherds' Field, archaeological remains, and surface finds. On the basis of the evidence presented here, a serious archaeological survey of the Bet Saḥur region seems to be entirely justified.—D.J.H.

519. W. ECK, "Sextus Lucilius Bassus, der Eroberer von Herodium, in einer Bauinschrift von Abu Gosh," *Scripta Classica Israelica* [Jerusalem] 18 ('99) 109-120.

The article proposes the following reconstruction of a Latin inscription found at Abu Gosh in the early 1900s: *Imp(erator) Caes(ar)* [*Vespasianus Augustus*], *Imp(erator) T(itus)* [*Caesar Ves(pasiani) Aug(usti) fil(ius)*], *Sex(to) Luc*[*ilio Basso leg(ato) Aug(usti) pr(o)* *pr*(*aetore*)], *coh*(*ors*) [. . .]. Sextus Lucilius Bassus, the governor of the province of Judea, had a building erected near present-day Abu Gosh under Vespasian between A.D. 71 and 73. An appendix discusses whether Lucilius Bassus or L. Antonius Saturninus is mentioned on a milestone from Jerusalem.—D.J.H.

520. W. ECK AND G. FOERSTER, "Ein Triumphbogen für Hadrian im Tal von Beth Shean bei Tel Shalem," *JournRomArch* 12 ('99) 294-313.

Foerster (pp. 294-297) reports on the discovery of two tombs (5th-6th century A.D.) near Tel Shalem and the remnants of a triumphal arch honoring the emperor Hadrian that were used in constructing the tombs. Eck (pp. 297-311) discusses the fragmentary inscriptional material on the arch, offers a reconstruction of the Latin text honoring Hadrian, and places it in the context of Hadrian's reign. An appendix (pp. 312-313) presents a table of the various titles applied to Hadrian between A.D. 135 and 138.—D.J.H.

521. V. EGAN AND P. M. BIKAI, "Archaeology in Jordan," *AmJournArch* 103 (3, '99) 485-520.

After describing general projects and surveys, this presentation of reports on recent archaeological activity in Jordan [see § 43-516] follows a chronological order: prehistoric, Bronze Age and Iron Age, and Nabatean-Roman-Byzantine-Islamic. Under the third heading there are reports on Khirbet edh-Dharih, Petra (the great temple, lower market survey, Roman street project, north ridge project, church project, papyri), Roman Aqaba project, Humeima, Tell el-Kharrar, Jabal Haroun, bioarchaeological investigations at Yasileh, Gharandal (Arindela), and Deir ʿAin ʿAbata and the Ghor es-Safi.—C.R.M.

522. B. ELIZUR, "Bʿqbwt hʾpygrpyh (In the Wake of Epigraphy)," *Lěšonénu* [Jerusalem] 61 (1-2, '98) 145-146.

Many ostraca were found in the excavations at Masada. The word *pswlʾ* on no. 455 perhaps means "beans" (i.e. φασίολος). No. 545 may be read as *nṣ ḥ*[*lb*] (i.e. the Orchis plant).—D.J.H.

523. J.-Y. EMPEREUR, "Diving on a Sunken City," *Archaeology* [New York] 52 (2, '99) 36-43.

The article reports on recent underwater explorations of ancient Alexandria. The Pharaonic papyriform columns, obleisks, and sphinxes bear eloquent testimony to the looting of the sanctuary at Heliopolis first by the Greek Ptolemies and then by the Roman emperors. [The same issue (pp. 44-46) contains A. M. H. Schuster's article on mapping Alexandria's royal quarters.]—D.J.H.

524. A. J. FRENDO, "A New Punic Inscription from Żejtun (Malta) and the Goddess Anat-Astarte," *PalExplQuart* 131 (1, '99) 24-35.

The seven-letter 2nd-century B.C. Punic inscription from Żejtun in Malta can be translated in one of the following three ways: (1) to Anat, to Tin(n)it; (2) to Anat-Tin(n)it; and (3) to Anat-Astarte. The third reading is the most likely. This inscription provides another instance of the otherwise very rare occurrence of Anat's name in the Phoenician-Punic epigraphy of the first millennium B.C., shows that Anat was still worshipped during the 2nd century B.C. in Malta, and suggests that she was probably being venerated as the composite West Semitic deity Anat-Astarte.—D.J.H.

525. K. L. GLEASON ET AL., "The promontory palace at Caesarea Maritima: preliminary evidence for Herod's *Praetorium*," *JournRomArch* 11 ('98) 23-52.

According to Josephus, Herod the Great built a splendid palace as a showpiece of his new city, Caesarea Maritima, and its great artificial harbor, Sebastos. A palace built around a large rock-cut pool is visible on a rock promontory adjacent to the great harbor. Recent excavations (1990-96) have resulted in the discovery of a second, attached palace which doubles the known area of the complex. The article describes the new discoveries and develops the following theories: (1) The entire complex was built by Herod in two phases between 22 and 10 B.C. (2) The Lower Palace was the original palace built at the time the great harbor was constructed, while the newly discovered Upper Palace was built later in Herod's reign in conjunction with the theater and hippodrome for the inaugural festivities of the city in 11 B.C. (3) The complex may be identified as "Herod's praetorium" used by later Roman procurators and governors. (4) It continued to serve its official/residential function through the Byzantine period. B. Burrell, E. Netzer, L. Taylor, and J. H. Williams have contributed to the article.—D.J.H.

526. L. HASELBERGER, "Architectural likenesses: models and plans of architecture in classical antiquity," *JournRomArch* 10 ('97) 77-94.

For classical antiquity a whole spectrum of architectural models and plans has come to light. In three-dimensional form, they extend from miniature buildings to the full-scale prototype of an architectural element; in two dimensions, from large construction plans to small scale drawings. Thematically they include representations of temples, houses, granaries, stage-buildings, fountain houses, and baths, as well as those of single elements like columns, capitals, entablatures, arches, or pediments. They comprise the fraction-of-the-inch design of architectural subtleties and the ground-plan display of an entire metropolis.—C.R.M.

527. Z. HAWASS, "Oasis of the Dead," *Archaeology* [New York] 52 (5, '99) 38-43.

The article describes the recent discovery of dozens of Roman-era mummies found in four rock-cut tombs at Bawiti in Egypt's Western Desert. The prosperity of the ancient inhabitants is evident in the richness of the mummies' gilding and their associated burial goods.—D.J.H.

528r. Y. HIRSCHFELD, *The Palestinian Dwelling in the Roman-Byzantine Period* [*NTA* 41, p. 398].

M. FISCHER, O. POTCHTER, AND Y. JACOB, "Dwelling houses in ancient Israel: methodological considerations," *JournRomArch* 11 ('98) 671-678.—Hirschfeld's book is certainly the most important contribution to research on dwelling-houses in ancient Israel from the Hellenistic to the early Roman period. The article reflects on the methodological issues raised by Hirschfeld's use of ethnography (the traditional Arab house), rabbinic sources, and classifications of the ancient houses.—D.J.H.

529. D. JACOBSON, "Sacred Geometry. Unlocking the Secret of the Temple Mount—Part 1," *BibArchRev* 25 (4, '99) 42-53, 62-64.

The main hall (the Hekhal) of the Jerusalem Temple should be located at the spot where the rock mass called al-Sakhra (Arabic for "the rock") sits under the golden dome. The first installment establishes this location by considering what can be learned from the remains of Herod the Great's enclosure wall and on the basis of the geometrical plan of the complex.—D.J.H.

530. D. JACOBSON, "Sacred Geometry. Unlocking the Secret of the Temple Mount—Part 2," *BibArchRev* 25 (5, '99) 54-63, 74.

The inner platform of al-Haram al-Sharif may retain features of the earlier sacred area on the Herodian Temple Mount in Jerusalem [see § 44-529]. The steps that led up to the Herodian sacred Temple precinct appear to have functioned as a kind of classical temple *crepidoma,* which symbolized the entry into a sacred precinct.—D.J.H.

531. A. KING, "Diet in the Roman world: a regional inter-site comparison of the mammal bones," *JournRomArch* 12 ('99) 168-202.

The paper sets out the evidence for regional patterns in diet during the Roman period. It uses the mammal bones in faunal assemblages from excavations to explore the notions of Romanization, interregional influence, and diachronic change. After introducing the methods and commenting on previous work, it considers the evidence for Italy, the western provinces in the early empire, military diet in the north-west provinces, and the eastern and African provinces. Finally it summarizes the findings for patterns of diet in the Roman empire and notes late Roman changes. The dominant characteristic is one of dietary regions that roughly correspond to provinces but also to climate/topographic zones. The pork-rich "Rome" diet was an exceptional pattern within the empire as a whole. Nevertheless the effect of the Italian core was very weak on most provinces.—C.R.M.

532. L. LANCASTER, "Building Trajan's Column," *AmJournArch* 103 (3, '99) 419-439.

Trajan's Column in Rome, which once supported a bronze statue of that emperor, stands 38.4 meters high to the top of the statue base and is made up of 29 blocks of Luna marble together weighing over 1100 tons. Although the monument is best known for its sculptured spiral frieze telling the story of Trajan's victories in the Dacian wars of A.D. 101-106, it also represents a *tour de force* of technological and organizational skill. The study examines the on-site archaeological evidence for the construction of the column, compares it to evidence from other sources (literary and archaeological), and proposes a hypothetical reconstruction of the lifting device used to raise the marble drums of the column shaft as a means of exploring the complex nature of the building process.—C.R.M.

533. Y. MAGEN, Y. ZIONIT, AND E. SIRKIS, "Qryt-spr - ʿyyrh yhwdyt wbyt-knst mymy hbyt hšny (Kiryat Sefer - A Jewish Village and Synagogue of the Second Temple Period)," *Qadmoniot* 32 (117, '99) 25-32.

After specifying the location of Kiryat Sefer, the article describes the various sections of the site, the buildings in them (with particular attention to the synagogue building), and the coins that were discovered in the excavation. An outline of the history of the place concludes the article. A map, architectural plans, photographs of the excavation, and a sketch of the synagogue accompany the main text.—D.J.H.

534. P. MCKECHNIE, "Christian Grave-Inscriptions from the *Familia Caesaris,*" *JournEcclHist* 50 (3, '99) 427-441.

The article republishes for the first time together a small corpus of seven Latin epitaphs from the Roman imperial household with apparently Christian features. It discusses their dating (all within the space of a generation or less, ca. A.D. 193-234) and draws inferences about the Christian community in the imperial service during the Severan period. That there were

Christians in the palace in Rome in the early 3rd century was known. This archive of Christian epitaphs suggests that a fair proportion were in high-status occupations.—C.R.M.

535r. E. M. MEYERS (ED.), *The Oxford Encyclopedia of Archaeology in the Near East* [*NTA* 42, pp. 423-424; § 43-530r].

W. E. AUFRECHT, "The State of Near Eastern Archaeology," *BullAmSchOrRes* 314 ('99) 71-75.—The publication of the first encyclopedia of the archaeology of the Near East is a momentous event, not only because the data in it are extraordinary but also because it is an epitome of what Near Eastern archaeology has been and what it is now. The contents of these volumes are remarkable for their accuracy and high level of scholarship. The article comments on the work (main subject areas, site articles, articles on languages, chronology, maps, comparison with other reference works) and thus the field, as a whole. The state of Near Eastern archaeology is very good indeed.—C.R.M.

536. G. W. NEBE, "Qumranica IV: Die jüngst in Khirbet Qumran gefundene hebräische Schenkungsurkunde auf einer Tonscherbe," *ZeitAltheb* 12 (1, '99) 96-103.

Since Ostracon 1 from Qumran is best understood as a deed of gift, the article presents a transcription, translation, and commentary that reflects that literary formula. The text does not refer to the practices of the Essene-Hasidean community (*yaḥad*) and cannot serve as a bridge between Khirbet Qumran and the manuscripts discovered there.—D.J.H.

537. E. NETZER, Y. KALMAN, AND R. LORIS, "Byt-hknst mtqwpt hhšmwnʾym byryḥw (A Hasmonean Period Synagogue at Jericho)," *Qadmoniot* 32 (117, '99) 17-24.

After a summary of excavations at Hasmonean Jericho, the article reports on the discovery of a synagogue there, and describes the major and additional features of the synagogue building as well as a building to the south. Architectural plans and photographs of the excavation and of a model of the Jericho synagogue accompany the main text.—D.J.H.

538. M. NUN, "Ports of Galilee," *BibArchRev* 25 (4, '99) 18-31, 64.

In Jesus' time at least sixteen bustling ports beside the Sea of Galilee provided the basic means of communication and transport for travelers, fishermen, traders, and residents. The article describes the architectural remains at the harbors of Kursi (Gergesa), Capernaum, Tabgha, Magdala, Hippos (Sussita), Gadara, and Tiberias.—D.J.H.

539. J. RAY, "Cleopatra's waterbed," *Times Literary Supplement* [London] July 2 ('99) 3-4.

The languidness of Alexandria sits strangely with its restlessness. Indeed, it is not too fanciful to call Alexandria the New York of the ancient world. Although Alexandria was a home of scholarship, until recently it has been one of the black holes of Mediterranean archaeology. The sea has come to the rescue, as witnessed in J.-Y. Empereur's *Alexandria Rediscovered* (1998) and F. Goddio et al. (eds.), *Alexandria. The submerged royal quarters* (1999). It is becoming clear that in the Roman period Alexandria was littered with Egyptian monuments.—D.J.H.

540. J. R. REA, "Masada and Pompeii: Another Link," *Scripta Classica Israelica* [Jerusalem] 18 ('99) 121-124.

The article proposes a connection between the Latin jar inscription designated Doc. Masada 820 and a jar inscription from Pompeii that mentions C. Cornelius Hermeros.—D.J.H.

541. R. REICH, "Design & Maintenance of First-century Ritual Immersion Baths," *JerusalemPersp* 56 ('99) 14-19.

The article reviews what rabbinic literature, the Dead Sea scrolls, and the archaeological record can tell us about ritual immersion in the late Second Temple period. It concludes that the archaeological and literary records complement each other in a remarkable way.—C.R.M.

542. R. REICH AND Y. BILLIG, "Hpyrwt lyd hr hbyt w'qšt rwbynswn' bšnym 1994-1996 (Excavations near the Temple Mount and Robinson's Arch, 1994-1996)," *Qadmoniot* 32 (117, '99) 33-40.

The article reports on the excavations in Jerusalem undertaken between 1994 and 1996 near the Temple Mount and "Robinson's Arch." After surveying previous excavations, it describes the Herodian street covered by the collapse of remains from the Temple Mount, the discovery of coins, the stores, and the various kinds of building stones. Ten photographs illustrate the main text.—D.J.H.

543r. D. W. ROLLER, *The Building Program of Herod the Great* [*NTA* 42, p. 622].

B. BURRELL AND E. NETZER, "Herod the builder," *JournRomArch* 12 ('99) 705-715.—Roller tends to assume that Herod's models and inspiration were all Roman, without evaluating arguments to the contrary. He privileges written evidence, often uncritically, at the expense of the unwritten. And the book contains numerous errors, particularly in archaeological data and analysis. It must therefore be used with caution. What is most notably missing is a view of Herod the individual's place in the field of architecture.—D.J.H.

544. D. M. SCHAPS, "A Greek Metrical Grave Inscription from Israel," *Zeitschrift für Papyrologie und Epigraphik* [Bonn] 125 ('99) 185-189, plate 14.

The Greek metrical grave inscription (perhaps from the 2nd century A.D.) on a basalt cylinder now at Bar Ilan University in Israel contains eleven lines of text, which correspond to six lines of verse. The names Hermes and the references to the Moirai and Hades suggest a pagan origin, though these features are paralleled in Jewish inscriptions.—D.J.H.

545. W. SCHEIDEL, "The meaning of dates on mummy labels: seasonal mortality and mortuary practice in Roman Egypt," *JournRomArch* 11 ('98) 285-292.

The theory that the dates on mummy labels refer to the day or month of death of the mummified individual is unlikely to be correct. Rather, the unspecified chronological references on the mummy labels generally record an event that occurred at some time after death. That event was the formal completion of mummification some seventy days later.—D.J.H.

546. B. SCHWANK, "Das Neue Testament und seine Münzen," *ErbAuf* 75 (3, '99) 214-233.

After general observations about the significance of ancient coins for understanding the NT and its world, the article focuses on fourteen numismatic discoveries that illuminate early Jewish history (eight items) and specific NT texts (six items). Then it explains the value of the various sums of money mentioned in the NT.—D.J.H.

547. A. SEGAL, "Mqdšy bʿlbq - sqyrh ʾdryklyt-hysṭwryt (The Temples of Baalbek - An Architectural-Historical Survey)," *Qadmoniot* 32 (117, '99) 2-16, plate 1.

After providing basic information about Baalbek and the various excavations there, the article describes its temples of Jupiter Heliopolitan, Bacchus, and Venus, respectively. Photographs, drawings, architectural plans, and sketches accompany the main text.—D.J.H.

548. H. SHANKS, "Who Lies Here? Jordan Tombs Match Those at Qumran," *BibArchRev* 25 (5, '99) 48-53, 76.

In the cemetery at Qazone in Jordan, at the eastern end of the Lisan peninsula that sticks into the Dead Sea, the dead are buried in shaft tombs, oriented north-south, on their backs with their heads to the south—as at Qumran. Could both cemeteries have been Essene (or Nabatean)? Or was this simply the style of tombs in this area, regardless of the buried population?—D.J.H.

549. R. W. SMITH AND W. H. MARE, "A Roman tomb at Abila of the Decapolis," *JournRomArch* 10 ('97) 307-314, with color plates after p. 160.

During the 1996 season in the necropolis at Abila in the Decapolis, an ornate late-Roman tomb (designated H60) was discovered. This note provides some preliminary information and illustrations of the well-preserved sculptures, frescoes, and other remains for the benefit of art historians and others interested in the funerary art and architecture of the Roman Near East. Tomb H60 stands out for the quality of its art and architecture, and seems to represent the quintessence of elegant refinement at Abila. It appears that the tomb was first constructed in the 3rd century A.D. and reused extensively in the Byzantine period, when (6th or 7th century) it may also have been first robbed.—D.J.H.

550. E. M. STERN, "Glass and rock crystal: a multifaceted relationship," *JournRomArch* 10 ('97) 192-206.

Contrary to the premise of M. Vickers [§ 41-1223], ancient craftsmen do not seem to have worked within the confines of a hierarchy of materials (precious stones, metals, glass and ceramics). The article focuses on the intrinsic value of glass, the imitation of shapes and decoration, and the ancient Greek terms ὕαλος and κρύσταλλος. Originally regarded as superior to the precious stones it imitated, glass had high intrinsic value into the Hellenistic period. The introduction of commercial glass-blowing in the early Roman empire followed by the widespread use of natural bluish green glass lowered prices considerably, but colored and decolorized glass remained specialized, expensive commodities throughout antiquity.—C.R.M.

551. E. M. STERN, "Roman Glassblowing in a Cultural Context," *AmJournArch* 103 (3, '99) 441-484.

The beginning of commercial glassblowing coincides roughly with the creation of the Roman empire. Within half a century the art of glassblowing was transformed from a local Syro-Palestinian craft to an empire-wide enterprise. Around the mid-1st century A.D. glassblowing facilities began to spring up throughout the empire and beyond. The article focuses on the impact of this novel technique on Roman society: the development of the technique, the artisans who made the glass, the merchants who marketed it, and the customers who bought and used glass vessels. Dominated by the division into two branches (one for making raw glass from primary ingredients, the other for working the material and creating glass objects), glass commerce and trade were brisk. Glass vessels played a significant role in the daily life of all segments of society.—C.R.M.

552. J. A. VAN VOORHIS, "Apprentices' pieces and the training of sculptors at Aphrodisias," *JournRomArch* 11 ('98) 175-192.

Aphrodisias was an important center for the production of marble sculpture in the Roman world. This paper discusses a group of twenty-eight marble hands and feet carved by sculptors' apprentices. These apprentices' pieces display distinctive technical characteristics that show that they played a role in the training of sculptors at the city. A catalogue and photographs of the apprentices' pieces are included on pp. 184-192.—D.J.H.

553. K. WELCH, "Greek stadia and Roman spectacles: Asia, Athens, and the tomb of Herodes Atticus," *JournRomArch* 11 ('98) 117-145.

The article examines the changes that occurred in Greek stadia as a result of contact with the Romans, and explores the architectural and cultural contexts in which the changes took place. The evidence is both archaeological and textual, coming primarily from Asia Minor and Athens. The discussion begins with the Greek East and moves to Athens where it focuses on the Panathenaic Stadium built by Herodes Atticus in the 2nd century A.D. as a paradigmatic example of how stadia reflect the larger phenomenon of Greek cultural adaptation to Roman rule. Then it reexamines the problem of the location of the tomb of Herodes Atticus and rejects a recent theory proposing a burial place for Herodes Atticus under the Panathenaic Stadium's running track.—D.J.H.

554. A. WILSON, "Deliveries *extra urbem:* aqueducts and the countryside," *JournRomArch* 12 ('99) 314-331.

Recent scholarship has erred in stressing the ideological role of the Roman aqueducts while largely ignoring their utility within the wider scheme of ancient water supply. The two are not mutually exclusive. In areas of the Roman empire where aqueducts have been intensively studied, there are several instances of urban aqueducts supplying villas and farms, irrigating land, and even driving mills. [The same fascicle (pp. 331-332) contains an appendix by P. Leveau on aqueducts at Caesarea/Cherchel and Barbegal.]—D.J.H.

555r. P. ZANKER, *Pompeii. Public and Private Life* [*NTA* 43, pp. 633-634].

G. WOOLF, "Pompeian circumstances," *Times Literary Supplement* [London] July 2 ('99) 9.—One of the key objectives of modern research on Pompeii is to separate out successive cities so as to disentangle a history that might be related to the grander narrative of classical antiquity. The doyen of classical archaeology, Zanker is easily the best known Roman art historian working today. The success of his readable and intelligent account of Pompeii is remarkable, but (as its author is well aware) it is far from the last word on Pompeii.—D.J.H.

Archaeology, §§ 44-96, 149.

Dead Sea Scrolls

556. M. G. ABEGG, "4QMMT C 27, 31 and 'Works Righteousness,'" *DeadSeaDisc* 6 (2, '99) 139-147.

It is likely that in his letter to the Galatians Paul was responding to a position that was espoused in 4QMMT by the Qumran covenanters, namely, that a person was reckoned righteous by keeping "works of the Law" (C 27, 31). Paul was reacting against a Judaism that saw in the Law and its interpretation Israel's distinctiveness before God, not against a Judaism that argued that one earned final salvation as the result of works.—D.J.H.

557. K. ATKINSON, "On the Herodian Origin of Militant Davidic Messianism at Qumran: New Light from *Psalm of Solomon* 17," *JournBibLit* 118 (3, '99) 435-460.

Comparison of Qumran documents that bear witness to a militant Davidic messiah (4Q161; 4Q285; 4Q246; 4Q252; 4Q174) with *Psalm of Solomon* 17 suggests that militant Davidic messianism first emerged in the latter years of the Hasmonean era and became widespread during the Herodian period. This violent messiah was fashioned predominantly as a righteous counterpart to Herod the Great and subsequent Herodian rulers, whom he was expected to overthrow before then inaugurating an eternal reign of peace.—D.J.H.

558. J. M. BAUMGARTEN, "Yom Kippur in the Qumran Scrolls and Second Temple Sources," *DeadSeaDisc* 6 (2, '99) 184-191.

For the Qumranites, the Day of Atonement was a crucial phase in their struggle with the demonic hosts of Belial and their primary defense lay in fasting and self-affliction. It was thus a day of grief and remorse whose outcome depended ultimately on divine mercy. The tension between the sectarian concept of Yom Kippur as a day of mourning and affliction and the more popular Pharisaic-rabbinic concept of a fast mitigated by the joy of moral purification is deserving of renewed consideration.—D.J.H.

559. S. BEYERLE, "Der Gott der Qumraniten. Anmerkungen zum Gottesbild der Qumran-Texte aus der Sicht der Mischna, der Talmudim, frühen Midraschim und des Josephus," *Henoch* 20 (3, '98) 271-289.

The article analyzes theological issues from the Dead Sea scrolls in the light of early rabbinic polemics and the descriptions of the Essenes by Josephus and Philo. The early rabbinic literature criticized the dualism of light and darkness attested in the Dead Sea scrolls, since in the rabbis' eyes this dualism stood against Jewish monotheism. However, this dualism was used by Josephus as a means of praising the Essenes as an ideal of "Pythagorean" life-style. Furthermore, the halakic sections in the Dead Sea scrolls (e.g. 4QMMT, CD) are criticized by the tannaitic writings, even though the Qumran halakah is paradoxically much more "orthodox" than rabbinic practices. While the Talmud and Midrash stand in opposition to Qumran practices, Josephus describes the Essenes as a paradigm of early Jewish ethics and faith.—D.J.H.

560r. G. BOCCACCINI, *Beyond the Essene Hypothesis* [*NTA* 44, p. 191].

P. SACCHI, "Enochism, Qumranism and Apocalyptic: Some Thoughts on a Recent Book," *Henoch* 20 (3, '98) 357-365.—On the basis of Boccaccini's book, it appears that until ca. 200 B.C. Enochism and Zadokitism were two distinct and parallel lines of thought within Judaism, and that the osmosis between the two groups reached its acme in *Jubilees*. This book is the product of a considerable intellectual effort aimed at a global understanding of Second Temple thought. It represents both progress and a solid reference point in methodology and results achieved toward the construction of the history of Middle Jewish thought.—D.J.H.

561. D. I. BREWER, "Jewish Women Divorcing Their Husbands in Early Judaism: The Background to Papyrus Ṣeʾelim 13," *HarvTheolRev* 92 (3, '99) 349-357.

The Ṣeʾelim Papyrus 13 is an example of a divorce certificate written on behalf of a woman to her husband, using the Egyptian form of divorce law that found its way into Palestine by the 2nd century A.D. It may have been prepared for her by a court, which was able to order a divorce against a husband who neglected his wife or who was infertile. In 2nd-century A.D. Palestine it was also possible, by employing Egyptian-Jewish law, for a wife to divorce her husband without persuading a court that she had sufficient cause, and a divorce certificate may have been issued in these cases. The Ṣeʾelim Papyrus 13 is a curious blend of orthodox terminology and Egyptian-Jewish divorce practice. As such, it fits very well into 2nd-century Palestinian Judaism.—D.J.H.

562. G. J. BROOKE, "The Dead Sea Scrolls. A Review of the Last Decade's Publications and Activities," *EpworthRev* 26 (3, '99) 87-97.

After reflections on the Qumran *Temple Scroll,* the article reviews work on the Dead Sea scrolls during the 1990s under the following headings: the texts, translations, reference works, introductions, popular writings, popular commentary series, conference proceedings, technical monographs, and journals.—D.J.H.

563. A. CAQUOT, "Deux textes messianiques de Qumrân," *RevHistPhilRel* 79 (2, '99) 155-171.

The article provides translations, commentaries, and bibliographies for 4Q246 (Aramaic) and 4Q521 (Hebrew), respectively. These two texts provide evidence of certain messianic ideas in pre-Christian Judaism. In 4Q246 in a scene imagined on the model of Daniel a seer explains a prince's dreadful vision about the end time that will be a prelude to the messianic reign. The principal part of 4Q521 attributes to the messiah universal power when God will transform the world and resurrect the dead.—C.R.M.

564. H. COTTON, "The Languages of the Legal and Administrative Documents from the Judaean Desert," *Zeitschrift für Papyrologie und Epigraphik* [Bonn] 125 ('99) 219-231.

The majority of the legal and administrative documents found in the Judean Desert were written in Jewish Aramaic. But during the Jewish revolts of the 1st and 2nd centuries A.D. Hebrew became, alongside Aramaic, the language of Jewish legal documents. Nabatean continued to be used in Arabia after the Roman provincialization of A.D. 106, even in contracts involving only Jews. Greek became the main language of legal documents in Arabia almost immediately upon provincialization, whereas more than a hundred years elapsed before it is attested in legal documents from Judea.—D.J.H.

565. J. R. DAVILA, "4QMess ar (4Q534) and Merkavah Mysticism," *DeadSeaDisc* 5 (3, '98) 367-381.

The protagonist in 4Q534, whoever he may be (the messiah, Noah, Melchizedek, Enoch, etc.), is strikingly similar to the picture of a Merkabah mystic that can be built up from a close examination of the Helkhalot literature and medieval physiognomic tractates. His description in 4Q534 is probably an early formulation of traditions found later in far more developed form in Jewish mystical literature. An appendix (pp. 380-381) provides translations of the introductory hymns of *Hekhalot Rabbati.*—D.J.H.

566. S. DELAMARTER, "'Thus Far the Words of Jeremiah': But Who Gets the Last Word?" *BibRev* 15 (5, '99) 34-45, 54-55.

Taking Jer 51:64a as its starting point, the article examines the relationship between

Jeremiah 52 and 2 Kings 24–25 in particular and between the editions of Jeremiah in general. It notes that the shorter text of Jeremiah preserved in the Septuagint and now in 4QJer^{b} and 4QJer^{d} (the first edition) is earlier than that preserved in the Masoretic text and 2QJer, 4QJer^{a}, and 4QJer^{c} (the second edition). The voice of Jer 51:64a speaks only in the second edition, though both editions conclude with the large section borrowed from 2 Kings 24–25.—D.J.H.

567. Y. Elman, "MMT B 3-5 and its Ritual Context," *DeadSeaDisc* 6 (2, '99) 148-156.

The subject of the rule in 4QMMT B 3-5 is most likely the tenth of the levitic tithe that the Levites were to offer to the priests according to biblical law (see Num 18:26). The drafter of MMT thus opposed the preemption of the levitic tithe by the priests, but of course allowed the latter their tenth of that tithe. However, the Levites were considered less reliable than the priests in maintaining the purity of their food, and so such tithes were not to be eaten by priests or brought to the Temple.—D.J.H.

568. P. W. Flint, "The Contribution of the Cave 4 Psalms Scrolls to the Psalms Debate," *DeadSeaDisc* 5 (3, '98) 320-333.

The article presents an updated list of all the Psalms scrolls from the Judean Desert, outlines the first phase of the "Psalms debate" that began in the 1960s, and shows how the Psalms scrolls from Qumran Cave 4 play a crucial role in resolving the debate. The Cave 4 Psalms scrolls provide a wealth of data against which 11QPs^{a} can be properly assessed: (1) J. A. Sanders's thesis of the gradual stabilization of the Psalter is partly vindicated. (2) Sanders's view that two or more Psalters are represented among the scrolls is confirmed. (3) The evidence does not confirm that 11QPs^{a} was compiled at Qumran. (4) The evidence supports the thesis that 11QPs^{a} contains the latter part of a true scriptural Psalter, and is not a secondary collection dependent on Psalms 1–150 as found in the received biblical text.—D.J.H.

569. P. W. Flint, "The Contribution of the Dead Sea Biblical Scrolls to Biblical Studies, With the Preliminary Editions of 4QPs^{p} and 4QPs^{r-u}," *JournStudOT* 83 ('99) 3-17.

After an overview of the biblical scrolls from Qumran and other sites in the Judean Desert, the article outlines the ongoing contributions of many recently published biblical scrolls to study of the Hebrew Bible: *Biblia Hebraica Quinta,* the *Hebrew University Bible Project,* the *Oxford Hebrew Bible,* the *Qumran Bible,* the *Dead Sea Scrolls Bible,* the Text and Interpretation series, and critical editions. Then it presents the preliminary editions of three scrolls (4QPs^{p}, 4QPs^{r}, 4QPs^{s}) preserving fragments of six "Psalms of David" (Psalms 5, 6, 26, 27, 30, 143) and two manuscripts (4QPs^{t}, 4QPs^{u}) preserving fragments of two "Psalms of the Sons of Korah" (Psalms 42, 88).—C.R.M.

570. S. D. Fraade, "Shifting from Priestly to Non-Priestly Legal Authority: A Comparison of the Damascus Document and the Midrash Sifra," *DeadSeaDisc* 6 (2, '99) 109-125.

After reflecting on the comparison of legal texts from Qumran and early rabbinic Judaism, the article analyzes passages about skin affections and the priestly role in adjudicating such cases in CD xiii 2-7; *m. Negaʿim* 3:1; and *Sifra* to Lev 13:2, respectively. The comparison illustrates the gradual shift from priestly to nonpriestly legal authority and expertise.—D.J.H.

571. N. C. GROSS, "The Mystery of the Angel Scroll: Find of the Century or Elaborate Hoax?" *Jerusalem Report* [Jerusalem] October 11 ('99) 40-44.

The article describes how the so-called *Angel Scroll* has recently come to light, discusses its content (an apocalyptic vision and mystical journeys to heaven), comments on its potential importance, and raises questions about its authenticity.—D.J.H.

572. N. JASTRAM, "A Comparison of Two 'Proto-Samaritan' Texts from Qumran: 4QpaleoExod^m and 4QNum^b," *DeadSeaDisc* 5 (3, '98) 264-289.

4QpaleoExod^m and 4QNum^b are relatively extensive manuscripts preserving expansionistic texts corresponding to the Samaritan Pentateuch. A new unified analysis of the variants in the two manuscripts shows that the textual traditions behind the major texts of Exodus and Numbers may have followed a similar history of development. There appears to have been a time when the traditions behind the major texts shared a common origin, after which the "Palestinian" textual tradition split off from the traditions behind the Masoretic text. Before the major interpolations that characterize the proto-Samaritan textual tradition were added, the tradition behind the Septuagint split off and began to develop its many unique secondary readings. Finally the traditions behind the Samaritan Pentateuch and the proto-Samaritan texts at Qumran split apart, with both sets of traditions showing the ability to continue to make further interpolations on their own. Two appendixes are included.—D.J.H.

573r. E.-M. LAPERROUSAZ (ED.), *Qoumrân et les Manuscrits de la mer Morte* [*NTA* 42, p. 195].

M. T. MILANO, "Il cinquantenario delle scoperte di Qumran. A proposito di un libro recente," *Henoch* 20 (3, '98) 366-370.—The article first discusses the various contributions to the volume, which marks the 50th anniversary of the Dead Sea discoveries. Then it raises questions about the date of the Qumran sect's origin and about its identification as Essene.—D.J.H.

574. F. DU T. LAUBSCHER, "The Zadokite element in the Qumran documents in the light of CD 4:3," *JournNWSemLang* 24 (1, '98) 165-175.

The term *bny ṣdwq* in *Damascus Document* iv 3 means "sons of righteousness" instead of "sons of Zadok," and was a symbolic title for the entire community or at least one of the groups from which the ultimate movement developed. There is no evidence that the community of the Qumran scrolls (broadly speaking) was ever referred to as "sons of Zadok."—D.J.H.

575. N. LEWIS, "In the World of *P.Yadin*," *Scripta Classica Israelica* [Jerusalem] 18 ('99) 125-129.

In dialogue with H. M. Cotton, the article comments on (1) the disputed ownership of the date orchards of P. Yadin 21–25, and (2) the courtyard(s?) of P. Yadin 11, 19, 20.—D.J.H.

576. H. MINKOFF, "Searching for the Better Text," *BibRev* 15 (4, '99) 24-29, 51

After explaining how ambiguities crept into the text of the Hebrew Bible and the ancient versions on which modern translations rely, the article provides examples of how the Dead Sea scrolls have influenced—or altered—Bible translations. The readings in the scrolls show that many variations in the biblical text are of long standing, and are not simply errors in later transmission.—C.R.M.

577. G. MOSS, "Religion and Medicine: The Case of Qumran," *Faith and Freedom* [Oxford] 51 (1, '98) 44-61.

According to ancient written sources, the Essenes were interested in medicine, and many people visited them to recover from wounds received in the course of life. They used herbal remedies as well as exorcism, thus conflating the supernatural and the medical. The archaeological evidence at Qumran demonstrates that the Essenes had an active interest in medicine, using drug treatment as well as hydrotherapy. There is also evidence of medical activity at other Dead Sea sites (En Boqeq, En Gedi, En el-Ghuweir and Callirhoe, Ain Feshkha).—D.J.H.

578. A. PAUL, "Les révélations de la mer Morte. Un bilan du cinquantenaire," *NouvRev Théol* 121 (2, '99) 197-217.

This retrospective analysis of the significance of the Dead Sea discoveries deals with Qumran and other sites near the Dead Sea, the Qumran texts and other discoveries, the true or false Essenes of Qumran and elsewhere, and Jesus of Nazareth and the Dead Sea communities.—D.J.H.

579. M. PHILONENKO, "Les 'Oracles d'Hystapse' et deux textes qoumrâniens (Règle de la Communauté 8, 12-14 et 4Q 385, 3, 2-7)," *Semitica* [Paris] 47 ('97) 111-115.

Two Qumran texts are related to *Oracles of Hystapses.* 1QS viii 12-14 was used by *Oracles,* and 4Q385 3 2-7 was influenced by *Oracles.*—D.J.H.

580. J. L. RUBENSTEIN, "Nominalism and Realism in Qumranic and Rabbinic Law: A Reassessment," *DeadSeaDisc* 6 (2, '99) 157-183.

D. R. Schwartz's position that the rabbis were legal nominalists and the Qumran-Sadducean exegetes were legal realists is somewhat overstated. After presenting some considerations that militate against classifying rabbinic law as nominalist, the article argues that the specific legal disputes that Schwartz analyzes—polygamy, slaughter of locusts, marriages with nieces, the impurity of animal bones, the stream of water flowing from a pure to an impure vessel, penal law, and attitudes to the authority of the courts and to the calendar—fail to support unequivocally his conclusions. Then it suggests some modifications to Schwartz's theory and concludes that both systems exhibit realist and nominalist tendencies (though there may well be a greater degree of nominalism within rabbinic law).—D.J.H.

581. A. SHEMESH, "'Three Days' Journey from the Temple': The Use of this Expression in the Temple Scroll," *DeadSeaDisc* 6 (2, '99) 126-138.

In *Temple Scroll* the expression "three days' journey from the Temple" serves as an idiom to describe the territorial boundaries of the land of Israel and means "outside the country." The laws about sacrificial animals (11QTemple lii 13-16) and the second tithe (xliii 12-16; see liii 4-10) should be understood in light of the law of centralization of the cult in the land of Israel, i.e. within a three days' journey from the Temple.—D.J.H.

582. E. TOV, "Rewritten Bible Compositions and Biblical Manuscripts, with Special Attention to the Samaritan Pentateuch," *DeadSeaDisc* 5 (3, '98) 334-354.

What the edited biblical texts of the Samaritan Pentateuch group at Qumran and some of the reworked biblical compositions have in common is that their authors/editors reproduced the running biblical text and edited their contents according to certain principles. Extensive content exegesis was inserted in the text according to these principles. The two groups differ inasmuch as the content exegesis added in the Samaritan Pentateuch group did not insert any novel elements (all segments were repeated from pericopes occurring elsewhere in the Pentateuch), while the reworked Pentateuch texts inserted several new elements, in a few cases in *4QReworked Pentateuch* as long as seven or eight lines. The Samaritan Pentateuch group must have been considered an authoritative Bible text, whereas the rewritten Bible compositions were probably not considered authoritative.—D.J.H.

583. J. C. VANDERKAM, "Authoritative Literature in the Dead Sea Scrolls," *DeadSeaDisc* 5 (3, '98) 382-402.

Despite the absence of a word for "canon" in its technical meaning, it seems clear enough that the concept of an authoritative collection of writings was recognized by those who wrote and/or copied the Qumran manuscripts. After general comments on authoritative literature at Qumran, the article explores how some literary works (OT books) were marked as authoritative. Then it considers *1 Enoch* and *Jubilees,* which seem to have been regarded as authoritative at Qumran but later were not included in the Hebrew (and Aramaic) Bible.—D.J.H.

584. R. I. VASHOLZ, "A Note on Ezra 10:34," *Presbyterion* 25 (1, '99) 54.

If the name Amram in *Testament of Kohath* (4Q542) refers to a biblical character, it is difficult to understand why it should be Moses' father and not the Amram of Ezra 10:34. What is said in the fragment dovetails well with the events during Ezra's time and the Amram in Ezra 10:34. Indeed the manuscript, which was dated ca. 300 B.C. in a recent carbon-14 test, may reach back close to the time of the writing of the book of Ezra.—D.J.H.

585. J. VÁZQUEZ ALLEGUE, "4Q484 Prototestamento de Judá. TestJud 24,1; 25,1-2," *EstBíb* 57 (1-4, '99) 735-751.

After surveying the twenty Hebrew fragments in 4Q484, the article suggests that it is related to 3Q7 and to *Testament of Judah* 24–25, and proposes that 4Q484 be known as *Prototestament of Judah.*—D.J.H.

586. D. O. WENTHE, "The Use of the Hebrew Scriptures in 1QM," *DeadSeaDisc* 5 (3, '98) 290-319.

After an introduction to *War Scroll* in 1QM (date, redactional history, form, structure), the article examines the uses of the Hebrew Scriptures in the various parts of 1QM. Then it tries to infer what principle(s) of interpretation informed the author(s). The fact that the author of 1QM regarded himself as part of an end-time community is perhaps the most significant aspect of his use of the Hebrew Scriptures. "Typological hermeneutic" and "pesher hermeneutic" are the exegetical expression of this prior conviction. The author has used them with remarkable skill to create a masterpiece—a literary world that would provide meaning, identity, and coherence for the community.—D.J.H.

587. S. WHITE CRAWFORD, "The Fluid Bible. The Blurry Line Between Biblical and Nonbiblical Texts," *BibRev* 15 (3, '99) 34-39, 50-51.

The "parabiblical" or "quasi-biblical" texts among the Qumran scrolls (e.g. 4QDeut^n, the Samaritan Pentateuch of Gen 31:4-13, 4Q365) raise the question, In ancient times how far could these texts deviate and still be considered biblical or authoritative?—D.J.H.

588. S. White Crawford, "Lady Wisdom and Dame Folly at Qumran," *DeadSeaDisc* 5 (3, '98) 355-366.

The development of the figures of Lady Wisdom and Dame Folly in 4Q184, 4Q185, and 4Q525 takes place along lines already discernible in non-Qumran literature. If Lady Wisdom was ever a separate female divine figure as can be argued from Proverbs 1–9, *1 Enoch* 42, and Wisdom of Solomon, she no longer is in Sirach, Baruch, and 4Q525 due to the growing emphasis on the Torah. Dame Folly undergoes a major change from human figure (Proverbs 1–9), to semi-divine being (*1 Enoch* 42), to chthonic night-demon (4Q184). But in all cases her portrayal continues an unfortunate emphasis on women's sexuality as sinful.—D.J.H.

589. M. Wood, "Pesher Habakkuk and the Targum of Jonathan ben Uzziel," *Journ StudPseud* 19 ('99) 129-146.

Examination of the exegesis of Hab 1:16 and 2:17 in *Pesher Habakkuk* and *Targum Jonathan* casts doubt on the theory of a close connection between the two works. In both cases the reading of the pesher is entirely explicable in its context. In the targum no reliance on the pesher is necessary or assumed. If this is the case with the most "obvious" and influential parallels, the entire debate is open to question.—D.J.H.

Dead Sea Scrolls, §§ 44-62, 100, 155, 184, 189, 218, 321, 536, 548, 658.

Jewish World

590. J. K. Aitken, "The Language of the Septuagint: Recent Theories, Future Prospects," *Bulletin of Judaeo-Greek Studies* [Cambridge, UK] 24 ('99) 24-33.

After reviewing the debate about the character of the Septuagint's language, the article notes four areas in which further research could enrich the discussion: the acceptance of the Septuagint by Jews, particles, Greek style, and terms and unique language types. A four-page bibliography is included.—D.J.H.

591. B. Barc, "La chronologie biblique d'Adam à la mort de Moïse. Essai d'interprétation," *LavalThéolPhil* 55 (2, '99) 215-226.

After showing that in the OT there are 2,708 years from Adam to Moses' death, the article asks whether this chronology has a symbolic value, and demonstrates the harmony and coherence of the early biblical chronology when it is interpreted in light of the solar calendar presupposed in *Jubilees.*—D.J.H.

592. C. Begg, "The David and Goliath Story According to Josephus," *Muséon* 112 (1-2, '99) 3-20.

After considering the text-form(s) of 1 Samuel 17 that Josephus employed in composing *Antiquities* 6:170-192 (an intermediate form most similar to that represented by L manuscripts and having contacts with B and the MT), the article examines Josephus' rewriting of the biblical texts under seven headings: armies' movements, Goliath presented, Goliath's challenge, David in the camp, David and Saul, David-Goliath encounter, and aftermath. The comparison shows that Josephus expended considerable care and attention on retelling the story to make it a still more suitable vehicle for his many and varied aims.—D.J.H.

593. C. T. BEGG, "David's Initial Philistine Victories According to Josephus," *SkrifKerk* 20 (1, '99) 1-14.

Comparison of Josephus' account of David's initial victories over the Philistines (*Ant.* 7:71-77) with 2 Sam 5:17-25 and 1 Chr 14:8-17 indicates that he used both biblical texts (more like the LXX than the MT), brought various rewriting techniques to bear (elaboration, omission, rearrangement, modification/replacement), inserted some distinctive perspectives (the magnitude of the Philistine threat, David's piety and energy, the prophetic-priestly character of the affair), and addressed a double audience (cultivated Gentiles and fellow Jews).—D.J.H.

594. J. BEYERS AND A. P. B. BREYTENBACH, "Die selfverstaan van die Samaritane soos dit uitdrukking vind in die feesliturgie *ṣlwt mwʿd hšmyny* (The self-understanding of the Samaritans, as expressed in the liturgy of the *ṣlwt mwʿd hšmyny* festival)," *HervTeol Stud* 55 (1, '99) 152-175.

The way in which the Samaritans understood their identity is highlighted by their perception of God, the traditions they adhered to, and the selection of texts from the Pentateuch they used in their liturgy. Study of part of their liturgy, the prayers for the *hšmyny ʿṣrt* festival, shows that the Samaritans were heirs to the religion of the northern tribes of Israel.—D.J.H.

595. G. BOCCACCINI, "Middle Judaism and its Contemporary Interpreters (1993-1997): What Makes Any Judaism a Judaism?" *Henoch* 20 (3, '98) 349-356.

The article discusses contemporary scholarship on ancient Judaism in connection with four recent books on Jews and Judaism: J. M. G. Barclay, *Jews in the Mediterranean Diaspora* (1996); D. V. Edelman (ed.), *The Triumph of Elohim* (1995); M. S. Jaffee, *Early Judaism* (1997); and J. Neusner (ed.), *Judaism in Late Antiquity* (2 vols., 1995). It treats the following topics: Judaism and Judaisms, the sociological and intellectual approach, where Samaritanism and Christianity belong, and Jewishness and Judaism. Although Samaritanism and Christianity do not belong to the sociological history of the Jewish people, they fully belong to the intellectual history of Judaism in all its complex historical manifestations. Terminology must be found that will clarify the objects of our research and recognize the legitimacy of different approaches.—C.R.M.

596. G. BOHAK, "Theopolis: A Single-Temple Policy and Its Singular Ramifications," *JournJewStud* 50 (1, '99) 3-16.

The Jews' single-temple policy made them very different from the nations around them. The centripetal force exerted by the Jerusalem Temple over the Jews of Palestine as well as much of the Diaspora had significant economic and political consequences. The total commitment to one place made the unfolding of every Jewish revolt so predictable, and its results so devastating. Yet a centrifugal force also emanated from the Temple that constantly made Jews leave Jerusalem or define themselves against what they saw there. The most obvious manifestations of this process are the establishment of two alternative temples (the Samaritan and the Heliopolite) and the rise of the so-called Jewish "sects" that turned the Temple into a battle-ground for various groups and leaders who were convinced that they alone knew how God should be worshipped there.—C.R.M.

597. P. BORGEN, "Two Philonic Prayers and Their Contexts: An Analysis of *Who Is the Heir of Divine Things* (*Her.*) 24–29 and *Against Flaccus* (*Flac.*) 170–75," *NTStud* 45 (3, '99) 291-309.

The study analyzes two prayer texts in Philo's works. Abraham's prayer (*Who Is the Heir*

24-29) is an exposition of Gen 15:2 and is itself a paraphrase of biblical phrases, together with an explicit quotation. While it has its own distinctiveness, the prayer has many features in common with prayers in the *Hodayot* and some other Qumran prayers. In Flaccus' prayer (*Against Flaccus* 170-175) the communal practice of the laws of Moses provides the judicial basis and context for Philo's interpretation of the historical events. The prayer and *Against Flaccus* as a whole belong to writings which in various ways present the view that those who attack God or God and his people suffer punishments (e.g. Esther, parts of Daniel, 2 Maccabees, and Revelation).—C.R.M.

598. C. BOYD-TAYLOR, "A Place in the Sun: The Interpretative Significance of LXX-Psalm 18:5c," *BullIntOrgSeptCogStud* 31 ('98) 71-105.

The Old Greek rendering of Ps 18:5c as "In the sun he placed his tent" offers the first extant gloss on the text. What is intriguing is the suggestion of a symbolic affinity between God and the sun. The theme seems to have been carried on in the translation of Ps 18:6-7.—D.J.H.

599. S. BURKES, "Wisdom and Law: Choosing Life in Ben Sira and Baruch," *Journ StudJud* 30 (3, '99) 253-276.

Both Ben Sira and Baruch correlate wisdom and the Law but understand the resulting life in considerably different ways. Ben Sira promises the individual reader the "Proverbial" fountain of life with all the things that this meant, and draws in Israel's well-being as an added principle. Baruch urges Israel to get wisdom through the Deuteronomic law, an argument he makes by stressing through the questions of Job 28 how inaccessible wisdom really is, in a less confident view of wisdom than in Ben Sira. Only the wisdom-mediating Torah will bring the suffering of the community to an end.—D.J.H.

600. N. CALDUCH-BENAGES, "El servicio cultual en el Sirácida: estudio del vocabulario," *EstBíb* 57 (1-4, '99) 147-162.

Study of the cultic vocabulary in Sirach in the Greek, Syriac, and Latin versions, as well as in the Hebrew text where it exists points to the liturgical character of Ben Sira's wisdom and the priestly dimension of the sage's pedagogical activity.—D.J.H.

601. J. COOK, "Greek philosophy and the Septuagint," *JournNWSemLang* 24 (1, '98) 177-191.

The impact that Greek philosophy could have had on the Septuagint has been overestimated in the past. Even though the translators of the Septuagint ably made use of the Greek language in the books of Genesis and Proverbs, this does not mean that they utilized the ideas of Hellenistic philosophy.—D.J.H.

602. I. FIKHMAN, "The Physical Appearance of Egyptian Jews according to the Greek Papyri," *Scripta Classica Israelica* [Jerusalem] 18 ('99) 131-138.

The article surveys the physical descriptions of Egyptian Jews in the Greek documentary papyri and discusses their individual characteristics. The Egyptian Jews were generally of medium height, light skinned, and long faced. Their appearance did not differ radically from that of their neighbors.—D.J.H.

603. C. GERBER, "Von kleinen zu den grossen Unterschieden. Neue Literatur über das Leben jüdischer Frauen in der Antike," *EvangTheol* 59 (2, '99) 150-160.

After a survey of earlier studies on the life of Jewish women in late antiquity, the article discusses four recent monographs on the topic: T. Ilan, *Jewish Women in Greco-Roman Palestine* (1995); R. S. Kraemer, *Her Share of the Blessings* (1992); B. Mayer-Schärtel, *Das Frauenbild des Josephus* (1995); and A. Standhartinger, *Das Frauenbild im Judentum der hellenistischen Zeit. Ein Beitrag anhand von "Joseph & Aseneth"* (1995). It concludes with general comments on the results and tendencies in the literature on this topic.—D.J.H.

604. V. GILLET-DIDIER, "*Paradosis:* Flavius Josèphe et la fabrique de la tradition," *RevÉtudJuiv* 158 (1-2, '99) 7-49.

Several times in his writings and particularly in those passages in which he is involved in controversies with other historians, Josephus used the notion of tradition (*paradosis*) to qualify his own work as a historian. In effect *paradosis* was an instrument that allowed Josephus to legitimate and give authority to his discourse on Israel's distant or recent past. The article first considers the understanding of tradition in early Christianity and in Judaism (with particular attention to the Pharisees and the Mishnah). Then it focuses on Josephus' terminology regarding tradition and the fabric of tradition according to Josephus.—D.J.H.

605. R. GNUSE, "The Temple Theophanies of Jaddus, Hyrcanus, and Zechariah," *Biblica* 79 (4, '98) 457-472.

There are so many similarities between Josephus' accounts of the Temple theophanies to the high priests Jaddus (*Ant.* 11:326-328) and Hyrcanus (*Ant.* 13:282-283) and Luke's narrative of Zechariah's Temple experience (Lk 1:5-23) that the two authors most likely knew and used a common narrative tradition. The common narrative plot consists of the following elements: a prior problem, preparation outside the Temple, entrance into the Temple, theophany, message, termination of the theophanic experience, public announcement, and actions undertaken.—D.J.H.

606. M. GOODMAN, "A Note on Josephus, the Pharisees and Ancestral Tradition," *Journ JewStud* 50 (1, '99) 17-20.

While the Pharisees had their own distinctive doctrines, what they taught the people more generally was correct behavior in accordance with "ancestral customs." Their endorsement of ancestral tradition gave them great popularity among members of the wider population who valued the approval of such conspicuously pious and accurate interpreters of the Torah.—D.J.H.

607. R. P. GORDON, "'Converse Translation' in the Targums and Beyond," *JournStud Pseud* 19 ('99) 3-21.

The article examines the phenomenon of "converse translation," in particular addition or deletion of the negative particle, in the Targum of the Prophets, the Peshitta, the Septuagint, the Vulgate, and Mt 2:6. The translational tendency to correct and improve may not have developed exclusively from a view of what falls within a translator's competence or duty at the level of interpretation, but also from the awareness that biblical manuscripts sometimes fail, and that even such a device as rendering by converse translation may sometimes be a legitimate tool for the interpretation of the biblical text.—C.R.M.

608. S. L. GREINER, "Did Eve Fall or Was She Pushed?" *BibRev* 15 (4, '99) 16-23, 50-51.

Eve's "bad" reputation and the sexual nature of the Fall comes not from the Hebrew Bible but from various pseudepigraphical texts (e.g. *Apocalypse of Moses/Life of Adam and Eve, 1 Enoch, Testaments of the Twelve Patriarchs*) that have had a tremendous impact on how Eve—and women in general—have been viewed for the past twenty centuries, whether in the NT, in Renaissance paintings, or in modern culture.—C.R.M.

609. B. GROSSFELD, "Biblical Hebrew *ydh* in Ancient and Modern Translations," *JournAramBib* 1 ('99) 31-51.

After reviewing the wide divergence of opinions in past and recent scholarship on the meaning of biblical Hebrew *ydh,* the article contends that *ydh,* outside of its meaning "to confess" in some twelve cases, has the meaning "praise" exclusively, rather than "thank." The idea "thank" is expressed by the root *brk,* in the sense of "bless." The meaning "to thank" did not appear until the NT. In the Targums and the Peshitta the meanings of *ydh* should be understood as "confess" or "praise."—C.R.M.

610. M. HIMMELFARB, "Levi, Phinehas, and the Problem of Intermarriage at the Time of the Maccabean Revolt," *Jewish Studies Quarterly* [Tübingen] 6 (1, '99) 1-24.

The article explores the rise of Levi and the decline of Phinehas in the role of zealous partisan of endogamy and their implications for understanding the polemics against improper marriages during the period of the Maccabean revolt. What aroused the ire of the authors of the "Book of Watchers" (*1 Enoch* 1–36), *Aramaic Levi,* and *4QMMT* was not that priests were marrying Gentile women but rather that they were marrying Jewish women forbidden to them according to a rigorist reading of Leviticus 21. In contrast to the time of Ezra and Nehemiah, there is no reason to believe that intermarriage with Gentiles was a significant issue around the time of the Maccabean revolt.—D.J.H.

611. J. F. HOBBINS, "The Summing Up of History in 2 Baruch," *JewQuartRev* 89 (1-2, '98) 45-79.

The cosmological and historical points of view are combined in *2 Baruch,* but not to the detriment of the historical. *2 Baruch* anticipates *palingenesis* (a new beginning) in history, not just beyond it, and the salvation of history, not its breaking off. The apocalypse expects that history will again be the locus of divine activity. Two appendixes deal with (1) predictions of surpassing *palingenesis* in ancient Jewish and Christian literature, and (2) the messianic era in *2 Baruch, 4 Ezra,* and Revelation.—D.J.H.

612. P. HÖFFKEN, "Weltreiche und Prophetie Israels bei Flavius Josephus," *TheolZeit* 55 (1, '99) 47-56.

In his presentations of OT prophecies and narratives about biblical prophets in *Antiquities,* Josephus gives special attention to their "prognosis" concerning world powers. He uses these prophecies as part of his theme of God directing the history of Israel as well as the rise and fall of world powers. This motif functions as a "second proof" (besides the cosmological proof) for God.—D.J.H.

613. C. HOUTMAN, "Die Augen Leas: 'Rewritten Bible' als ein Phänomen des 20. Jahrhunderts," *NedTheolTijd* 53 (2, '99) 89-98.

The article first discusses the meaning of the Hebrew adjective *rakkôt* ("weak," "tender," "lovely," etc.) used in describing Leah in Gen 29:17, and concludes that only a negative interpretation can be considered likely. Then judging from presentations of Leah, it analyzes how biblical persons can be the subject of a thorough metamorphosis in modern forms of the "rewritten Bible" (family Bibles, children's Bibles, etc.).—D.J.H.

614. O. KAISER, "Die Rezeption der stoischen Providenz bei Ben Sira," *JournNWSemLang* 24 (1, '98) 41-54.

Ben Sira knew the Stoic concept of πρόνοια/*providentia* and adapted it to the biblical differentiation between God and the world by introducing it into the concept of creation without any deterministic connotation. In the two hymns to the Creator in Sir 39:12-35 and 42:15–43:33 Ben Sira showed himself especially close to Stoic thought.—D.J.H.

615. H.-J. KLAUCK, "Accuser, Judge and Paraclete - On conscience in Philo of Alexandria," *SkrifKerk* 20 (1, '99) 107-118.

After noting that discursive reflection on and analytical description of conscience begins with Philo, the article first identifies the function of conscience as witness, accuser, and judge in *Decalogue* 82-91. Next it examines other treatises and passages on specific points (immanence or transcendence, whether conscience can be identified with "God," "bad" and "good" conscience, conscience as paraclete). Then it considers the location of Philo's concept of conscience (Latin authors, the Greek Bible, personification and mythology). It concludes that Philo combines the punishing Furies and the benevolent guardian spirit of Greco-Roman mythology and philosophy with the personified reproof from Jewish wisdom literature to describe God's strict yet kind guidance of humankind.—C.R.M.

616. A. LACOCQUE, "The Different Versions of Esther," *BibInt* 7 (3, '99) 301-322.

The article examines critically D. J. A. Clines's proposal that the Alpha-Text, a Greek version of the Esther story extant in four late manuscripts, contains the original, pre-Masoretic core of the Esther narrative. It argues that Clines's reconstruction of the history of composition is flawed and that he has misunderstood the literary genre of the Alpha-Text. It concludes that while the Septuagint version of Esther was meant to be used by Jews, the Alpha-Text—in parallel with *Letter of Aristeas*—was meant for a non-Jewish audience. Because of its apologetic purpose, the Alpha-Text cannot be used for retrieving the *Urtext* of Esther.—D.J.H.

617. R. LEICHT, "Qedushah and Prayer to Helios: A New Hebrew Version of an Apocryphal Prayer of Jacob," *Jewish Studies Quarterly* [Tübingen] 6 (2, '99) 140-176.

After comparing the Hebrew and Old Church Slavonic versions of "Prayer of Jacob," the article explores whether the "Qedushah" or "Sanctus" was an underlying pattern, points out elements of a prayer to Helios in the text, discusses its theological conceptuality, and considers its purpose. The prayer seeks to attain some kind of knowledge of God, and so it can be called a theurgical ritual. It links the pagan solar cult (Helios motifs) with apocryphal literature, Hekhalot and related texts, medieval midrash, gnostic ideas, and Slavo-Byzantine sources. The Hebrew text and a translation are included.—D.J.H.

618. J. LUST, "Notes to the Septuagint: Ezekiel 1–2," *EphTheolLov* 75 (1, '99) 5-31.

After a survey of projects for a modern translation of and commentary on the Septuagint, the article offers thoughts on theories about glosses and on the value of the Septuagint in matters of textual criticism of the Hebrew text. Then it presents a detailed analysis of the Septuagint version of Ezekiel 1–2 that confirms the literalness of the translation.—D.J.H.

619. M. MORISI, "Le nozze miste nel Libro dei Vigilanti: una risposta della prima apocalittica giudaica al problema dell'*unde malum*," *Antonianum* 74 (1, '99) 53-96. [See § 43-1395.]

After considering the place of the "Book of Watchers" (*1 Enoch* 1–36) in early Jewish apocalyptic, the article discusses its treatment of "mixed marriages" as a contamination between the heavenly and earthly worlds, the angelic intention in mating, and the human "passivity" in it. Then it treats the giants and evil on earth as the fruit of the mixed marriages. Finally it compares the approaches to "mixed marriages" between humans and divine or superhuman beings in Greek and Jewish sources.—D.J.H.

620. F. NIELSEN, "Tragediedigteren Ezekiel. Introduktion og oversaettelse" [Ezekiel the Tragedian. Introduction and Translation], *DanskTeolTids* 62 (2, '99) 81-105.

The article first provides a fourteen-page introduction to Ezekiel the Tragedian's *Exagoge* that deals with the sources, dating (2nd century B.C.), genre (a Jewish drama in five acts), and relationship to the OT (especially Exodus 1–15). Then it presents the first Danish translation of the work, with notes below.—D.J.H.

621. K. A. OLSON, "Eusebius and the *Testimonium Flavianum*," *CathBibQuart* 61 (2, '99) 305-322.

The article reviews the case for the partial authenticity of the so-called *Testimonium Flavianum* (see Josephus, *Antiquities* 18:63-64) and shows that opportunity, motive, and method give us good reason to believe that the entire passage is Eusebius' work. It proposes that the entire passage was taken from a single source (*Hist. eccl.* 1.11.7-8) by Christian scribes who accepted it on Eusebius' authority and inserted it into Josephus' account of Pilate's administration, breaking the continuity of the text, and placing it before, not after, Josephus' account of John the Baptist. As an unintended consequence it almost certainly inspired Christian copyists to preserve Josephus' work for us.—C.R.M.

622. A. PAPATHOMAS, "Ein Kodexfragment mit dem alttestamentlichen Gebet des Asarja in der Übersetzung Theodotions," *Zeitschrift für Papyrologie und Epigraphik* [Bonn] 126 ('99) 219-222.

The Vienna papyrus fragment designated Inv. G 41449 contains two parts (vv. 35-37 and 43-44) of the Prayer of Azariah in the Greek version of Dan 3:26-45 according to Theodotion's translation. The article provides a material description, transcriptions, photographs, and textual notes.—D.J.H.

623. A. PASSONI DELL'ACQUA, "Giudaismo alessandrino e libro della Sapienza. Osservazioni sugli attributi divini a partire dal commentario di G. Scarpat," *RivistBib* 47 (2, '99) 189-204.

After general comments on the second volume of Scarpat's commentary on Wisdom of Solomon (*Libro della Sapienza,* 1996), which covers chapters 7–12 and is characterized by constant recourse to philosophical-exegetical parallels in Philo intended to demonstrate that ps.-Solomon had read Philo, the article focuses on divine attributes throughout Wisdom that are, for the most part, lexical innovations (*hapax legomena*) and are consistent with an

Alexandrian origin for the work. It discusses Wis 1:6-7; 5:15-20; 7:15; 7:22-25; 13:1-5; 14:3-4; 15:1-3; and 18:15-16. It concludes that the language of Wisdom is rich in lexical and semantic innovation in comparison with the rest of the corpus of the Septuagint.—C.R.M.

624. M. RÖSEL, "The Text-Critical Value of Septuagint-Genesis," *BullIntOrgSeptCogStud* 31 ('98) 62-70.

The Septuagint of Genesis is more valuable for the history of interpretation and reception than it is for textual criticism. The vast majority of its "variant readings" cannot be traced back to a different *Vorlage*.—D.J.H.

625. D. T. RUNIA, "Philo of Alexandria and the Greek *Hairesis*-Model," *VigChrist* 53 (2, '99) 117-147.

The study examines the way that Philo presents the teachings of Moses and the way he regards his own role as follower and disciple of Moses in relation to the standard presentation of the Greek philosophical schools that were current in his day. It treats the term αἵρεσις, the Greek αἵρεσις-model, and Philo's use of the term αἵρεσις. While the Greek αἵρεσις-model is relevant to Philo's presentation of the Mosaic philosophy, he does not take it over lock, stock, and barrel. Qualifications have to do with Philo's Jewish context and loyalty to Judaism. Philo stresses the unity of Judaism in contrast to the divisions that mark Greek culture, and in particular Greek philosophy. Judaism does not contain any αἱρεσιομάχοι who fight for the victory of one party at the expense of the others. The only choice in Philo's view is loyalty or disloyalty leading to apostasy.—C.R.M.

626. P. A. SAMPATHKUMAR, "Society and Religious Tensions a Case Study: The Maccabean Period," *Jeevadhara* 29 (169, '99) 48-53.

The conflict between Hellenism and Judaism in Maccabean times was unavoidable, though some tensions might have been mitigated by better mutual understanding. The article considers the all-pervasive and dominant Hellenism, the Seleucid rulers and their policy, and the emergence of a developed Judaism.—D.J.H.

627. J. A. SANDERS, "*The Hebrew University Bible* and *Biblia Hebraica Quinta,*" *JournBib Lit* 118 (3, '99) 518-526.

The publication of two full volumes of *The Hebrew University Bible* in 1995 and 1997, followed in 1998 by the publication of an initial, sample fascicle of *Biblia Hebraica Quinta,* provides the opportunity to offer a perspective on the place that each project may eventually have in the history of the text of the Hebrew Bible. Since the concept underlying both projects is based on the same understanding of the history of transmission of the text, the confessional differences should not be a stumbling block to producing a true *editio critica maior* together.—D.J.H.

628. S. SHEPKARU, "From After Death to Afterlife: Martyrdom and Its Recompense," *AJS Review* [Waltham, MA] 34 (1, '99) 1-44.

This investigation of voluntary death and divine recompense in Judaism traces the theoretical and theological evolution of this topic in 2 Maccabees, the writings of Josephus and Philo, *Assumption of Moses, 4 Maccabees,* early rabbinic sources, and medieval Jewish writings. It concludes that a theology that clearly connected martyrdom and personal reward did not exist in the Greco-Roman period, and that the Hebrew chronicles of the First Crusade

(A.D. 1096) united martyrdom and celestial reward and provided for the first time a clear picture of the world that awaited martyrs.—D.J.H.

629. V. SKEMP, "'Αδελφός and the Theme of Kinship in Tobit," *EphTheolLov* 75 (1, '99) 92-103.

In Tobit the kinship term ἀδελφός centers around the social and religious importance of social justice and endogamy (i.e. marrying within the Jewish faith and ancestral kinship group). The keyword ἀδελφός governs the theme of kinship in Tobit, and its repetition forms a recurring pattern that is a significant component of both plot and religious meaning in Tobit 1–8. In Tobit 14 the kinship theme is broadened to embrace Gentiles in connection with a universal conversion to authentic worship.—D.J.H.

630. R. C. STEINER, "Incomplete Circumcision in Egypt and Edom: Jeremiah (9:24-25) in the Light of Josephus and Jonckheere," *JournBibLit* 118 (3, '99) 497-505.

In all likelihood the phrase *mwl bʿrlh* at Jer 9:24-25 was a popular expression used in Jeremiah's time to underscore the difference between the circumcised Egyptian, Edomite, etc. and the true *mwl,* the Jew. A. B. Ehrlich's modification of Rashi's interpretation ("one that is circumcised and even so has a foreskin") fully accounts for the structure of the passage. M. Smith's reading of Josephus, *Antiquities* 13:257-258, indicates that the Edomites practiced circumcision but not the way the Jews did.—C.R.M.

631. G. E. STERLING, "'The School of Sacred Laws': The Social Setting of Philo's Treatises," *VigChrist* 53 (2, '99) 148-164.

Although the evidence is circumstantial, comparison of Philo's treatises to educational practices in philosophical circles raises the possibility that Philo had a private school in his home or personally owned structure for advanced students that was similar to schools of higher education run by individuals throughout the Greco-Roman world. The article argues the specifics of this hypothesis under the following headings: the exegetical tradition, direct statements, the Philonic corpus, and Philo's library. At some point prior to the revolt of A.D. 115-117, one of Philo's successors or a student converted to Christianity. This meant not only the preservation of the Philonic corpus and other Hellenistic works but also the bequeathing of a hermeneutic to Christianity.—C.R.M.

632. G. TOLONI, "La riforma di Giosia nell'ottica di Ben Sira. Ideologia e storia in Sir 49,2a," *RivistBib* 47 (3, '99) 257-276.

Only the Cairo Geniza's Hebrew text of Ben Sira's praise of Josiah in Sir 49:1-3 underlines Josiah's suffering because of the people's adherence to other cults (v. 2a), and so lets us understand the real difficulties that he had in putting his reform into practice. The Septuagint and the Vulgate describe Josiah as a pious king and an effective reorganizer of orthodoxy. Likewise, the Syriac and Arabic versions give a positive evaluation of his work as directed by God. These versions reflect an ideological revision of Josiah's work.—D.J.H.

633. P. W. VAN DER HORST, "Was de synagoge vóór 70 een plaats van eredienst op sabbat? (Was the Synagogue a Place of Sabbath Worship Before 70?)," *Bijdragen* 60 (2, '99) 125-146.

In her book *Sabbath and Synagogue. The Question of Sabbath Worship* (1994), H. McKay argued that before A.D. 200 the synagogue was not used as a place of Jewish worship. This article reviews the material presented by McKay, adds some new evidence, and comes to the conclusion that the synagogue served as a place of Sabbath worship not only before A.D. 200 but even before A.D. 70.—D.J.H.

634. J. VÍLCHEZ LÍNDEZ, "Sobre el género literario del libro de Judit," *EstBíb* 57 (1-4, '99) 769-775.

The book of Judith is best understood not simply as history or as fiction but rather as a fictional narrative with religious purposes. Its basic message is that God saves his people.—D.J.H.

635r. J. W. WEVERS, *Notes on the Greek Text of Leviticus* [*NTA* 44, pp. 213-214].

M. A. ZIPOR, "The Greek Version of Leviticus," *Biblica* 79 (4, '98) 551-562.—OT and LXX scholars will enthusiastically welcome this volume. The article first makes general observations on the book's contents and structure as well as its principles. Then with reference to Leviticus 19–22 it offers comments on particular passages in which the Septuagint of Leviticus (1) is an interpretation or (2) is evidence for a different Hebrew text.—D.J.H.

Jewish World, §§ 44-196, 402, 429, 512, 557–559, 699.

Rabbinics

636. P. S. ALEXANDER, "From Poetry to Historiography: The Image of the Hasmoneans in Targum Canticles and the Question of the Targum's Provenance and Date," *Journ StudPseud* 19 ('99) 103-128.

Targum of Canticles 6:7-12 offers an intriguing evaluation of the Hasmonean period of Jewish history, which when analyzed and placed in its historical and literary context may help us to date and localize the Targum, and to clarify its relation to the rabbinic traditions of apocalyptic and historiography. The article discusses the structure and argument of *Targum of Canticles,* the treatment of the Hasmoneans, and *Targum of Canticles* and rabbinic historiography. The rather peculiar political circumstances reflected in *Targum of Canticles* point to a narrow chronological window within which the work can be dated, i.e. shortly after the Muslim conquest of Palestine. Appendixes provide (1) a translation of *Targum of Canticles* 6:7-12, and (2) major references to the Hasmoneans in Talmud and Midrash.—C.R.M.

637. D. BANON, "La révélation: manifestation ou discours?" *LavalThéolPhil* 55 (2, '99) 169-176.

In its understanding of revelation, Judaism has laid stress on the divine word and on hearing rather than seeing. But the word, once it has been received and inscribed in the canon of the Bible, must be interpreted. Since the Torah is for all ages, the oral law is necessary. Judaism is based on a minimum revelation and a maximum interpretation, on God's will and Israel's comprehension.—D.J.H.

638. D. BIVIN, "Medieval Jargon on First-century Lips," *JerusalemPersp* 56 ('99) 32-35.

Jesus and other Jewish sages made many allusions (*remez*) to Scripture. But to describe *remez* as a mode of Scripture interpretation or a hermeneutical principle in the NT or early rabbinic writings runs the risk of inaccurately representing the language of the sages.—D.J.H.

639. G. Bodendorfer, "Abraham zur Rechten Gottes. Der Ps 110 in der rabbinischen Tradition," *EvangTheol* 59 (4, '99) 252-266.

In the rabbinic tradition Psalm 110 is interpreted almost without exception with reference to Abraham, and in connection with Genesis 14 and Isa 41:2. Abraham appears as an example of unconditional trust in God as well as a prototype for Israel and an intimate friend of God. The little attention given to Psalm 110 as referring to a (Davidic) messiah is probably not the result of a conscious reaction to Christianity but rather due to the very early association of Psalm 110 with Abraham.—D.J.H.

640. C. M. M. Brady, "The Date, Provenance, and Sitz im Leben of Targum Lamentations," *JournAramBib* 1 ('99) 5-29.

This study first examines the textual tradition of *Targum of Lamentations* and identifies the western text as the oldest and most interesting from an exegetical perspective. Next it discusses the grammar and vocabulary of the Targum as found in the oldest extant manuscript (Urb. 1), and suggests that it originated in a region where western Aramaic was the norm and was later redacted under the linguistic influence of eastern Aramaic. Then it focuses on the question of the *Sitz im Leben* of the Targum (rabbinic sources, targumic testimony, the ninth of Ab service). It seems likely that the Book of Lamentations was originally studied in the Bet Sefer with a primarily literal translation as early as the first schools and possibly in Palestine. Later, when Lamentations was incorporated into the synagogal service, the Targum was expanded and, to a certain extent, rewritten. The final redaction may have taken place in the region of northern Mesopotamia during the 7th century A.D.—C.R.M.

641. K. Butting, "Die Bedeutung der Rolle Rut im Judentum: Dem Messias die Tür öffnen," *BibKirch* 54 (3, '99) 113-116.

After reflecting on the depiction of Ruth beside Rachel on the Jerusalem Menorah, the article considers the portrayal of Ruth as the exemplary proselyte in rabbinic literature and discusses the connection of the book of Ruth to the festival of Weeks in the Jewish liturgical calendar.—D.J.H.

642. B. Can et al., "Bibliography," *JournAramBib* 1 ('99) 169-186.

This alphabetical (by authors) list of recent books and articles on the Targums and related topics provides bibliographic information as well as keywords and primary texts. It was prepared by Can, K. D. Jenner, D. Shepherd, A. Houtman, D. Kroeze, G. Lorein, J. C. de Moor, F. Sepmeijer, W. F. Smelik, and E. van Staalduine-Sulman.—D.J.H.

643. A. Cohen, "'Do the Dead Know?' The Representation of Death in the Bavli," *AJS Review* [Waltham, MA] 34 (1, '99) 45-71.

Rhetorical, structural, and intertextual analysis of *b. Berakot* 17b–19a reveals an understanding of the space of death as a somewhat fluid space in which the dead and the living can interact and affect one another. The space of death is also permeable in that gender constructions move smoothly through it. This Jewish construction of the space of death and of death itself stands in stark opposition to that of early Christianity, since in the rabbinic sugya death is not a solid boundary that separates two radically different modes of existence.—D.J.H.

644. L. Díez Merino, "El Targum Onqelos en tradición sefardí," *EstBíb* 57 (1-4, '99) 205-225.

The text of *Targum Onqelos* printed in the Complutensian Polyglot served as a basis for other polyglots. The vocalization of the text, which was probably produced by the Complutensian editors, fits with the principles of the Sephardic tradition, which never underwent an official recension.—D.J.H.

645. P. V. M. Flesher, "Is *Targum Onqelos* a Palestinian Targum? The Evidence of Genesis 28–50," *JournStudPseud* 19 ('99) 35-79.

Using as a starting point G. Vermes's idea that *Targum Onqelos* contains reductions of Palestinian Targum expansions, the article looks at Genesis 28–50 and asks whether renderings in *Onqelos* indicate that it drew from the sources of the Palestinian Targums to the Pentateuch. The results are informative in three major respects: (1) *Onqelos* appears to be based on a continuous translation that has regular points of contact with the translations that appear in the Palestinian Targums. These links are beyond what would be expected from the fact that they are all translations of the "same" Hebrew text. (2) This common translation seems to have contained at least part of the proto-Palestinian Targum source. Thus *Onqelos* derives from the same foundation as the Palestinian Targums do. (3) *Onqelos* shows no knowledge of the large source of additional material unique to *Targum ps.-Jonathan,* and so indicates that it did not draw on that source or on *Targum ps.-Jonathan* itself.—D.J.H.

646. D. Flusser, "Parables of Ill Repute," *JerusalemPersp* 56 ('99) 25-27.

In rabbinic parables (see *b. Taan.* 25b) God is sometimes portrayed as an irascible or callous master. Likewise in three parables in Luke's Gospel (Lk 11:5-8; 16:1-9; 18:2-8) the protagonists behave in a morally ambiguous manner.—D.J.H.

647. D. E. Gershenson, "Coryphaion, Cephalorion, and Rhosos," *JewQuartRev* 89 (1-2, '98) 127-130.

Cephalorion is the Greek name for the town at the base of the headland of Mt. Amanus, but the mountain peak itself was called Coryphaion in Greek. No doubt the native name for both was *rʾoš* ("head") in Old Phoenician and Hebrew. This seems to be a unique case in which the native hellenized inhabitants of the town, and all those who wrote in Greek and Latin, preserved the "Hebrew" form (Rhosos) of the toponym, whereas the Hebrew sources (*t. Ter.* 2:12; *t. Ḥal.* 2:11; *y. Šebi.* 6.1, 36d) alone preserved the Greek form of the name.—D.J.H.

648. D. M. Goldenberg, "Geographia Rabbinica: The Toponym Barbaria," *JournJewStud* 50 (1, '99) 53-73.

The article examines the various rabbinic references to Barbaria in light of the geographical background provided by other ancient Near Eastern and Greco-Roman sources. The ancient Near Eastern and Greco-Roman sources know of various Barbarias in Anatolia, Mesopotamia, Elam/Media, Syria, Lebanon, Eastern and Western Europe, Mauretania, and East Africa. The rabbinic sources know of a Barbaria in the north (in Anatolia, Mesopotamia, or Syria); they know of a Barbarion Promontory either in Lusitania or in Mauretania; they certainly know the well documented Barbaria in East Africa; and they know of a Barbaria in western North Africa, though it was probably not Barbary.—D.J.H.

649. B. Grossfeld, "The Derivative Meaning of the Particle *byt* in Compound Constructions in the Targum," *JournStudPseud* 19 ('99) 23-34.

The particle *bêt* as an area designator occurs quite early in Semitic languages. In the Targums it originated as the equivalent of the Hebrew *mem* in *mem*-prefixed nouns, there designating an area that the prefix *mem,* short for *mqwm* (?), designates. Eventually this function of targumic *bêt* transferred to non-*men*-prefixed nouns as well, whenever a designated area is implied in the Hebrew noun. In the Mishnah, Tosefta, both Talmuds, and Midrashim, Aramaic *bêt* as an area designator is extremely common.—D.J.H.

650. E. HABAS (RUBIN), "Rabban Gamaliel of Yavneh and his Sons: The Patriarchate before and after the Bar Kokhva Revolt," *JournJewStud* 50 (1, '99) 21-37.

Rabban Gamaliel can be assumed to have died before the beginning of the Bar Kokhba revolt. It is likely that Rabbi Hanina ben Gamaliel was the one designated to succeed his father as Rabban Gamaliel's eldest son (and also an excellent scholar). His disappearance from the sources before the Bar Kokhba revolt probably indicates that he was no longer alive. However, the dynastic aura of the family was now strong enough for his younger brother (Rabban Shimon ben Gamaliel) to be accepted as the leader in Usha decades later.—D.J.H.

651. R. HAYWARD, "The Priestly Blessing in *Targum Pseudo-Jonathan,*" *JournStudPseud* 19 ('99) 81-101.

In rendering the priestly blessing of Num 6:24-26 in Aramaic, *Targum ps.-Jonathan* apparently ignores the rabbinic rule against doing so. After providing a translation of and commentary on the Targum's paraphrase of Num 6:24-26, the article compares its version of the blessing with other rabbinic sources, *Jubilees* and various Qumran texts, and Sir 36:1-16, respectively. Beneath its rabbinic outer garments, *Targum ps.-Jonathan* of Num 6:24-26 preserves older interpretations of the blessing that most likely originated in Second Temple times and continued to influence exegetes for some time thereafter.—D.J.H.

652. R. KASHER, "Metaphor and Allegory in the Aramaic Translations of the Bible," *JournAramBib* 1 ('99) 53-77.

After preliminary comments, this discussion of metaphor and allegory in the Targums surveys the problems involved and the exegetical methods used, and indicates various solutions that may lend some direction to the systematic study of the Targums. It considers a biblical metaphor (Exod 19:4) and its treatment in various Aramaic translations, a few instances (Song of Songs, Hosea's marriage, the description of the foundling in Ezekiel 16) of alternative targumic treatment (one literal and the other allegoristic) of the same biblical text, and the "nonstandard" allegoristic treatment of the *Tosefta Targum* to Josh 5:2–6:1 (circumcision of flesh and heart in the Targums).—C.R.M.

653. M. E. KISLEV, "Zyhwyy 'ṣirʿh' btn˝k wbdbry hz˝l (Reidentification of *ṣrʿh* in the Bible and in Rabbinic Literature)," *Lĕšonénu* [Jerusalem] 61 (1-2, '98) 51-60.

In the Bible and rabbinic literature the Hebrew word *ṣrʿh* and its Aramaic parallel *ʿrʿytʾ* can refer to various insect species: all wasps and most bees (except for the honey bee and its relatives) as well as various flies, especially the hairy ones that resemble bees or wasps.—D.J.H.

654. R. LANGER, "Revisiting Early Rabbinic Liturgy: The Recent Contributions of Ezra Fleischer," *Prooftexts* 19 (2, '99) 179-194.

In a series of Modern Hebrew articles beginning in 1990, Fleischer raised a serious challenge to several of the assumptions underlying J. Heinemann's theories and proposed an alternative understanding of the genesis of rabbinic liturgy. He understands the rulings of Rabban Gamaliel and his court at Yavneh to have constituted an unprecedented revolution (to compensate for the loss of the Second Temple) in Jewish worship of God, in which a system of verbal worship was fully formulated and then successfully promulgated among the people. For all the weaknesses of his arguments, Fleischer's answers are no more right or wrong than those of his predecessors.—D.J.H.

655. N. Levine, "Ten Hungers/Six Barleys: Structure and Redemption in the Targum to Ruth," *JournStudJud* 30 (3, '99) 312-324.

The structure of the ten cycles of famines of all time in *Targum of Ruth* 1:1 parallels the structure of the whole book so that the Targum reads the book as a literary microcosm that mirrors the redemption and structure of universal history. As Ruth begins with hunger and ends with David, the King Messiah from David redeems the tenth hunger at the end of time. In 3:15 at the center of Boaz's famine—the sixth famine—at the advent of Ruth's redemption, Boaz measures for her "six barleys" (see 1:22; 2:17, 22; 3:2, 15, 17). The six barleys have a centrality in the narrative and are related to the six sons, six as emptiness and fullness, and six as redemption and the redeemer. In Ruth the end is in the beginning, and the beginning is in the end.—D.J.H.

656. M. McNamara, "The Colophon to Codex Neofiti 1," *JournStudPseud* 19 ('99) 147-157.

The article examines the colophon to Codex Neofiti 1 to see what light it might shed on some of the history behind the manuscript. After providing the Hebrew text and a translation, it discusses the scribes and annotators, Menahem of a medical family, Giles (Aegidius) of Viterbo and the codex, and Jewish medical men and surgeons in Rome between A.D. 1449 and 1495.—D.J.H.

657. M. Millard, "Kain — Ethische Evidenz in der Genesis. Ein Element biblischer Ethik in auslegungsgeschichtlicher Perspektive," *Texte & Kontexte* [Berlin] 22 (83, '99) 3-13.

The article first considers the presence of commandments in the book of Genesis as viewed from the perspective of rabbinic literature (see *Pesiqta de Rab Kahana* 12:1). Then it considers how the figure of Cain is treated in early Jewish (*Jub.* 4:5) and NT (1 Jn 3:12; Jude 11) texts as well as in the rabbinic midrashim (especially *Genesis Rabbah*).—D.J.H.

658. M. Mishor, "'Mn hywm ʿd . . . ,'" *Lĕšonénu* [Jerusalem] 61 (1-2, '98) 151-154.

Mishnaic Hebrew distinguishes between *mn hywm* ("from the day") and *mhywm* ("from today [til . . .]"). But P. Murabbaʿat 24 testifies to *mn hywm* with the meaning "from today."—D.J.H.

659. R. Neudecker, "L'amore del prossimo. Interpretazioni ebraiche su Levitico 19,18," *Asprenas* [Naples] 45 (4, '98) 483-502.

The article first explores the meaning of the individual components of Lev 19:18b in the light of various rabbinic interpretations. Then it considers Lev 19:17-18 as a literary unit, loving one's neighbor according to Rabbi Aqiba and Ben Azzai, and the interpretation of Lev 19:18 in Hasidism.—D.J.H.

660. R. Neudecker, "Master-Disciple/Disciple-Master Relationship in Rabbinic Judaism and in the Gospels," *Gregorianum* 80 (2, '99) 245-261.

With reference to *m. ʾAbot* as well as to other rabbinic texts and relevant Gospel passages, the article discusses the following themes: master and disciple in search of one another, the seriousness of the commitment between master and disciple, master and disciple as sharing wisdom and life, God as the third partner in the master-disciple relationship, and mutual respect between master and disciple.—D.J.H.

661. J. NEUSNER, "The Documentary Form-History of Rabbinic Literature. The Aggadic Sector," *Temenos* [Helsinki] 33 ('97) 77-120.

Examination of the literary forms of *Sifra, Sifre to Numbers, Sifre to Deuteronomy, Mekilta, Genesis Rabbah, Leviticus Rabbah, Pesiqta deRab Kahana, Song of Songs Rabbah,* and *Lamentations Rabbati* indicates that the respective documents define the context of consequence for the various forms that play a dominant role in documents and impart to rabbinic literature its distinctive aesthetic quality. In other words, the form is a function of the document.—D.J.H.

662. J. NEUSNER, "Why and How Religion Speaks through Politics. The Case of Classical Judaism," *Temenos* [Helsinki] 32 ('96) 155-181.

After general observations on politics within the Judaic myth as seen in the Mishnah, the article provides detailed analyses of *m. Roš Haššana* 3:8 and *m. Sanhedrin* 7:1-3. The political myth of Judaism that emerges in the Mishnah is a reprise of the story of God's commandment, humanity's disobedience, God's sanction for sin or crime, and humanity's atonement and reconciliation. The Mishnah's politics is one of life after Eden and outside Eden.—D.J.H.

663r. M. PÉREZ FERNÁNDEZ, *An Introductory Grammar of Rabbinic Hebrew* [*NTA* 43, p. 208].

J. BLAU, "Dqdwq sprdy-ʾngly lhwrʾwt lšwn hmšnh" [A Spanish-English Grammar for Teaching the Language of the Mishnah], *Lĕšonénu* [Jerusalem] 61 (1-2, '98) 159-166.—As a textbook is supposed to sum up the results reached by others rather than to propose new understandings, Pérez Fernández has indeed succeeded in penetrating the intricate complex of problems that characterizes the study of rabbinic Hebrew. In a new edition it would be helpful to add a rabbinic Hebrew-English glossary and to clarify the cultural background of some of the exercises.—D.J.H.

664r. B. RIDZEWSKI, *Neuhebräische Grammatik auf Grund der ältesten Handschriften und Inschriften,* Heidelberger Orientalische Studien 21 (Frankfurt: Lang, 1992).

W. NEBE, "Zu Textbasis und Ergebnis einer neuen Grammatik des 'Neuhebräischen,'" *JournSemStud* 44 (1, '99) 63-73.—Ridzewski includes in her corpus Hebrew texts ranging from 4QMMT to ninth century A.D. inscriptions, and gives particular attention to literary and epigraphic texts from the 2nd to the 7th century A.D. Her work belongs on the desk of every teacher and student of postbiblical Hebrew. The article first explains the background of the term "Neuhebräisch" and her understanding of it as a spoken dialect. Then it discusses the textual basis of the grammar, and offers corrections, clarifications, additions, and so on.—D.J.H.

665. K. D. ROSEMAN, "The Bible as a Midrash," *CCAR Journal* [New York] 46 (3, '99) 40-53.

In content and literary forms the Hebrew Bible can be understood as a midrash (i.e. as a commentary on the meaning of the relationship between God and the Jewish people), which set the pattern for the development of the midrashic literature of the rabbinic period.—D.J.H.

666. A. SAMELY, "Scripture's Segments and Topicality in Rabbinic Discourse and the Pentateuch Targum," *JournAramBib* 1 ('99) 87-123.

The study explores the following questions: What does it mean that Scripture is divided into small segments for the purposes of rabbinic interpretation? What does the segmentation tell us about Scripture in the view of the rabbis? and How does this influence the manner in which different genres of rabbinic writings, including the Targum, can share in a fund of compatible exegetical ideas? It postulates that the nature of the segmentation is characteristically different for different hermeneutical attitudes within rabbinic interpretation. In addition to examining three hermeneutical attitudes (topical alignment, programmatic exposition, translational rendering), the study describes three formats for the appearance of scriptural text in rabbinic literature that may preserve traces of these attitudes. It also identifies the way in which each attitude determines a meaningful unit of Scripture, the segment. It concludes with eight propositions on the Pentateuch Targum.—C.R.M.

667. A. SCHREMER, "Mn hʾwnwmsṭyqwn šl yyšwby hyhwdym bbbl btqwpt htlmwd ʾl hlqsyqwm htlmwdy: 'bdytʾ lbʾy' (From the Onomasticon of Jewish Settlements in Talmudic Babylonia to the Talmudic Lexicon: *lbʾy*)," *Lĕšonénu* [Jerusalem] 61 (1-2, '98) 87-109.

The word *lbʾy* in *b. Moʿed Qatan* 11a does not refer to a Jewish settlement in Babylonia during the talmudic period. Rather, it should be understood as a verb that describes something that happened to a canal of water. It should be translated as "flowed" or "threw out (fish)."—D.J.H.

668. D. SHEPHERD, "Translating and Supplementing: A(nother) Look at the Targumic Versions of Genesis 4.3-16," *JournAramBib* 1 ('99) 125-146.

The article presents the results of an attempt to apply and test the concept of the supplemented Targum (a Targum in which translation and supplementary material may be more clearly delineated) by applying it to the targumic versions of Gen 4:3-16. Although it groups observations into three categories (base translations, relationship between base translation and supplementary material, modes of representation), it soon becomes clear that these divisions are neither always clear nor perfectly watertight, and that considerable "leakage" occurs. Generally speaking the targumic versions of Gen 4:3-16 should be classified as supplemented Targums as opposed to dissolved Targums in which the translation seems to be irretrievably dissolved into the additional material.—C.R.M.

669. D. STEIN, "Dbrym šrwʾym mšm lʾ rwʾym mkʾn: ʿywn bbbʾ btrʾ ʿg ʿ″ʾ - ʿh ʿ″b (Believing is Seeing: A Reading of Baba Batra 73a-75b)," *Jerusalem Studies in Hebrew Literature* [Jerusalem] 17 ('99) 9-32.

The first part of *b. Baba Batra* 73a–75b is predominantly comprised of tall tales and mini-travelogues, whereas midrash (interpretation of Scripture) is the almost exclusive discourse in the second part. The text is a cultural arena in which midrash (the axis of intellectual activity) is challenged by other discursive forms (e.g. tall tales and travelogues), which in turn comment on its power and validity.—D.J.H.

670. G. STEMBERGER, "Sifra — Tosefta — Yerushalmi: Zur Redaktion und frühen Rezeption von Sifra," *JournStudJud* 30 (3, '99) 277-311.

As a way of refining the composition history of *Sifra,* the article focuses on the material pertaining to Leviticus 16 (the Day of Atonement) and discusses (1) fifteen parallels between *Sifra* and *t. Yoma* and (2) thirty-six parallels between *Sifra* and *y. Yoma.* It assigns the material common to the Tosefta tractate *Yoma* to the early stage of *Sifra* and that common to the Yerushalmi tractate *Yoma* to a second (syllogistic) stage of *Sifra.*—D.J.H.

671. H. SYSLING, "The Use of Dramatic and Erotic Elements as a Literary Technique in Targum Pseudo-Jonathan," *JournAramBib* 1 ('99) 147-161.

One of the literary features of *Targum ps.-Jonathan* is the introduction, either by means of certain specific translation equivalents or by expansions of the base translation of the biblical text, of certain dramatic and erotic details. These dramatic and erotic details can be found not only in the haggadic expansions unknown to the other Palestinian Targums, but also in the targumic material that belongs to the Palestinian Targum tradition, and even in the first layer, the translation proper of the Hebrew text.—C.R.M

672. A. VONACH, "Der Ton macht die Musik. Vorgaben und Normen der Exegese bei Hieronymus und in der rabbinischen Tradition," *BibNotiz* 97 ('99) 37-44.

The article compares the treatments of Eccl 11:9–12:7 in *Qoheleth Rabbah* and by Jerome with regard to the biblical text, methods of interpretation, style, and theological concerns as a way of illustrating what unites and what separates rabbinic and patristic approaches.—D.J.H.

673. H.-G. VON MUTIUS, "Die bisher ignorierte hebräische Textvorlage des Fragmententargums zu Genesis 1,30," *BibNotiz* 97 ('99) 35-36.

The rendering of the end of Gen 1:30 in *Fragmentary Targum* indicates that its Hebrew *Vorlage* had "and God saw that it was good" rather than "and so it was."—D.J.H.

Rabbinics, §§ 44-78, 188, 196, 344, 424, 559, 570, 580, 589, 628, 681.

Greco-Roman World

674. K. ALGRA, "Aristotle and Hellenistic Philosophy," *Phronesis* [Leiden] 44 (2, '99) 150-161.

Descriptions and evaluations of recent books (in English, French, and Italian) on Aristotle and on various Hellenistic philosophers (Diogenes Laertius, Epicurus, Lucretius, etc.) and philosophical themes.—D.J.H.

675. S. M. BAUGH, "Cult Prostitution in New Testament Ephesus: A Reappraisal," *JournEvangTheolSoc* 42 (3, '99) 443-460.

Contrary to received opinion, it is unlikely that cult prostitution was practiced in Greek (and Roman) regions in the NT era. A survey of Strabo and other authors shows that the evidence to support this institution in Corinth and Ephesus is wanting. The priestesses of Artemis at Ephesus were no more than the daughters of noble families whose terms of office involved them in the honorary public roles and the financial obligations that typified priestly offices in Greek state cults.—D.J.H.

676. J. BODEL, "Monumental villas and villa monuments," *JournRomArch* 10 ('97) 5-35.

The significance of Roman houses as status symbols and cultural icons has been well studied in recent years. This paper explores a distinct, though related, phenomenon: the ways in which villas served to commemorate the men who built or owned them. It maps the broad outlines of the Roman conception of the villa as a personal monument and sketches some of the most conspicuous features of the terrain. It concludes by considering the cultural implications of the country estate of the Volusii Saturnini where a fusion of the traditional household cult of the *lares* with remembrance of the dead illustrates in particularly striking fashion how a form of commemorative expression traditionally associated with funerary monuments could be transposed into a country house passed down in the family from one generation to the next.—C.R.M.

677. S. BORZÌ, "Apollonio di Tiana: da 'santo pagano' ad antagonista di Cristo," *Laós* [Catania] 5 (2, '98) 83-96.

The article surveys the various ancient portrayals and evaluations of Apollonius of Tyana from Philostratus (who viewed him as a kind of "holy pagan") to Hierocles' comparison of him with Christ and the response by Eusebius.—D.J.H.

678. J. N. BREMMER, "The Birth of the Term 'Magic,'" *Zeitschrift für Papyrologie und Epigraphik* [Bonn] 126 ('99) 1-12.

The Greeks came to look upon the Persian Magi as sorcerers toward the end of the 5th century B.C. not only because they represented "the other" but also because the Magi seem to have practiced a private cult in Athens and Ionia. In Greek tragedy, rhetoric, and early philosophy μάγος was a term of abuse, whereas historians and Aristotelian philosophers tended to take the Magi seriously. The two traditions converged in the late 4th century B.C. when the second group asserted the claims of the "real" Magi against the abusive interpretation of the first group. An appendix considers the relation between magic and religion.—D.J.H.

679. F. BRENK, "The KAI ΣΥ Stele in the Fitzwilliam Museum, Cambridge," *Zeitschrift für Papyrologie und Epigraphik* [Bonn] 126 ('99) 169-174.

The καὶ σύ stele dedicated to the good fortune of Nero in the Fitzwilliam Museum sheds light on the interaction of Greek and Egyptian iconography and culture in the early Roman empire. The καὶ σύ inscription brings to mind the same formula on the "Lucky Hunchback" and "Evil Eye" mosaics at Antioch. The expression remains ambiguous, but it has been ennobled by association with awesome, auspicious symbols of Egyptian religious tradition.—D.J.H.

680. J. A. S. EVANS, "The Legacy of Edward Gibbon's *Decline and Fall:* Gibbon's Influence on the Conceptions of Late Antiquity and the Proto-Byzantine Empire," *Ancient History Bulletin* [Calgary] 12 (4, '98) 120-133.

The cause of Rome's fall according to Gibbon's *Decline and Fall of the Roman Empire* can be stated simply. The empire got to be too big, and it grew old. The result was that the Romans ceased to value personal freedom and all the virtues that made classical Athens and republican Rome admirable. This process in turn gave rise to a number of definable symptoms of decay, but these arose from internal causes rather than external ones. Moral causes were preferred, particularly the psychological changes in society that accompany the growth of absolutism. Economic and demographic causes tend to be discounted or overlooked.—D.J.H.

681. D. Felton, "Advice to Tyrants: The Motif of 'Enigmatic Counsel' in Greek and Roman Texts," *Phoenix* [Toronto] 52 (1-2, '98) 42-54.

A story involving symbolic figurative action centering around vegetation and carrying a political meaning forms part of a folklore motif known as "enigmatic counsel" that appears in Greco-Roman writings (by Herodotus, Livy, Ovid, and Dionysius of Halicarnassus) and rabbinic sources (about Judah the Prince and the emperor Antoninus). Whereas in the Greek stories the advice can always be stated as "kill the opposition," the advice in the rabbinic stories is "rather than kill, replace" and "kill only intermittently," implying that the rabbi is more clever and somewhat more humane than his Greek predecessors.—D.J.H.

682r. K. Galinsky, *Augustan Culture. An Interpretive Introduction* [*NTA* 41, p. 397].

B. Kellum, "Re-viewing Augustan culture," *JournRomArch* 11 ('98) 517-523.—Galinsky's magisterial study of Augustan culture is a rich, synthetic account of a complex period and offers many insights but stops short of offering an entirely new paradigm for understanding it. Nonetheless, by codifying the current state of the question and moving the discourse beyond the perpetual mourning for the lost republic that has been with us since R. Syme's day, Galinsky facilitates all future debate and has provided us with an exemplary introduction to the creative multiplicities of Augustan culture.—D.J.H.

683. N. G. L. Hammond, "The speeches in Arrian's *Indica* and *Anabasis,*" *ClassQuart* 49 (1, '99) 238-253.

Scholars' judgments of the speeches in Arrian have varied extremely widely. This study aims to establish the methods that Arrian used in reporting speeches, and in particular to consider what sources he used for them in the *Indica* and the *Anabasis.* In both cases he selected and abbreviated what he took from his sources (for Alexander in the *Anabasis* his sources were Ptolemy and Aristobulus) and cast his narrative and speeches in his own manner. Nevertheless he reproduced faithfully the substance of what he did select and provide. For the speeches of Alexander, Ptolemy had access to the *Royal Journal.* The importance of the latter has not been appreciated by those who take Thucydides' comments on the speeches in his history as their model in judging the speeches in Arrian's work.—C.R.M.

684. D. B. Hollander, "The Management of the Mint in the Late Roman Republic," *Ancient History Bulletin* [Calgary] 13 (1, '99) 14-27.

The functioning of Roman public finance during the republic is difficult to understand not simply because of lack of evidence but also because it was a patchwork of ad hoc methods and measures that accreted over centuries of expansion. It involved the use of a variety of currencies, taxation methods, treasuries, and officials who were given a great deal of autonomy with which to spend money and collect revenue. It is hard to envision a senator or magistrate ever obtaining a clear picture of the supply and types of coinage in the Roman world or being able to carry out any sophisticated economic policy with respect to or by means of currency.—D.J.H.

685. E. Keitel, "The Non-Appearance of the Phoenix at Tacitus *Annals* 6.28," *AmJourn Philol* 120 (3, '99) 429-442.

The article considers the placement and function of the episode of the Phoenix in Tacitus'

Annals 6.28. Placed in A.D. 34, it achieves multiple effects of irony that would come off less well (the cruel *impietas* of Tiberius and Gaius) or not at all (the destruction of the nobility) in the year 36 (where Pliny the Elder and Dio place it). The passage, which states that the Phoenix did appear but then casts doubt on the genuineness of this particular sighting and describes the characteristic behavior of the real bird, functions more like an omen and perfectly suits the *fin de siècle* tone of Book 6, full of foreboding and uncertainty as one reign draws to an end and another is about to begin.—C.R.M.

686r. J.-U. KRAUSE, *Witwen und Waisen im römischen Reich,* Heidelberger althistorische Beiträge und epigraphische Studien 16-19 (4 vols.; Stuttgart: Steiner, 1994-95).

T. A. J. MCGINN, "Widows, orphans, and social history," *JournRomArch* 12 ('99) 617-632.—Krause's basic argument is that in the Roman empire between 200 B.C. and A.D. 600 the number of widows was far more numerous than most scholars have assumed, and that the vast majority of widows lived their lives on the margins of society in abject poverty. Demography, that is, consideration of the age-gap between spouses viewed in light of what is known about mortality rates, plays a decisive role in developing this thesis. Overall, it may be described as persuasive, at least as it touches on the sub-elite of Roman society, though at times it is overargued. The idea that large numbers of upper-class widows existed at any period is unproven at best and open to serious question.—D.J.H.

687. D. G. KYLE, "Games, Prizes, and Athletes in Greek Sport: Patterns and Perspectives (1975-1997)," *ClassBull* 74 (2, '98) 103-127.

This survey of some major patterns in the study of pre-Hellenistic Greek sport since 1975 deals with sport and the ancient Greeks, games, prizes, athletes, and ideology. [The same fascicle (pp. 173-179) contains a select bibliography of useful works on Greek sport.]—D.J.H.

688. H. M. LEE, "The Ancient Olympic Games: Origin, Evolution, Revolution," *ClassBull* 74 (2, '98) 129-141.

The article considers the origin and growth of the Olympic Games, the move to Panhellenism and fame, the expanded games, the decline of the games and of Olympia, and the modern reinstitution of the Olympic games.—D.J.H.

689. L. LIDONNICI, "The Ephesian Megabyzos Priesthood and Religious Diplomacy at the End of the Classical Period," *Religion* 29 (3, '99) 201-214.

The practice of eunuchism in the Ephesian Megabyzos priesthood is often taken as evidence that Artemis Ephesia and Cybele, who was served by eunuch priests, both represent survivals of the Anatolian Great Goddess of fertility. But the ancient evidence makes no claim for any great antiquity for the Megabyzos priesthood but rather suggests an institution of brief duration in the latter part of the classical period.—D.J.H.

690. J. MARINCOLA, "Tacitus' Prefaces and the Decline of Imperial Historiography," *Latomus* [Brussels] 58 (2, '99) 391-404.

In the prefaces of both *Annals* and *Histories,* Tacitus spoke of the "decline" in Roman imperial historiography. Thus Tacitus indicated in what tradition he wished to be seen and by what models he wished to be judged, and suggested that he would treat events of the empire in a way consonant with the *magna ingenia* of old. His comments were more about continuity than about decline.—D.J.H.

691. D. E. McCoskey, "Answering the Multicultural Imperative: A Course on Race and Ethnicity in Antiquity," *ClassWorld* 92 (6, '99) 553-561.

The article describes a course on race and ethnicity in ancient Greece, the Hellenistic period, and the Roman empire taught at Miami University of Ohio, with reference to its context, objectives, design, materials, and assessment.—D.J.H.

692. C. M. McDonough, "Forbidden to Enter the Ara Maxima: Dogs and Flies, or Dogflies?" *Mnemosyne* [Leiden] 52 (4, '99) 464-477.

The strange exclusion of flies and dogs in the worship of Hercules at the Ara Maxima (see Pliny, *Natural History* 10.79) masks a much older ritual belief, the substance of which was that the Roman Hercules averted insects afflicting cattle. Far from representing a fascination with sacrificial hygiene, the exclusion emphasizes the hero's fundamental association with husbandry.—C.R.M.

693. B. C. McGing, "Bandits, Real and Imagined, in Greco-Roman Egypt," *Bulletin of the American Society of Papyrologists* [Atlanta] 35 (3-4, '98) 159-183.

The papyri offer no support for the romantic details of E. Hobsbawn's model of social banditry. But they do suggest that ambiguous relationship with society that set bandits apart from common criminals. The papyrological record bears out the possibility of collusion between bandits and establishment interests. As regards the sort of general popular support for bandits envisaged by Hobsbawn, there is some conflict in the evidence.—D.J.H.

694r. F. Millar, *The Crowd in Rome in the Late Republic* (Ann Arbor: University of Michigan Press, 1999).

A. Lintott, *The Constitution of the Roman Republic* [*NTA* 44, p. 203].

M. Beard, "An open Forum?" *Times Literary Supplement* [London] May 28 ('99) 3-4.—Millar convincingly argues for a Roman political system that was not necessarily democratic in Athenian terms but was crucially concerned with rights of citizenship and with the power and authority of the people as a whole. Central in this vision are the Roman assemblies and the political interaction between magistrates and people that took place in the Forum. Coming from the same stable as Millar, Lintott has written a handbook to the Roman "constitution" for our times, explicitly linking what is almost always a clear account of constitutional detail to the kind of broader questions raised by Millar.—D.J.H.

695. A. M. Riggsby, "'Public' and 'private' in Roman culture: the case of the *cubiculum*," *JournRomArch* 10 ('97) 36-56.

The article investigates the problematic distinction between "public" and "private" in the Roman world, focusing on the *cubiculum* as a case-study. It first seeks to establish the primary associations of the *cubiculum* in classical texts (rest, sex, adultery, controlled display of art, murder and suicide, reception). Then it attempts a more synthetic interpretation of the role of the *cubiculum* in Roman domestic architecture and in the milieu in which that architecture arose. As a matter of accepted practice the *cubiculum* is a place of greater secrecy than other parts of the house. This secrecy is significant because it enables part of the Roman public/private distinction. Public activity in this private space is stigmatized, while certain kinds of private activity are restricted to that same space.—C.R.M.

696. R. P. Saller, "*Pater Familias, Mater Familias,* and the Gendered Semantics of the Roman Household," *ClassPhilol* 94 (2, '99) 182-197.

After illustrating the conventional modern understanding of *pater familias* as the severe patriarch whose power defined the Roman family, the article analyzes the use of *pater familias* in legal and nonlegal texts, respectively. Then it offers a gendered perspective on the meaning of *pater familias* by a parallel survey of *mater familias* in classical Latin prose. It concludes that more sensitivity to how Romans used *pater familias* and *mater familias,* and to how little they used them in discourse about the family, might help to move us beyond the modern stereotypes of the severe patriarch and the respectable matron. Though the head of the household was stereotyped as male by the use of *pater familias,* in reality Roman women owned property and must often, in the absence of husbands, have wielded power over households with dependents. The gendered vocabulary of ownership, with the *pater familias* as the paradigmatic house and estate owner, has too often caused historians to underestimate the complexity of power relations in the household.—C.R.M.

697. T. F. SCANLON, "*Gymnikê Paideia:* Greek Athletics and the Construction of Culture," *ClassBull* 74 (2, '98) 143-157.

For the Greeks, sexuality functioned through the medium of athletics as a kind of *paideia* reinforcing the Greek contest-system and contributing to the construction of the polis. In Greek terms, Heracles' strength, Eros' desire, and Hermes' communication of social formation all work together in the gymnasium.—D.J.H.

698. W. SCHEIDEL, "Emperors, aristocrats, and the grim reaper: towards a demographic profile of the Roman élite," *ClassQuart* 49 (1, '99) 254-281.

This paper attempts to construct a demographic profile of an ideal type, "the" Roman emperor, based on an exhaustive collection of quantifiable evidence. It focuses on two crucial issues: mean life expectancy and marital fertility of Roman emperors from Augustus (d. A.D. 14) to Heraclius (d. A.D. 641). The ancient data is interpreted within the framework of predictions generated by modern model life tables and kinship simulations. The findings are compared with evidence for wider echelons of the Roman elite, such as senators and city councilors. The evidence suggests that in matters of life and death, emperors were subject to the same constraints as the population as a whole. Life expectancy at birth among the elite was on the order of twenty to thirty years. As with all known urban elites up to the 18th century, the potential benefits of ample nutrition were more than offset by constant exposure to an aggressive germ community.—C.R.M.

699. I. SHATZMAN, "The Integration of Judaea into the Roman Empire," *Scripta Classica Israelica* [Jerusalem] 18 ('99) 49-84.

After reviewing traditional views about the Roman empire and noting recent revisionist interpretations, the article presents a reevaluation of the relations between Judea and Rome from the time of Judas Maccabeus onward. Then it deals with the intervention and settlement of Pompey and its effect on the integration of Judea into the Roman empire. From a contemporary Roman viewpoint, Judea, like other Mediterranean countries, belonged in the Roman *imperium* certainly by the 1st century B.C., and probably already in the 2nd century B.C.—D.J.H.

700. B. D. SHAW, "Agrarian economy and the marriage cycle of Roman women," *Journ RomArch* 10 ('97) 57-76.

The general cycle of marriage in Roman Italy, with its pronounced highs in the winter months and its deep lows in mid-summer (including June), was one that was characteristic of a regime of nuptiality of which principal causes were those of an agrarian economy. The main driving forces were set by the annual labor cycle of the sowing, maintenance, and harvesting of cereal crops, the needs of arboreal production, and the tending of herd animals. J. Frazer's conclusion on the basis of Ovid's *Fasti* that Roman women tended to marry in the second half of June failed to recognize that Ovid's purpose was not to report on current marital mores but to celebrate a peculiar conception of a stable annual cycle of rituals that would contribute to a reestablished social order and peace for which many Romans of the Augustan restoration yearned.—C.R.M.

701r. J. P. SMALL, *Wax Tablets of the Mind. Cognitive studies of memory and literacy in classical antiquity* [*NTA* 44, p. 210].

N. HORSFALL, "Methods of writing, memorisation, and research," *JournRomArch* 11 ('98) 565-571.—Small's book is remarkably ambitious, amusing, and sporadically exciting. But the practicalities of ancient reading, writing, and scholarly composition were not quite so hopelessly inferior to the personal computer as Small suggests. Though she is generous with exciting ideas and unfamiliar material, Small's thesis is not solidly convincing and her argumentation in detail is slipshod.—C.R.M.

702. S. TREGGIARI, "The upper-class house as symbol and focus of emotion in Cicero," *JournRomArch* 12 ('99) 33-56.

Recent scholarship has increased our understanding of the concept of *domus,* the physical realities of the Roman house and the life of the household, and the rhetorical exploitation of a sense of place. The article discusses passages from the letters and the forensic and political speeches of Cicero that illustrate real feeling and rhetorical appeals to real feeling about the house. The discussion unfolds under the following headings: Φίλος οἶκος, family, the house and the wider community (with attention to greed for houses, extravagance, and sexual misconduct), and walls as witnesses. A well-run household, severe discipline, and a pure house (*casta domus*) spoke for a politician's seriousness (*gravitas*).—C.R.M.

703. A. J. L. VAN HOOFF, "The Image of Ancient Suicide," *Syllecta Classica* [Iowa City] 9 ('98) 47-69.

On the basis of 106 representations of suicide in ancient Greek and Roman art, the article focuses on the various ways by which an individual puts an end to life: weapons (swords and daggers), the leap of *devotio* and love, the pyre, poison, and the noose ("the halter of despair").—D.J.H.

704. M. E. H. WALBANK, "The foundation and planning of early Roman Corinth," *JournRomArch* 10 ('97) 95-130.

The article provides, on the basis of material and literary evidence, an analysis of activity during the formative period of the foundation and very early years of Roman Corinth: Corinth before 44 B.C.; circumstances and date of the foundation; the *lex agraria* of 111 B.C.; centuriation; land-use and size of population; the early colonists; the establishment of the city; the urban center; foundation rituals; the forum; the amphitheater; and the districts, roads, and suburbs. The main conclusion is that in planning and layout Corinth was a traditional Roman colony founded in accordance with longstanding procedures. It was to become a prosperous, fairly compact city, well provided with public amenities, though not to be compared with the great urban centers of the empire.—C.R.M.

705. R. WESTBROOK, "*Vitae Necisque Potestas*," *Historia* [Stuttgart] 48 (2, '99) 203-223.

The phrase *vitae necisque potestas* ("power of life and death") is used in Roman sources primarily in respect of three relationships: master and slave, ruler and subject, and father and son (or daughter). The literary dependency of the Latin expression on ancient Near Eastern sources (including the OT) strongly correlates with the influence of ancient Near Eastern intellectual tradition on early Roman law as attested in the phenomenon of "law codes."—D.J.H.

Greco-Roman World, §§ 44-114, 731.

The Early Church

706. R. E. ALDRIDGE, "Peter and the 'Two Ways,'" *VigChrist* 53 (3, '99) 233-264.

The work known as the *Two Ways* survives as the opening chapters of *Didache* (in Greek), as the final chapters of *Epistle of Barnabas* (in both Greek and Latin versions), and in the Latin *Doctrina apostolorum.* There is abundant literary evidence connecting Peter with this work. However, Peter did not write it, since it is of manifestly Jewish rather than Christian origin despite its preservation only in Christian sources.—D.J.H.

707. H. W. ATTRIDGE, "Intertextuality in the *Acts of Thomas,*" *Semeia* 80 ('97) 87-124.

This study explores the relation of *Acts of Thomas* to its most important intertexts, scriptural sources, with attention to the following modes: explicit citation of dominical sayings; allusions to scriptural language and motifs as elements embellishing dialogue and narrative; and allusions, at times ironic, to scriptural language, motifs, and narrative structures as constitutive elements of the narrative strategy of *Acts of Thomas.* It highlights the differences between the Greek and Syriac recensions in their treatment of the intertexts, and suggests that they show that the two versions developed in environments that had different "canons" of authoritative scripture. [In the same issue C. R. Matthews (pp. 125-135) reconfigures some of Attridge's findings by adopting a broader definition of intertextuality in which "text" includes much more than literature.]—C.R.M.

708. M. P. AYMER, "Hailstorms and Fireballs: Redaction, World Creation, and Resistance in the *Acts of Paul and Thecla,*" *Semeia* 79 ('97) 45-61.

Acts of Paul and Thecla represents the folk tales of two different communities with contrasting memberships, agendas, and worldviews. Thecla in Iconium (*APTh* 7-10, 15-22) stems from a community mixed in gender and decidedly male-dominated, while Thecla in Antioch (*APTh* 26-39) stems from a women's community. If the first job of the redactor was to resist the "outside world" of "others," and the second was to create a bicultural unity out of two divergent groups that defied simple definitions, then the third was to use the very tools of the era, in this case the novel, to accomplish both of the previous tasks. An appendix (pp. 60-61) highlights the major characteristics of folk tales as seen in *Acts of Paul and Thecla.* [Responses are included in the same issue; see § 44-393.]—C.R.M.

709. R. BAUCKHAM, "The *Acts of Paul*: Replacement of Acts or Sequel to Acts?" *Semeia* 80 ('97) 159-168.

The article takes up some issues arising in connection with the author's earlier argument that *Acts of Paul* was written as a sequel to the Lukan Acts and R. I. Pervo's contention [§ 42-1763] that the author of *Acts of Paul* sought to correct and possibly supplant canonical Acts. It notes, for example, that in the test-case passage of Paul's conversion where the author of *Acts of Paul* is without question narrating the same events as Luke, it is clear that he is not correcting Luke's account but engaged in the kind of harmonizing and imaginative expansion of his sources for which there are ample parallels in the Jewish and Christian exegesis of his time. The author of *Acts of Paul* seems determined not to retell a story that Luke got wrong but to tell a completely different story.—C.R.M.

710. F. BOVON, "Baptism in the Ancient Church," *SewaneeTheolRev* 42 (4, '99) 429-438.

The English translation of an article that originally appeared in French in *Les Cahiers Protestants* 5 (1973) 33-49. After noting the numerous points of difference in the early church with respect to baptism and its theology, it treats the rite: formation of those to be baptized, the ceremony, *abrenuntiatio, epiclesis,* profession of faith, baptism, consignation, and kiss of peace. Then it notes a few doctrinal theses and some fundamental themes in which the opinions of ancient Christian authors converge. It concludes with reflections on the reorientation of modern baptismal practice.—C.R.M.

711. T. BREIDENTHAL, "Neighbor-Christology: Reconstructing Christianity before Supersessionism," *Cross Currents* [New Rochelle, NY] 49 (3, '99) 319-348.

Epistle of Barnabas, Justin Martyr's *Dialogue with Trypho,* Melito of Sardis' *Homily on the Passover,* and Tertullian's *Against the Jews,* all probably written in the 2nd century A.D., develop rhetorical and logical strategies for the promotion of the supersessionist agenda that remain standard for succeeding generations of Christian theologians. In these texts NT themes are transformed to produce supersessionist themes: the identification of Jesus with the Gentiles, the equation of love of neighbor with love of the Gentile, and the characterization of the crucified Jesus primarily as a victim. These distortions provided supersessionism with a set of warrants that subverted the NT vision while appearing to place supersessionism in continuity with it. When we work back from these distortions, a more nuanced picture of the NT's representation of Jesus and the neighbor comes into focus, and with it an antisupersessionist Christology (neighbor Christology) that may provide a way forward for post-Holocaust Christianity.—D.J.H.

712. S. BROCK, "The robe of glory. A biblical image in the Syriac tradition," *Way* 39 (3, '99) 247-259.

In the biblical literature, and in the ancient Near East in general, clothing is an expression of identity, and nakedness represents the loss of identity. In Syriac literature the entire course of salvation history came to be described in terms of taking off and putting on clothing, starting and ending with the "robe of glory." After considering the exegetical roots of the latter tradition, the article explores Syriac descriptions of the drama of salvation with particular reference to Ephrem and Syriac liturgical texts: the primordial robe of glory and its loss, the exchange of garments, the significance of Christ's baptism in the Jordan, the robe of glory at Christian baptism, the wedding garment, and paradise regained. Through the richness of the Syriac tradition's poetic imagination, the simple everyday act of putting on and taking off one's clothes was utilized to express profound theological truths.—C.R.M.

713. S. P. Brock, "Syriac Studies. A classified bibliography (1991-1995)," *Parole de l'Orient* [Kaslik, Lebanon] 23 ('98) 241-350.

The continuation of Brock's *Syriac Studies. A Classified Bibliography (1960-1990)* [*NTA* 42, p. 413], this bibliography [see § 40-620] lists books and articles published mainly in European languages between 1991 and 1995. The material appears under 153 headings (authors, historical figures, specific writings, general topics, etc.).—D.J.H.

714. D. R. Cartlidge, "An Illustration in the Admont 'Anselm' and its Relevance to a Reconstruction of the *Acts of John*," *Semeia* 80 ('97) 277-290.

Although relatively rare among manuscript illuminations, the scene of John the Evangelist leaving his betrothed to cling to Christ at folio 56ro of the Admont "Anselm" manuscript is probably based on ancient prototypes. The scene may have originated in illustrated copies of *Acts of John*. It lends support to the hypothesis that *Acts of John* once began with a narrative account of John's turn away from marriage toward Christ (see *Acts of John* 113).—C.R.M.

715. J.-S. Cha, "Diamartyria and the Ordination of Jewish Christian Teachers," *Asia JournTheol* 13 (1, '99) 124-158.

The article analyzes the *Diamartyria* (*Contestatio*) of the ps.-Clementines and attempts to define "Jewish Christianity" more specifically by tracing the ritual practices of the later Jewish Christian sects as reflected in the ps.-Clementines. It also explores the world of the Jewish Christian teachers reflected in the *Diamartyria* and other related texts of the ps.-Clementines. The *Diamartyria* informs us of the ordination of Jewish Christian teachers in three steps: preliminary trial period, baptism and adjuration, and Eucharist.—C.R.M.

716. T. Dasnabédian, "Marie dans les évangiles apocryphes arméniens," *Parole de l'Orient* [Kaslik, Lebanon] 23 ('98) 79-87.

After a general description of Mary in the Armenian apocryphal Gospels, the article focuses on the contributions to the picture of Mary in the Armenian version of *Protevangelium of James* and the Armenian *Transitus Mariae*.—D.J.H.

717. J. Fossum, "The Myth of the Eternal Rebirth. Critical Notes on G.W. Bowersock, *Hellenism in Late Antiquity*," *VigChrist* 53 (3, '99) 305-315.

Bowersock is too quick in finding Christian influence in religious evidence from late antiquity. His interpretation of the Aion cult in cosmopolitan Alexandria in Epiphanius' day is not correct. This was not an indigenous Egyptian cult influenced by Christianity; it was basically a Dionysus cult that had contracted traits from more or less similar religions. Neither Egyptian nor Christian influence should be excluded; after all, Dionysiac religion, the Egyptian religion centered around Isis, Osiris, and Horus, and Christianity all knew the idea of the birth and rebirth of the divine child.—C.R.M.

718r. H. Y. Gamble, *Books and Readers in the Early Church* [*NTA* 40, p. 173].

E. J. Epp, "The Codex and Literacy in Early Christianity and at Oxyrhynchus: Issues Raised by Harry Y. Gamble's *Books and Readers in the Early Church*," *Critical Review of Books in Religion* [Atlanta] 10 ('97) 15-37.—After noting little to criticize in Gamble's critical synthesis of current information on books and their use in the world of early Christianity, the article applies constructive criticism to a few selected points by raising some questions and offering supportive information or alternative explanations. It treats the codex format and its Christian use (previous explanations for the Christian adoption of the codex, Gamble's explanation, alternative views), and literacy and literary criticism (Oxyrhynchus as a test case for "a sociology of early Christian literature").—C.R.M.

719. M. D. Goulder, "A Poor Man's Christology," *NTStud* 45 (3, '99) 332-348.

The Jerusalem church called itself οἱ πτωχοί (Gal 2:10) in fulfillment of Isa 61:1 and held a prophetic Christology (Acts 3:22; 7:37). The Ebionites in Irenaeus and Epiphanius traced their name to Acts 2–5, and held Jesus to have been a prophetic figure, conceived naturally and possessed by the Spirit/"Christ" from baptism until before the passion. The same prophetic/possessionist Christology seems to be taught by Jewish Christians opposed by Justin and Ignatius. It is also opposed by Polycarp, John (especially 1 John 4–5; the Fourth Gospel written against Cerinthus), Paul (especially 1 Cor 12:1-3), and pre-Markan traditions.—C.R.M.

720. D. D. Hannah, "The Ascension of Isaiah and Docetic Christology," *VigChrist* 53 (2, '99) 165-196.

Three considerations (the statement about the baby Jesus at the breast, the description of the wondrous birth, the motif of the hidden descent) often advanced to identify a docetic Christology in *Ascension of Isaiah* proceed from inadequate appreciation of the 2nd-century context and the fluid nature of docetism. After treating the definition of docetism, the article discusses the reality of the crucifixion and the bodily resurrection in *Ascension of Isaiah*, 11:17 and angelic docetism, the miraculous birth of 11:5-14, and Christ's hidden origin and transformation. It concludes that the Christology offered by *Ascension of Isaiah* is not in any way docetic.—C.R.M.

721. J. V. Hills, "The *Acts of Paul* and the Legacy of the Lukan Acts," *Semeia* 80 ('97) 145-158.

The article investigates how *Acts of Paul* and canonical Acts are literarily related, if at all. It first discusses the problem of arriving at criteria for judging dependence or independence. Next it notes arguments favoring the conclusion that *Acts of Paul* is dependent on Acts and W. Rordorf's methodological critique of this position. Then it proposes two criteria for identifying dependence ("devotional language" and "rare expression") along with illustrative examples that indicate that the author of *Acts of Paul* knew canonical Acts. Finally it suggests that just as it is certain that the author of *Acts of Paul* knew and used the Pauline letters, and we can therefore begin to discover how they were used, we can now set about the same discovery with reference to Acts.—C.R.M.

722. D. L. Hoffman, "Ignatius and Early Anti-Docetic Realism in the Eucharist," *Fides et Historia* [Grand Rapids] 30 (1, '98) 74-88.

Ignatius mentioned the Eucharist in several of his letters in the context of refuting docetic heresy. He regarded the Eucharist as objective evidence that docetists taught false doctrine about Christ and as a powerful aid for overcoming such wicked teaching. He drew the closest possible parallel between the incarnate body of Christ and the Eucharist.—D.J.H.

723. F. S. Jones, "An Ancient Jewish Christian Rejoinder to Luke's Acts of the Apostles: Pseudo-Clementine *Recognitions* 1.27-71," *Semeia* 80 ('97) 223-245.

After noting that ps.-Clementine *Recognitions* 1.27-71 is often thought to derive from a special source, the article first provides a synoptic presentation of the evidence (most secure, probable, and possible instances, respectively) suggesting a literary relationship between Luke's Acts and the source of *Recognitions* 1.27-71. It concludes that the author of *Recognitions* 1 was influenced by the entire book of Acts throughout all sections of his writing. Then it suggests that this Jewish Christian author's extensive use of Acts and his apparent concern to correct this source seem indicative of a desire to replace Acts. *Recognitions* 1.27-71 is thus disclosed as an exceptional and very early critical commentary on Acts.—C.R.M.

724. D. R. MacDonald, "Which Came First? Intertextual Relationships Among the Apocryphal Acts of the Apostles," *Semeia* 80 ('97) 11-41.

The study analyzes selected "synoptic" passages in the apocryphal Acts according to three criteria (generative external traditions, internal consistency, secondary improvement) to argue that *Acts of Peter* shows signs of dependence on *Acts of Paul* and that *Acts of John* shows signs of dependence on both *Acts of Paul* and *Acts of Peter.* Further, *Acts of Andrew* seems to know both *Acts of Peter* and *Acts of John.* It is known and used, in turn, by the author of *Acts of Thomas.* Moreover, it informed a number of later Acts. [In the same issue R. I. Pervo (pp. 43-56) critiques the criteria set forth by MacDonald and contends that *Acts of John* appears to be prior to *Acts of Peter.* Also included are a general introduction to the issue by R. F. Stoops (pp. 1-10) as well as a general response by V. K. Robbins (pp. 291-303) to all the articles included in it; see §§ 44-304, 707, 709, 714, 721, 723, 724, 727, 728, 731, 739, 740, 743.]—C.R.M.

725. J. Magne, "Carmina Christo quasi Deo," *Augustinianum* 39 (1, '99) 85-95.

According to Pliny's well known letter to Trajan written in A.D. 112 (*Epistulae* 10.96), the Christians of Bithynia gathered together to sing hymns to Christ as to a god. The article asks why no hymns to Christ have survived in the liturgy. It suggests that in fact there are at least seven examples (*Te deum, Gloria in excelsis, Heis hagios, Trisagion, Cheroubicon, Phôs hilaron,* and a supplication, the *Kyrie eleison*) but that they have been transferred to the Father or to the Trinity.—C.R.M.

726. F. Manns, "Une tradition judéo-chrétienne a Rome," *EphLiturg* 113 (3, '99) 228-231.

The central mosaic in the Basilica of St. John Lateran (dedicated in A.D. 314) in Rome contains an inscription that recalls the positive benefits of the Mosaic Law. Comparison of it with literary and iconographic sources suggests that Jewish Christianity remained a lively entity at Rome in the 4th and 5th centuries A.D.—D.J.H.

727. D. Marguerat, "The *Acts of Paul* and The Canonical Acts: A Phenomenon of Rereading," *Semeia* 80 ('97) 169-183.

The article contends that the rapport between *Acts of Paul* and Luke's Acts must be understood as a phenomenon of rereading and that this phenomenon necessarily implies both a relation and a distance between *Acts of Paul* and the Lukan writing. After setting out the approach of rereading and intertextuality ("hypertextuality"), it applies these categories to three narrative sequences where the two documents seem to overlap: (1) the Ephesian riot—Acts 19:1-40; *Acts of Paul* 7; PG; (2) resurrection from the dead—Acts 20:7-12; *Acts of Paul* 11.1; and (3) Paul's conversion—Acts 9; 22; 26; PG. Finally it attempts to explain the reasons for rereading the Acts of Luke at the end of the 2nd century. It concludes that the rereading of the biography of Paul in *Acts of Paul* witnesses to the veneration of the apostle within the Pauline movement.—C.R.M.

728. C. R. MATTHEWS, "The *Acts of Peter* and Luke's Intertextual Heritage," *Semeia* 80 ('97) 207-222.

The early Christian stories about the struggles between the apostle Peter and Simon "the magician" in *Acts of Peter* represent an intertextual appropriation of a tantalizing piece of Lukan inventiveness. When one pays careful attention to the construction of Acts 8:5-25 and the traditional base from which it springs (a tradition that boasted of Philip's missionary success in Samaria with the claim that he converted the leader of a rival sect), it appears probable that the scene between Peter and Simon in 8:18-24 is a Lukan creation. Although further stories about Peter and Simon were initially elaborated on the basis of their first appearance in Luke's narrative, they soon took on a life of their own and served as a key ingredient of the "intertextual complex" out of which the *Acts of Peter* emerged. Thus *Acts of Peter* is both a production essentially free from literary dependence upon Acts and an intertextual testament to Luke's literary creativity.—C.R.M.

729. M. D. NISPEL, "Christian Deification and the Early *Testimonia*," *VigChrist* 53 (3, '99) 289-304.

The multiple quotations and discussions of Ps 82:1, 6-7 in early Christian writings suggest a common ancestor in the very early collections of *testimonia.* It was used first and primarily as a prooftext for the divinity of Christ. But debate over the meaning of vv. 6-7 ("you are gods . . . you die like men") also gave impetus to the development of the Christian doctrine of deification.—D.J.H.

730. R. PANE, "Un'antica traduzione dimenticata: la versione armena delle lettere di S. Ignazio di Antiochia," *Muséon* 112 (1-2, '99) 47-63.

After noting the importance of the Armenian version of the letters of Ignatius, the article discusses the three recensions of these letters, focuses on the Armenian version (basic characteristics, manuscript tradition, date), describes MS 3830 M, and provides a bibliography. An appendix (pp. 60-63) deals with the Armenian version of Ignatius' *Letter to the Romans.*—D.J.H.

731. J. B. PERKINS, "This World or Another? The Intertextuality of the Greek Romances, the Apocryphal Acts and Apuleius' *Metamorphoses,*" *Semeia* 80 ('97) 247-260.

The article marshals support for the thesis that the ancient novelistic form (including the Greek romances, the Roman novels, the apocryphal Acts, and the "unromantic" fragmentary Greek novels) introduced a privileged site for inhabitants of the early Roman empire to rethink their relation to society and its structures. The romances endorsed the traditional classical/Hellenistic ideal of a human "self" focused on self-control and self-mastery and locating self-worth and value in communal social institutions (especially marriage). The apocryphal Acts and the *Metamorphoses* challenged this ideal, representing a "self" in need of outside direction and support, and rejecting this world for the divine. That it was this latter "self" understanding that eventually came to dominate in the late antique and medieval world resulted, at least in part, from textual interactions such as these, and others like them.—C.R.M.

732. G. T. PURVES, "The Influence of Paganism on Post-Apostolic Christianity," *Journ RadRef* 8 (2, '99) 26-51.

The influence of paganism on the Apostolic Fathers and Apologists can be discerned in their failure to understand the Hebrew premises of Christianity, the mingling of Christianity and philosophy, the stress on Christian morals, and the development of church organization.—D.J.H.

733. J. C. Rivadeneira Cockburn, "Dimensión litúrgica de la espiritualidad en san Ignacio de Antioquía según la carta a los Efesios," *Revista Española de Teología* [Madrid] 59 (1, '99) 103-121.

After discussing the rite of Christian initiation for adults, the article proposes Ignatius' *Letter to the Ephesians* as a pertinent referent, and considers its historical context, structure, and content. It concludes with reflections on Ignatius' views on the liturgical dimension of Christian existence and of church life, and on ecclesiology.—D.J.H.

734. R. C. Rodman, "Who's on Third? Reading *Acts of Andrew* as a Rhetoric of Resistance," *Semeia* 79 ('97) 27-43.

In *Acts of Andrew* one can discern resistances to normative culture and the emergence of a new identity within that culture. The arts of resistance are readily apparent in *Acts of Andrew* insofar as it introduces a "third" into binary relationships and explores the function of the third as instigator in the breakdown of cultural convention; imagines an inner self, a regendering, which resists the confines of the outer gender construct; investigates the theme of gender inversion; and remarks on rerendered appearances. The early Christian constructions of self-identity assert themselves over against dominant cultural forms, not only speaking against them but also adopting them and putting them to new use. [Responses are included in the same issue; see § 44-393.]—C.R.M.

735. D. B. Saddington, "The working of the Roman Empire, and Roman officialdom in the early patristic period," *Acta Patristica et Byzantina* [Pretoria] 9 ('98) 103-114.

The article first considers the power structures of the Roman empire as they affected early Christians as well as the Roman officials who took action against Christians. Then after discussing the trial of Apuleius, it deals with the trials of Ignatius, Polycarp, Justin Martyr, the Lyon martyrs, the Scillitan martyrs, and Perpetua. It concludes that the early Christian martyrdom accounts show accurate and detailed knowledge of the Roman administration.—D.J.H.

736. R. F. Shedinger, "Did Tatian Use the Old Testament Peshitta? A Response to Jan Joosten," *NovTest* 41 (3, '99) 265-279.

Employing a more sophisticated procedure for reconstructing Diatessaronic readings than that utilized by Joosten [§ 36-94], the study presents a thorough analysis of five sample texts to show that Tatian's dependence upon the OT Peshitta is far from certain. It examines Mt 4:6/Lk 4:11/Ps 91:12; Mt 4:16/Isa 9:1; Mt 13:35/Ps 78:2; Mt 15:4/Mk 7:10/Exod 21:17; and Mk 12:29/Deut 6:5. It concludes that one cannot automatically extrapolate Syriac Gospel dependence upon the OT Peshitta back to the Diatessaron.—C.R.M.

737. O. Skarsaune, "Altkirchliche Christologie – jüdisch/unjüdisch?" *EvangTheol* 59 (4, '99) 267-285.

The Christology of early Christian writers (e.g. Justin Martyr) preserved more Jewish substance than is often recognized. The article demonstrates this point with reference to early patristic treatments of Jesus as the promised Messiah, the visible character of redemption, the two parousias, the messianic lordship of Jesus, the "high" Christology of the early creeds and the figure of Wisdom, and the incarnation.—D.J.H.

738r. R. Stark, *The Rise of Christianity* [*NTA* 41, p. 191; § 43-2140r].

B. A. Pearson, "On Rodney Stark's Foray into Early Christian History," *Religion* 29 (2, '99) 171-176.—Stark provides interesting and provocative applications of social and economic theory to the early history of Christianity, and offers cogent explanations for the eventual triumph of Christianity in the Roman empire. He has produced an absolutely outstanding work on early Christian history that is written with grace and flair. However, his comparisons of Christianity and paganism are oversimplified, and the statistical inferences about the degree of "Christianization" in the twenty-two largest cities of the Roman empire are questionable.—D.J.H.

739. R. F. Stoops, "The *Acts of Peter* in Intertextual Context," *Semeia* 80 ('97) 57-86.

Acts of Peter demonstrates a range of intertextual relationships to both canonical and noncanonical texts. Its modes of intertextuality include citation, explicit reference, and less direct allusion. In many places it modifies its sources through rereading or rewriting. There is evidence, particularly in the handling of the *quo vadis* scene and the treatment of martyrdom, that the compiler of *Acts of Paul* made use of material from *Acts of Peter.* Although the two texts share a number of stories, they are about fundamentally different ways of being Christian in the world. While *Acts of Peter* is concerned with promoting faith in the face of active competition within Roman society, *Acts of Paul* views the larger social world almost entirely in terms of conflict and the need to escape from its entanglements.—C.R.M.

740. C. M. Thomas, "Canon and Antitype: The Relationship Between the *Acts of Peter* and the New Testament," *Semeia* 80 ('97) 185-205.

After noting that neither the text of *Acts of Peter* nor that of the NT remained static, the article explores the possibility that *Acts of Peter* employed the works of the NT differently at different points in their history. It discusses a typology of possible intertextual relationships between Luke's Acts and *Acts of Peter,* maps allusions and quotations across the *Actus Vercellenses,* considers narrative congruencies (or the lack thereof), and treats the issue of genre. Early in the history of *Acts of Peter* no direct literary dependence existed at all. At the end of the chronological spectrum, however, the redactor(s) of *Acts of Peter* borrowed directly and explicitly from works that had become normative and consciously modeled their work on Luke's Acts.—C.R.M.

741. N. L. A. Tidwell, "Didache XIV:1 (κατὰ κυριακὴν δὲ κυρίου) Revisited," *VigChrist* 53 (2, '99) 197-207.

After noting problems with the Lord's Day/Sunday interpretation of the opening phrase of *Didache* 14:1 (κατὰ κυριακὴν δὲ κυρίου), the article suggests that the case for regarding this expression as a Semitism referring to a Christian Jewish observance of Yom Kippur is semantically reasonably well grounded. Moreover, it proposes that the chapter echoes distinctive features of Yom Kippur as the author's Jesus-confessing Jewish community still knew and observed it. This argument has significant and far-reaching implications for the study and analysis of *Didache* as a whole.—C.R.M.

742. K.-H. UTHEMANN, "Ein zweiter Bericht über griechische Editionen, Handschriften und Hilfsmittel," *Zeitschrift für Antikes Christentum/Journal of Ancient Christianity* [Berlin—New York] 3 (1, '99) 3-49.

This installment [see § 43-1493] covers publications mainly from 1997 and 1998 as well as some earlier material pertaining to Greek texts. It deals with patristic texts (nos. 1-78); pagan texts and Byzantine sources (nos. 79-128); Jewish sources (nos. 129-133); Apocrypha, gnostic material, Manichaean sources, magical texts, and related material (nos. 134-148); tools such as thesauruses, indexes, repertories, CD-ROMs (nos. 149-159); and publications regarding libraries and their catalogues, as well as manuscripts (nos. 160-246).—D.J.H.

743. R. VALANTASIS, "The Nuptial Chamber Revisited: The *Acts of Thomas* and Cultural Intertextuality," *Semeia* 80 ('97) 261-276.

After sketching a wider understanding of intertextuality as a cultural phenomenon, the paper presents three intertextual theses (interreligious, intratraditional, and discursive intertextuality) based upon the nuptial chamber in *Acts of Thomas* 12, 14, and 15. Each thesis argues a different sort of intertextuality expanding the applications for interpreting the nuptial chamber scene, and each thesis advances the analysis with reference to cultural phenomena beyond the texts themselves. The expressive plane in ancient Christian texts is far more complex and rich than we acknowledge. The nuptial chamber revisited offers almost unlimited potential for connection to other performances, practices, theologies, social relations, symbolic universes, asceticism, gender constructions, and power dynamics (to name only a few) that flow so richly in 2nd- and 3rd-century A.D. cultural expressions.—C.R.M.

744. H. J. VOGT, "Bemerkungen zur Echtheit der Ignatiusbriefe," *Zeitschrift für Antikes Christentum/Journal of Ancient Christianity* [Berlin—New York] 3 (1, '99) 50-63.

This article concludes the discussion of R. Hübner's article on the authenticity and dating of the Ignatian letters [§ 43-1481; see also §§ 43-1474, 1483, 1489]. It deals with the following topics: the word proceeding from silence (*Magn.* 8:2), the one physician (*Eph.* 7:2), the invisible who became visible (*Pol.* 3:2), and the one who raised himself (*Smyrn.* 2).—D.J.H.

745. M. WOJCIECHOWSKI, "'Tajemna Ewangelia Marka' z listu Klemensa z Aleksandrii do Teodora (The *Secret Gospel of Mark* from the Letter of Clement of Alexandria to Theodore)," *StudTeolVars* 37 (1, '99) 41-51.

The article presents an introduction, Polish translation, and notes for *Secret Gospel of Mark.* The work depends heavily on Mark's Gospel and does not represent an earlier form of it. The main story derives from an early tradition parallel to Jn 11:1-44, but its precise original content cannot be determined because of the extensive "quasi-Markan" redaction.—D.J.H.

746. R. D. YOUNG, "Ignatius of Antioch, 'Attaining the Father,'" *Communio/IntCathRev* 26 (2, '99) 333-342.

According to Ignatius, the invisible Father is visible in his Son, and in the churches can be seen the Father's relationship to his human children being worked out—most particularly in their obedience to his representative, the bishop. Ignatius' own description of his relationship to the Father shows that the condition of the Christian life is the indwelling of the Father. This in turn is how Ignatius understood the church—as being on the way to his own aim "to attain God."—D.J.H.

Early Church, §§ 44-75, 170, 304.

Gnosticism

747. L. Painchaud, "L'édition de la bibliothèque copte de Nag Hammadi à l'Université Laval prend un nouveau départ," *StudRel/SciRel* 28 (2, '99) 213-215.

A subvention granted by a private foundation will allow the edition of the Nag Hammadi Coptic Library at Laval to be completed. Presently five volumes (treating *Paraphrase of Shem, Zostrianos, Eugnostos, Marsanes,* and the concordance to Codices X and XIa) are in the press. A bilingual World Wide Web site covering the Nag Hammadi project will be operational soon, and the development of new activities is under consideration.—C.R.M.

748r. J. D. Turner and A. McGuire (eds.), *The Nag Hammadi Library after Fifty Years* [*NTA* 42, p. 201].

K. Rudolph, "The Nag Hammadi Library after Fifty Years," *JournRel* 79 (3, '99) 452-457.—This volume constitutes a successful contribution to the fifty-year jubilee of the greatest find to date of original, gnostic writings. It is a reliable guide to the state of research on the Nag Hammadi codices and offers excellent insight into the study of select problems of the texts and gnosis.—C.R.M.

749. J. van Oort, "New Light on Christian Gnosis," *LouvStud* 24 (1, '99) 21-39.

After noting that from the beginning of the Christian church there has been a gnostic current (a kind of permanent twin or shadow), the article briefly introduces the Nag Hammadi library. Then it discusses the Christian gnosis of Manichaeism to illustrate what Christian gnosis actually was. Finally it considers Manichaeism and western Christianity (the case of Augustine). In order to equip the church for the new age, the scientific study of gnosticism is vital.—C.R.M.

750. S. S. Wong, "The Gospel of Thomas. Chinese Translation with Introduction," [in Chinese] *Jian Dao* [Hong Kong] 12 ('99) 241-273.

The paper first discusses the background and features of the Greek and Coptic versions of *Gospel of Thomas,* and the work's contribution to study of the historical Jesus and the Gospels. Then it presents the first Chinese translation of *Gospel of Thomas.*—C.R.M.

Gnosticism, §§ 44-252, 263.

NOTES ON JOURNALS

Changed

Religion & Theologie/Religie & Teologie is now *Religion & Theology* (Brill Academic Publishers, P.O. Box 9000, 2300 PA Leiden, The Netherlands), vol. 5, no. 1 (1998). Triannual, 93 gld. or $53.

Recently Inaugurated

Journal for the Aramaic Bible (Sheffield Academic Press, Mansion House, 19 Kingfield Road, Sheffield S11 9AS, England), no. 1 (1999). Biannual, £20 or $30.

Review of Theological Literature. A Selection from Theologische Literaturzeitung (Deo Publishing, Leiderdorp, The Netherlands; distributed by T&T Clark Ltd., 59 George Street, Edinburgh EH2 2LQ, Scotland), vol. 1, no. 1 (1999). Quarterly, £49.50 or $79.50.

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

W. J. ABRAHAM, *Canon and Criterion in Christian Theology: from the Fathers to Feminism* (Oxford: Oxford University Press, Clarendon Press, 1998, $110) vii and 508 pp. Bibliography. Indexed. LCN: 97-47465. ISBN: 0-19-826939-0.

Abraham, professor of Wesley studies at Perkins School of Theology, Southern Methodist University, Dallas, contends that the fundamental problems that arise in treatments of authority in the Christian faith stem from a longstanding misinterpretation of ecclesial canons as epistemic criteria. After an orientation to the problem, he traces the crucial twists and turns in the history of canon and criterion in Christian theology by dealing with the following topics: the emergence of the canonical heritage of the church, the canonical division between East and West, canon and *scientia,* theological foundationalism, the epistemic fortunes of *sola scriptura,* initiation into the rule of truth, canonical synthesis—the Anglican *via media,* the rule of reason, theology within the limits of experience alone, the canons of common sense, the rough intellectualist road of a sound epistemology, more light amid the encircling gloom, ending the great misery of Protestantism, digging still deeper for firm ground, feminism and the transgressing of canonical boundaries, and the canonical heritage and the epistemology of theology. He concludes that the canon of Scripture is not an item in a theory of knowledge but rather a body of literature inspired by God and adopted over time in the church to make us wise unto salvation.

P. J. ACHTEMEIER, *Inspiration and Authority. Nature and Function of Christian Scripture* (Peabody, MA: Hendrickson, 1999, paper $9.95) x and 166 pp. Indexed. LCN: 98-54748. ISBN: 1-56563-363-6.

The revised and expanded version of *The Inspiration of Scripture. Problems and Proposals* [*NTA* 24, p. 291], this volume deals with the locus and mode of inspiration, the liberal and conservative views, how the Scriptures were formed, old and new problems, the inspiration of Scripture—a proposal, some implications, and the authority of inspired Scripture. Achtemeier, former professor of biblical interpretation at Union Theological Seminary in Richmond, VA, contends that the inspiration of Scripture is to be located in the interrelationship of tradition, situation, and respondent, and that inspiration describes more the process out of which our Scripture grew than simply the final result in canonical form.

A. K. M. ADAM, *A Grammar for New Testament Greek* (Nashville, TN: Abingdon, 1999, $34.95) viii and 227 pp. ISBN: 0-687-01677-0.

This textbook is based on the premise that a thorough engagement with the principles of syntax is the most helpful basis for study of the Greek NT. The main text is divided into twenty-nine chapters and is arranged to be used either at an intensive pace for a summer or a one-semester course, or at a more leisurely pace for a one-year course. Most chapters treat several topics (e.g. the alphabet, vowels and diphthongs, breathing marks, consonants, syllables, accent, and punctuation) and contain a study checklist, vocabulary, and exercises (Greek-to-English, English-to-Greek). The three appendixes concern extra vocabulary, common proper nouns, and textual criticism. A 25-page section on morphology concludes the volume. Adam, who taught for several years at Princeton Theological Seminary, now teaches at Seabury-Western Theological Seminary in Evanston, IL.

M. C. ALBL, *"And Scripture Cannot Be Broken." The Form and Function of the Early Christian* Testimonia *Collections,* Supplements to Novum Testamentum 96 (Leiden—Boston—Cologne: Brill, 1999, 180 gld. or $106) xvi and 335 pp. Bibliography. Indexed. LCN: 99-11377. ISBN: 90-04-11417-3.

The lightly revised version of a doctoral dissertation directed by J. Hills and accepted in

1997 by Marquette University in Milwaukee, WI, this volume argues that many early Christian quotations of the OT derive not directly from biblical manuscripts but rather from authoritative written collections of *testimonia* developed to support basic Christian beliefs. After a review of scholarship on the *testimonia* hypothesis, it considers the literary background to Christian *testimonia* collections in ancient Greco-Roman and Jewish extract collections and their functions, gathers the evidence for Christian *testimonia* collections in the patristic era, discusses *testimonia* in the NT (Paul's writings, Matthew's formula quotations, speeches in Acts, Hebrews 1–2), and examines five *testimonia* traditions in the NT (NT uses of Jewish messianic *testimonia,* Ps 110:1 as an early Christian *testimonium,* Isa 6:9-10 and the hardening tradition, Zech 12:10 and the "two advents" *testimonia,* the "stone" *testimonia*). Albl concludes that the early Christian scribes who produced the *testimonia* combined commitments to understanding and obeying God's will as expressed in the Sacred Scriptures and in Jesus Christ.

Bibbia, filosofia, cultura, Euntes Docete 52/1-2 (Vatican City: Urbaniana University Press, 1999, paper 48,000 L) 244 pp. ISSN: 0394-9850.

Prepared for a conference held in 1998 at the Pontificia Università Urbaniana in Rome, this volume published as a double fascicle of *Euntes Docete* first presents four introductory papers: J. Tomko on the Bible and philosophy; A. Spreafico on the Bible as a model of and challenge to inculturation; P. Poupard on the Bible and culture; and G. Mazzotta on the work of the conference and the interests of the Università Urbaniana. Then there are seven papers written from historical and theoretical perspectives: D. Papandreou on the Bible and philosophy in the Orthodox tradition; B. Mondin on Aristotelianism in Arab, Hebrew, and Christian scholasticism; X. Tilliette on idealism, existentialism, and Christianity; S. Rosenberg on the Bible and philosophy seen from a Jewish perspective; H. Ennaïfer on the Qur'an, revelation, and cultural history; M. A. Raschini on the Bible, philosophy, and culture in the Catholic tradition; and W. Pannenberg on the Bible and philosophy in Protestant theology. Finally there are five papers devoted to "new encounters and new languages": S. Karotemprel on Indian religious thought and the Christian message; J. M. Mejía on the Christian message and Latin-American culture; B. Bujo on whether it is necessary to globalize in order to evangelize—a black-African perspective; E. Berti on the hermeneutics of the religious quest and the metaphysical quest; and G. Mura on symbols, images, and icons.

P. BORGEN, V. K. ROBBINS, AND D. B. GOWLER (EDS.), *Recruitment, Conquest, and Conflict. Strategies in Judaism, Early Christianity, and the Greco-Roman World,* Emory Studies in Early Christianity 6 (Atlanta: Scholars Press, 1998, $34.95) viii and 356 pp. Bibliographies. LCN: 98-32322. ISBN: 0-7885-0526-2.

After a thirteen-page introduction by Robbins and Gowler, this volume presents essays by T. Engberg-Pedersen on Hellenistic *Öffentlichkeit*—philosophy as a social force in the Greco-Roman world; D. E. Aune on expansion and recruitment among Hellenistic religions—the case of Mithraism; Borgen on proselytes, conquest, and mission; A. F. Segal on Paul and the beginning of Christian conversion; G. F. Snyder on Jesus before culture; R. Horsley on conquest and social conflict in Galilee; T. Seland on the Hellenists, Hebrews, and Stephen—conflicts and conflict management in Acts 6–7; P. Fredriksen on Judaism, the circumcision of Gentiles, and apocalyptic hope—another look at Galatians 1 and 2 (with a response by Borgen); K. A. Morland on expansion and conflict—the rhetoric of Hebrew Bible citations in Galatians 3; J. H. Elliott on phases in the social formation of early Christianity—from faction to sect (a social-scientific perspective); P. J. Bekken on election, obedience, and eschatology—Deut 30:2-14 in Romans 9–11 and Philo's writings; K. O. Sandnes on the role of the congregation as a family within the context of recruitment and conflict in the early church; and Ø. Norderval on family-like care and solidarity as a pattern of social control in the ancient church.

P. BRIGHT (ED.), *Augustine and the Bible,* The Bible through the Ages 2 (Notre Dame, IN: University of Notre Dame Press, 1999, cloth $50, paper $30) xvi and 352 pp. Bibliography. Indexed. LCN: 97-20807. ISBN: 0-268-00654-7 (cloth), -00655-5 (paper).

Incorporating translations of material in A.-M. La Bonnardière (ed.), *Saint Augustin et la Bible* (1986), and adding much new material, this volume presents excerpts from Augustine's writings and articles on various aspects of his approach to the Bible under four headings: encountering the word—Augustine's biblical initiation, a conflict of African hermeneutics—Augustine and Tyconius, the sword of the word—Augustine and polemics, and Augustine—minister of the word. The five articles by La Bonnardière concern Augustine's biblical initiation, the canon of Sacred Scripture, whether Augustine used Jerome's Vulgate, the Bible and polemics, and Augustine as minister of the word of God. The other articles are by M. Vessey on the great conference—Augustine and his fellow readers; M. Cameron on the christological substructure of Augustine's figurative exegesis; Bright on "the preponderating influence of Augustine"—the epitomes of Tyconius' *Book of Rules;* R. A. Kugler on Tyconius' *Mystic Rules* and the rules of Augustine; C. Kannengiesser on Augustine and Tyconius—a conflict of Christian hermeneutics in Roman Africa; R. J. Teske on Augustine, the Manichees, and the Bible; G. Bonner on Augustine, the Bible, and the Pelagians; J. Wolinski on "he pitched his tent in the sun" (Ps 18:6 LXX); M. Albaric on a eucharistic catechesis; C. E. McLeese on Augustinian exegesis and sexist canon from the NT; and A. Verwilghen on Jesus Christ as source of Christian humility. Also included is Kannengiesser's 24-page select bibliography (1945-95).

The Collegeville Atlas of the Bible (Collegeville, MN: Liturgical Press, 1999, $24.95) 144 pp. Illustrated. Indexed. LCN: 99-18653. ISBN: 0-8146-2702-1.

Conceived, edited, and designed by Team Media Ltd. of London, this atlas of the Bible first presents a chapter on the Bible and the Holy Land, and six chapters on the OT period: in the beginning; the patriarchs; to the promised land; from judges to kings; decline, fall, and restoration; and the Hellenistic age. The five chapters pertaining to the NT and its world concern Jesus' early life, the ministry of Jesus, death and resurrection, the first Christians, and revolution and revelation. Maps, photographs, and imaginative reconstructions accompany the main text. M. Braybrooke served as the OT author, and J. Harpur as the NT author. Braybrooke and F. Cobbing acted as consultants.

H. CONZELMANN AND A. LINDEMANN, *Guide pour l'étude du Nouveau Testament,* trans. P.-Y. Brandt, Le Monde de la Bible 39 (Geneva: Labor et Fides, 1999, paper 198 FF) 603 pp. Bibliographies. Indexed. ISBN: 2-8309-0943-7.

Based on the 12th German edition of *Arbeitsbuch zum Neuen Testament* [see *NTA* 20, p. 228; 40, p. 509] and adapted for a Francophone audience (with reference especially to secondary sources), this handbook for NT study is divided into five major parts: methodology, the history of NT times (the world of early Christianity), the writings of the NT, Jesus of Nazareth, and the history of early Christianity. Since Conzelmann's death in 1989, Lindemann, professor of NT at the Kirchliche Hochschule Bethel in Bielefeld, has overseen the various revisions and updatings that have taken place. An English edition was described in *NTA* 33, pp. 233-234.

N. C. CROY, *A Primer of Biblical Greek* (Grand Rapids—Cambridge, UK: Eerdmans, 1999, paper $18) xviii and 264 pp. Bibliography. Indexed. LCN: 99-34385. ISBN: 0-8028-4628-9.

Croy, assistant professor of NT at Trinity Lutheran Seminary in Columbus, OH, and author of *Endurance in suffering. Hebrews 12:1-13 in its rhetorical, religious, and philosophical context* (1998), assumes that students have no prior knowledge of biblical Greek and takes a primarily deductive approach to teaching it. Divided into thirty-two lessons (with vocabulary and exercises), this introductory textbook seeks to lead college and seminary students from the Greek alphabet to a working knowledge of the language of the Septuagint and the NT. Paradigms (pp. 204-243) and vocabulary lists (Greek to English,

English to Greek) are included. The book is adaptable for use in full-year, semester-long, and summer intensive courses, chiefly by selective assignment of exercises.

W. D. Davies, *Christian Engagements with Judaism* (Harrisburg, PA: Trinity Press International, 1999, $29) xxx and 321 pp. Indexed. LCN: 99-29534. ISBN: 1-56338-268-7.

The twelve essays contained in this collection concern the search for "the center" of Judaism [§ 40-535]; canon and Christology (1987); Torah and dogma (1968); law in Christianity (1974); David Roberts and the promised land in Jewish and Christian tradition (1996); Paul and the exodus (1997); Paul and the Law—pitfalls in interpretation (1982); a Pauline allegory in a French context (1984); a different approach to Jamnia—the Jewish origins of Matthew's Gospel and messianism (1990); aspects of the Jewish background of John's Gospel (1996); Israel, the Mormons, and the land (1978); and the Mormon "canon" (1986). Also included are a fourteen-page foreword by D. C. Allison, Davies' introductory essay on his odyssey in NT interpretation [§ 33-1015], and his epilogue on mystical anti-Semitism [§ 41-1777].

Das Ende der Tage und die Gegenwart des Heils. Begegnungen mit dem Neuen Testament und seiner Umwelt. Festschrift für Heinz-Wolfgang Kuhn zum 65. Geburtstag, ed. M. Becker and W. Fenske, Arbeiten zur Geschichte des antiken Judentums und des Urchristentums 44 (Leiden—Boston—Cologne: Brill, 1999, 170 gld. or $100) vii and 343 pp., frontispiece, 9 figs. Bibliographies. Indexed. LCN: 99-11375. ISBN: 90-04-11135-2.

Of the seventeen articles in this volume honoring Professor Kuhn on his 65th birthday, those most pertinent to the NT field are by C. Burchard on the state of work on the text of *Joseph and Aseneth,* S. Talmon on anti-lunar calendar polemics in the Qumran covenanters' writings, A. Steudel on a new numbering system for the Qumran *Temple Scroll,* G. W. E. Nickelsburg on religious exclusivism—a worldview governing some texts found at Qumran, R. Arav on NT archaeology and the case of Bethsaida, H. Stegemann on the significance of John the Baptist in Mark's Gospel, J. Gnilka on John the Baptist—the end of days and the presence of salvation, F. Hahn on Jewish and Christian messianic expectation, G. Theissen on the development from Son of David to world ruler—pagan and Jewish end-time expectations in the light of Matthew's Gospel, A. J. M. Wedderburn on Mt 10:23b and the eschatology of Jesus, J. M. Robinson on the transition from safe house to house church—from Q to Matthew, Becker on theology between reception and preaching—the structure of the argument in 1 Corinthians 1–4, Fenske on joy as the basis of Paul's theology and biography, and D. Aschoff on the effective history of Gen 25:23 (*maior minori serviet*). Also included are a photograph of the honoree and a list of his publications between 1958 and 1999 (compiled by D. Schubert).

E. Fahlbusch et al. (eds.), *The Encyclopedia of Christianity.* Vol. 1, *A–D* (Grand Rapids—Cambridge, UK: Eerdmans, 1999, $100; Leiden—Boston—Cologne: Brill) xxxviii and 893 pp. Bibliographies. LCN: 98-45953. ISBN: 0-8028-2413-7 (E), 90-04-11316-9 (B).

Based on the third revised edition of the *Evangelisches Kirchenlexicon: Internationale theologische Enzyklopädie* (1986-97), this volume inaugurates a five-volume project that describes the Christian faith and community in their many forms today and throughout 2,000 years of Christian history. Covering topics from "Abbot, Abbess" to "Dying, Aid for the," this volume contains contributions by B. Aland on Bible versions, J. Barr on biblical theology, H. D. Betz on the epistles to the Corinthians, O. Böcher on disciple, F. Bovon on the ascension of Christ, J. R. Butts on Agrapha, T. Holtz on christological titles, J. Jervell on Acts and on Adam, J. D. Kingsbury on beatitudes, B. Köster on Bible manuscripts and editions, A. Lindemann on Colossians, U. Luz on Christology, O. Merk on canon, B. M. Metzger on Bible manuscripts and editions, H. Paulsen on the Apostolic Fathers, J. Roloff on catholic epistles and on church, P. Schäfer on circumcision, U. Schnelle on baptism, U. Schoenborn on biblical theology, G. Strecker on discipleship, P. Stuhlmacher on atonement, T. Vogt on Bible study, and A. Weiser on community of goods. The editors are Fahlbusch, J. M. Lochman, J. Mbiti, J. Pelikan, and L. Vischer. G. W. Bromiley served as translator and English-language editor, and D. B. Barrett was statistical editor. Pelikan has provided a two-page foreword.

G. C. FELTON (ED.), *How United Methodists Study Scripture* (Nashville, TN: Abingdon, 1999, paper $6) 120 pp. LCN: 98-50311. ISBN: 0-687-08422-9.

Seeking to contribute to the “disciplined study of the Bible” among United Methodists and others, the four chapters in this volume are by C. G. González on reading the Bible in the first sixteen centuries, B. Witherington on the study of Scripture in early Methodism, C. E. Tilson on interpreting the Bible in historical context (a contemporary approach), and Felton on characteristics of United Methodist study and interpretation of the Bible.

W. FENSKE, *Arbeitsbuch zur Exegese des Neuen Testaments. Ein Proseminar* (Gütersloh: Kaiser—Gütersloher Verlagshaus, 1999, paper DM 34) 226 pp. Bibliography. ISBN: 3-579-02624-0.

After a ten-page introduction, this volume presents an overview of the various methodological steps in historical-critical exegesis: the text, the origin of the text, the background of the text, and the exposition of the text. Then with reference to Mk 2:1-12 it treats these four areas in depth: the text (textual criticism and comparison of the versions, literary criticism, linguistics), the origin of the text (form criticism, transmission history, the quest of the historical Jesus), the background of the text (tradition history, history of religions, sociology/social history), and the exposition of the text (redaction criticism/composition criticism, the quest for the recipients, effective history, and hermeneutics). Also included are fourteen outlines for proseminars and an appendix on preparing papers for proseminars and seminars. Fenske developed this material in proseminars at the Evangelical theological faculty of the University of Munich.

P. FIEDLER AND G. DAUTZENBERG (EDS.), *Studien zu einer neutestamentlichen Hermeneutik nach Auschwitz,* Stuttgarter Biblische Aufsatzbände 27 (Stuttgart: Katholisches Bibelwerk, 1999, paper DM 79 or € 40.39) xvii and 234 pp. Bibliographies. Indexed. ISBN: 3-460-06271-1.

After an eight-page foreword by Fiedler and Dautzenberg, this volume presents eight essays (previously published in English and now in German) on Christian-Jewish relations in light of the NT: A. J. Saldarini on the world of Jesus—contemporary Judaism, B. Chilton on Jesus and the question of anti-Semitism, P. A. Cunningham on the presentation of Judaism in the Synoptic Gospels, U. C. von Wahlde on the presentation of Jews and Judaism in John’s Gospel, J. D. G. Dunn on two covenants or one—the mutual dependence of Jewish and Christian identity, F. C. Holmgren on the way of the Torah—escape from Egypt, P. Borgen on polemic in the book of Revelation, and M. C. Boys on a Catholic encountering Judaism.

M. FIEDROWICZ, *Principes de l’interprétation de l’Ecriture dans l’Eglise ancienne,* trans. G. Poupon, Traditio Christiana 10 (Bern—Berlin—Frankfurt: Lang, 1998, $70.95) xli and 203 pp. Bibliography. Indexed. ISBN: 3-906760-72-3.

The French version of the work described in the following notice.

M. FIEDROWICZ, *Prinzipien der Schriftauslegung in der Alten Kirche,* Traditio Christiana 10 (Bern—Berlin—Frankfurt: Lang, 1998, $70.95) xli and 203 pp. Bibliography. Indexed. ISBN: 3-906760-70-7.

After a twelve-page introduction and a nine-page bibliography, this volume presents on facing pages 106 excerpts of Greek and Latin texts (with text-critical notes below) and German translations (with explanatory notes below) of passages that pertain to principles of biblical interpretation in the early church. The authors range from Clement of Rome to Gregory the Great, and include Ignatius, Justin Martyr, Marcion, Valentinus, Irenaeus, Tertullian, Clement of Alexandria, Origen, Eusebius of Caesarea, Theodore of Mopsuestia, Gregory of Nyssa, Tyconius, Ambrose, Augustine, and Leo the Great.

R. GIRARD, *The Girard Reader*, ed. J. G. Williams (New York: Crossroad, 1996, cloth $39.95, paper $19.95) xii and 310 pp. Bibliography. Indexed. LCN: 96-33185. ISBN: 0-8245-1609-5 (cloth), -1634-6 (paper).

After a six-page biographical sketch of Girard, this volume presents excerpts and articles that cover the basic aspects of his theory of religion and culture, with special emphasis on his present position on certain questions. The sixteen selections deal with mimetic theory (mimesis and violence, the surrogate victim); triangular desire (triangular desire, desire and the unity of novelistic conclusions, the goodness of mimetic desire); sacrifice (sacrifice as sacral violence and substitution); the scapegoat and myths as texts of persecution (the scapegoat as historical referent, stereotypes of persecution, Python and his two wives as an exemplary scapegoat myth); the Bible, the Gospels, and Christ (the Bible's distinctiveness and the gospel, the nonsacrificial death of Christ, the divinity of Christ, Satan, the question of anti-Semitism in the Gospels); and the challenge of Freud and Nietzsche (Freud and the Oedipus complex, Nietzsche versus the crucified). Also included are a conversation between Williams and Girard on the anthropology of the cross, a glossary, and a bibliography of Girard's writings in French and English as of May 1996.

L. T. JOHNSON WITH T. C. PENNER, *The Writings of the New Testament. An Interpretation* (rev. ed.; Minneapolis, MN: Fortress, 1999, paper $35) xvi and 694 pp., 6 plates, 2 maps. Bibliographies. Indexed. LCN: 98-53815. ISBN: 0-8006-3072-6.

The first edition (1986) of this introduction to the NT writings was described in *NTA* 31, p. 92. This revised edition features completely revised bibliographies and new appendixes on (1) new approaches to the NT and (2) the historical Jesus. The body of the book deals with the symbolic world of the NT, the Christian experience, the Synoptic tradition, Pauline traditions, other canonical witnesses, and the Johannine traditions. The main text has been assessed for accuracy and clarity; many passages have been rewritten, and others have been added or omitted; and all the references have been checked and corrected. Johnson, professor of NT and Christian origins at Candler School of Theology, Emory University, in Atlanta, carried out the revision with the assistance of Penner.

I. R. KITZBERGER (ED.), *The Personal Voice in Biblical Interpretation* (London—New York: Routledge, 1999, cloth $85, paper $25.99) xii and 218 pp., fig., 3 tables. Bibliographies. Indexed. LCN: 98-34313. ISBN: 0-415-18099-6 (cloth), -18100-3 (paper).

After the editor's eleven-page introduction, this volume presents thirteen essays: D. Patte on the guarded personal voice of a male European-American biblical scholar, F. F. Segovia on my personal voice—the making of a postcolonial critic, J. S. Croatto on the function of the nonfulfilled promises—reading the Pentateuch from the perspective of the Latin-American oppressed people, M. G. Victorino on Mark's open ending and following Jesus on the way—an autobiographical interpretation of the Gospel of Mark, J. L. Staley on fathers and sons—fragments from an autobiographical midrash on John's Gospel, M. A. Co on reading and sense-experiencing John's Gospel, F. J. Moloney on an adventure with Nicodemus, Kitzberger on border crossing and meeting Jesus at the well—an autobiographical rereading of the Samaritan woman's story in Jn 4:1-44, B. C. Lategan on reading Galatians from an apartheid and post-apartheid perspective, J. G. van der Watt on his reading of 1 John in Africa, J. W. Voelz on a self-conscious reader-response interpretation of Rom 13:1-7, M. I. Gruber on a reevaluation of Hosea 1–2—philology informed by life experience, and S. D. Moore on revolting revelations.

S. KREUZER ET AL., *Proseminar I. Altes Testament. Ein Arbeitsbuch* (Stuttgart: Kohlhammer, 1999, paper DM 30.70) 208 pp., 7 figs. Bibliographies. Indexed. ISBN: 3-17-013050-1.

This volume first explains various aspects of OT exegesis with essays by Kreuzer on the task and history of exegesis, on textual criticism, and on linguistic description; by D. Vieweger on literary criticism, on form criticism and form history, on transmission criticism and transmission history, and on tradition criticism and tradition history; and by Kreuzer on redaction criticism and on the exegesis of a particular text and comprehensive interpretation. Then there are chapters by Vieweger on biblical archaeology, Kreuzer on sociological and social-historical interpretation, J. Hausmann on feminist exegesis, and W. Pratscher on depth psychology and textual interpretation. The final chapter provides practical advice about preparing written work.

D. L. Larsen, *The Anatomy of Preaching. Identifying the Issues in Preaching Today* (Grand Rapids: Kregel, 1999, paper) 203 pp., 3 figs. Indexed. LCN: 99-24710. ISBN: 0-8254-3098-4.

First published in 1989 by Baker Book House of Grand Rapids, this volume identifies fifteen pressing issues for preachers today and seeks to chart a reasonable and prudent course in addressing them. The topics most pertinent to biblical studies include the nature of biblical preaching (the issue of authority), why application is so difficult (the issue of relevancy), how we can use narrative more effectively (the issue of story), and when we should preach Christ (the issue of christocentricity). Larsen is professor emeritus of preaching at Trinity Evangelical Divinity School in Deerfield, IL.

R. Lundin, C. Walhout, and A. C. Thiselton, *The Promise of Hermeneutics* (Grand Rapids—Cambridge, UK: Eerdmans, 1999, paper $20; Carlisle, UK: Paternoster) xii and 260 pp. Bibliography. Indexed. LCN: 99-12924. ISBN: 0-8028-4635-1 (E), 0-85364-900-6 (P).

While revising, expanding, and developing key themes in *The Responsibility of Hermeneutics* (1985) with an eye to the particular needs of the church and the academy today, the authors seek to offer a sustained literary, philosophical, and theological analysis of contemporary theories of interpretation. After Lundin (professor of English at Wheaton College in Illinois) deals with hermeneutics in the Cartesian tradition (“interpreting orphans”), Walhout (professor emeritus of English at Calvin College in Grand Rapids) treats narrative hermeneutics with particular attention to texts as objects of action and as instruments of action. Then Thiselton (professor of theology at the University of Nottingham, UK) considers communicative action and promise in interdisciplinary, biblical, and theological hermeneutics.

O. Mainville (ed.), *Écrits et milieu du Nouveau Testament. Une introduction,* Sciences bibliques 7 (Montreal—Paris: Médiaspaul, 1999, paper $25.95 Can.) 290 pp., map. Bibliographies. ISBN: 2-89420-177-X.

After a three-page overview by Mainville, this introduction to the NT presents chapters by J.-P. Michaud on Palestine in the 1st century, A. Myre on Jesus and his movement, J.-Y. Thériault on Paul and his letters, Mainville on the Synoptic Gospels and Acts, P. Létourneau on John’s Gospel and Letters and J.-P. Prévost on Revelation, and D. Cadrin on reading the NT today. The work responds to a request addressed to the Association Catholique des Études Bibliques au Canada from professors charged with introducing students to the NT.

D. Marguerat and Y. Bourquin, *How to Read Bible Stories. An introduction to narrative criticism,* trans. J. Bowden (London: SCM, 1999, paper £12.95) ix and 190 pp. Illustrated. Bibliography. Indexed. ISBN: 0-334-02778-0.

The English version of *La Bible se raconte. Initiation à l’analyse narrative* [*NTA* 43, p. 373], this basic introduction to narrative criticism is concerned with how the biblical (OT and NT) stories make an effect on the reader and how they are constructed. It has been designed as a manual and includes descriptions and definitions of all concepts, boxes that develop specific points, and test questions for readers to evaluate their progress. It contains chapters on entering the world of the narrative, story and discourse, the closure of the narrative, the plot, the characters, the setting, narrative time, the narrative voice and its whisperings, the role of the text and the role of the reader, the act of reading, and how to question the text.

S. L. McKenzie and S. R. Haynes (eds.), *To Each Its Own Meaning. An Introduction to Biblical Criticisms and Their Application* (rev. ed.; Louisville, KY: Westminster John Knox, 1999, paper $20.95) x and 306 pp. Bibliographies. LCN: 99-28620. ISBN: 0-664-25784-4.

This revised and expanded version of the work described in *NTA* 38, pp. 112-113 contains essays on fourteen approaches to biblical interpretation: J. M. Miller on reading the Bible historically (the historian's approach), P. A. Viviano on source criticism, M. A. Sweeney on form criticism, R. A. Di Vito on tradition-historical criticism, G. P. C. Streete on redaction criticism, D. B. Martin on social-scientific criticism, M. C. Callaway on canonical criticism, P. A. Tull on rhetorical criticism and intertextuality, D. Patte on structural criticism, D. M. Gunn on narrative criticism, E. V. McKnight on reader-response criticism, W. A. Beardslee on poststructuralist criticism, D. N. Fewell on reading the Bible ideologically (feminist criticism), and F. F. Segovia on reading the Bible ideologically (socioeconomic criticism).

P. R. McReynolds (ed.), *Word Study Greek-English New Testament. A literal, interlinear word study of the* Greek New Testament *United Bible Societies' Third Corrected Edition* (Wheaton, IL: Tyndale House, 1998) xvii and 1785 pp. LCN: 98-56040. ISBN: 0-8423-8290-9.

There are five major components to this book: the Greek text of the NT, which is the third edition of the United Bible Societies' *Greek New Testament* (1993); numbers above the Greek words with reference to J. Strong's *An Exhaustive Concordance of the Bible;* an interlinear English word-for-word gloss or translation; a side-column version, which is the New Revised Standard Version; and a concordance based on the NRSV. The volume grew out of the author's teaching at Pacific Christian College in Fullerton, CA, and seeks to give students the tools to understand properly the meaning of NT words.

D. Nardo (ed.), *The Rise of Christianity,* Turning Points in World History (San Diego, CA: Greenhaven, 1999, cloth $20.95, paper $12.95) 224 pp., map, table. Bibliography. Indexed. LCN: 98-17499. ISBN: 1-56510-963-5 (cloth), -962-7 (paper).

After a nineteen-page history of early Christianity, this volume contains excerpts from various books under four headings: the birth of Christianity, the growth and spread of Christianity, the problems of Christianity, and the triumph of Christianity. The essays most pertinent to the NT period are by J. G. Davies on the Jewish background of Christianity (1965), K. S. Latourette on Christianity in the world of ancient Rome (1953), O. Betz on John the Baptist's role in the birth of Christianity (1992), E. P. Sanders on the life of Jesus (1993), J. L. Gonzalez on how Jesus' apostles helped to spread Christianity (1985), M. Grant on Paul's mission to spread the Christian message (1978), C. G. Starr on the organization of the early church (1991), J. W. C. Wand on early Christian worship (1937), and O. Chadwick on the writing of the NT (1995). Also included are excerpts from original documents pertaining to the rise of Christianity, a chronology, and suggestions for further research.

H.-W. Neudorfer and E. J. Schnabel (eds.), *Das Studium des Neuen Testaments.* Band 1, *Eine Einführung in die Methoden der Exegese,* TVG Bibelwissenschaftliche Monographien 5 (Wuppertal: Brockhaus, 1999, paper DM 29.80; Giessen: Brunnen) 403 pp. Bibliographies. Indexed. ISBN: 3-417-29434-7 (Brockhaus), 3-7655-9434-2 (Brunnen).

After a chapter by Neudorfer and Schnabel on the interpretation of the NT in history and in the present, this volume presents essays by Schnabel on the text and its meanings, G. Hörster on textual criticism, H. von Siebenthal on linguistic aspects, R. Deines on the Jewish milieu, V. Gäckle on the Greco-Roman milieu, W. Haubeck on tradition history, Neudorfer on literary analysis, A. D. Baum on Synoptic comparison, Schnabel on form and *Gattung* analysis, Schnabel on rhetorical analysis, Baum on the redaction-critical method, Neudorfer on composing a written exegesis, and G. Maier on sermon preparation and preaching.

Nourriture et repas dans les milieux juifs et chrétiens de l'Antiquité. Mélanges offerts au Professeur Charles Perrot, ed. M. Quesnel, Y.-M. Blanchard, and C. Tassin, Lectio Divina 178 (Paris: Cerf, 1999, paper 250 F) 317 pp., frontispiece. Bibliography. Indexed. ISBN: 2-204-06247-2.

The nineteen essays in this volume honoring Professor Perrot on his 70th birthday appear under five headings: the meal and its rereadings in early Judaism (five), the meal of Jesus and its eucharistic interpretation (five), the symbolism of the meal and its christological implications (three), the Christian meal and its liturgical modalities (three), and nourishment and its mystical interpretation on the margins of early Christianity (three). The contributors are J. Briend on God as the divine host—sacrifice and the hospitality meal; P.-M. Bogaert on food halakah in Judith; P. Beauchamp on Wisdom of Solomon and the ritual meal; J. Cazeaux on the meal at Mamre in Philo's *De Abrahamo;* Tassin on Abraham's table as the place of conversion—the targum of Gen 21:33; J.-F. Baudoz on the Lord's meal in Mk 6:6b–8:30; J. Delorme on the Lord's Supper in Mk 14:16-25; M. Trimaille on "eating and drinking" in Luke-Acts; M. Morgen on the wedding feast of Cana (Jn 2:1-11) and the farewell supper (Jn 13:1-30) as ἀρχή and τέλος; É. Nodet on Jesus' last twenty-four hours; S. Légasse on the passion as "cup"—the genesis of a metaphor; É. Cothenet on the food of Christ and the mission (Jn 4:34); P. Grelot on the Lamb's wedding feast; M. Carrez on four communities and only one Eucharist at Corinth—whether this was due to the house of Gaius; Quesnel on whether there is a move toward a cultic dimension of the Lord's Supper in 1 Cor 10:14-22; Blanchard on the meal at Bethany (Jn 12:1-11) with reference to Johannine ecclesiology; M.-J. Pierre on the Eucharist in *Odes of Solomon;* J.-D. Dubois on the eucharistic practices of the Valentinian gnostics; and R. Kuntzmann on eating and meals in the Coptic Nag Hammadi corpus. Also included are a photograph of the honoree, a seven-page personal appreciation of him by the editors, a list of his publications (compiled by É. Carrez), and a *tabula gratulatoria.*

H. O. OLD, *The Reading and Preaching of the Scriptures in the Worship of the Christian Church.* Vol. 3, *The Medieval Church* (Grand Rapids—Cambridge, UK: Eerdmans, 1999, paper $45) xviii and 646 pp. Bibliography. Indexed. LCN: 97-30624. ISBN: 0-8028-4619-X.

The first two volumes in this history of Christian preaching were described in *NTA* 42, p. 572. This volume treats the development of preaching over the span of a thousand years in twelve chapters: Byzantine preaching, the mission to the barbarians, the shaping of the Roman lectionary, the Benedictines, the Cistercians, the Schools, Franciscan preaching, the Dominicans, the German mystics, the Czech Reform, the preaching of nominalist pietism, and preaching in Italy at the birth of the Renaissance. In his six-page introduction, Old notes the following characteristics of medieval preaching: variety, difficulty in interpreting Scripture, reliance on the liturgical calendar, the development of spiritual catechism and Lenten preaching missions, and the development of its own particular rhetoric.

M. B. PENNINGTON, Lectio Divina. *Renewing the Ancient Practice of Praying the Scriptures* (New York: Crossroad, 1998, paper $14.95) xiv and 164 pp. Bibliography. LCN: 97-45159. ISBN: 0-8245-1736-9.

Pennington, a monk of St. Joseph's Monastery in Spencer, MA, defines *lectio divina* as "letting our Divine Friend speak to us through his inspired and inspiring Word." After discussing the word *lectio,* he presents chapters under the following headings: the listening that we are; listening to the word; a new packaging; Father/Mother, give me a word of life; *lectio* in context; the way of friendship; he is never alone; some days . . . ; making sense of the senses; *lectio* in cyberspace; listening together; and Mary—the reader and the book. The four appendixes concern enthroning the Sacred Scriptures in the home; the method of *lectio;* centering prayer; and *lectio vere divina.*

T. PIPPIN AND G. AICHELE (EDS.), *Violence, Utopia, and the Kingdom of God. Fantasy and Ideology in the Bible* (London—New York: Routledge, 1998, cloth $75, paper $24.99) xiv and 157 pp., 2 figs. Bibliography. Indexed. LCN: 97-49377. ISBN: 0-415-15667-X (cloth), -15668-8 (paper).

After a preface by J. Zipes and an introduction by the editors, this volume presents eight essays on fantasy and ideology in the Bible: E. S. Rabkin on eat and grow strong—the supernatural power of forbidden fruit; R. Boer on Ezekiel's "Axl," or anarchism and ecstasy; Pippin on "they might be giants"—Gen 6:1-4 and women's encounter with the supernatural; J. J. Buckley on presenting the poison in the Gospel of John; Aichele on Jesus' violence; G. Doty on blasphemy and the recovery of the sacred; W. G. Doty on imagining the future-possible; and M. Desjardins on retrofitting gnosticism—P. K. Dick and Christian origins.

P. Pope-Levison and J. R. Levison (eds.), *Return to Babel. Global Perspectives on the Bible* (Louisville, KY: Westminster John Knox, 1999, paper $19) xiv and 234 pp. Bibliography. Indexed. LCN: 98-49512. ISBN: 0-664-25823-9.

After a nine-page introduction by the editors, this volume presents expositions of five OT texts (Gen 11:1-9; Exod 20:1-17; Ps 23:1-6; Eccl 3:1-8; Isa 52:13–53:12) from Latin American, African, and Asian perspectives. Then it provides three expositions for each of the following five NT texts: Mt 5:1-12 (J. S. Croatto, H. W. Kinoti, H. R. Graham), Jn 1:1-18 (J. Cárdenas Pallares, Kinoti, G. M. Soares-Prabhu), Acts 2:1-42 (J. Míguez-Bonino, P. M. Siyemeto, Graham), 1 Cor 15:1-58 (E. Tamez, F. Kabasele Lumbala, D. C. Arichea), and Rev 21:1–22:5 (J. Pixley, T. G. Kiogora, C.-S. Song). The uniqueness of this volume, according to the editors, is that it provides common focuses for diversely situated interpreters from Latin America, Africa, and Asia by selecting ten representative biblical texts, assigning the identical format for each essay, and gathering a diverse and distinguished collection of authors.

S. E. Porter and D. A. Carson (eds.), *Linguistics and the New Testament. Critical Junctures,* JSNT Supplement Series 168, Studies in New Testament Greek 5 (Sheffield, UK: Sheffield Academic Press, 1999, £46 or $75) 297 pp., 6 charts. Indexed. ISBN: 1-85075-991-X.

The first four papers in this volume appear under the heading "linguistics and . . .": Carson on an introduction to introductions, G. H. Guthrie on boats in the bay—reflections on the use of linguistics and literary analysis in biblical studies, J. T. Reed on modern linguistics and historical criticism—using the former for doing the latter, and Porter on linguistics and rhetorical criticism. Then there are five essays under "words on words": Porter on words on words, C. W. Davis on oral biblical criticism—raw data in Philippians, A. J. Köstenberger on two Johannine verbs for sending (ἀποστέλλω and πέμπω)—a study of John's use of words with reference to general linguistic theory, P. Danove on verbs of experience—toward a lexicon detailing the argument structures assigned by verbs, and M. B. O'Donnell on linguistic fingerprints or style by numbers—the use of statistics in the discussion of the authorship of NT documents.

S. E. Porter and J. T. Reed (eds.), *Discourse Analysis and the New Testament. Approaches and Results,* JSNT Supplement Series 170, Studies in New Testament Greek 4 (Sheffield, UK: Sheffield Academic Press, 1999, £55 or $85) 425 pp. Bibliographies. Indexed. ISBN: 1-85075-996-0.

After the editors' four-page introduction to discourse analysis and the NT, this volume presents four papers on theory and method: E. A. Nida on the role of context in the understanding of discourse, Reed on cohesiveness of discourse—towards a model of linguistic criteria for analyzing NT discourse, Porter on whether critical discourse analysis is critical—an evaluation using Philemon as a test case, and M. B. O'Donnell on the use of annotated corpora for NT discourse analysis—a survey of current practice and future prospects. Next there are seven articles on discourse analysis and the Gospels and Acts: S. L. Black on the historic present in Matthew—beyond speech margins; R. E. Longacre on a top-down, template-driven narrative analysis illustrated by application to Mark's Gospel; Longacre on Mk 5:1-43—generating the complexity of a narrative from its most basic elements; W. Schenk on the testamental disciple-instruction of the Markan Jesus (Mk 13)—its levels of communication and rhetorical structures; J. M. Watt on pronouns of shame and disgrace in Lk 22:63-64; G. Martín-Asensio on participant reference and foregrounded syntax in the Stephen episode (Acts 6–7); and T. Klutz on naked and wounded—foregrounding, relevance, and situation in Acts 19:13-20. Then there are four essays on discourse analysis and the Pauline corpus: R. J. Erickson on the damned and the justified in Rom 5:12-21—an analysis of semantic structure; J. P. Louw on a discourse reading of Eph 1:3-14; S. H. Levinsohn on some constraints on discourse development in the Pastoral epistles; and E. R. Wendland on "let no one disregard you" (Tit 2:15)—church discipline and the construction of discourse in a personal, "pastoral" epistle. Finally there are three articles on discourse analysis and the general epistles: A. H. Snyman on Heb 6:4-6 from a semiotic perspective, B. Olsson on 1 John—discourse analysis and interpretations, and J. Callow on where 1 John ends.

S. E. PORTER AND D. L. STAMPS (EDS.), *The Rhetorical Interpretation of Scripture. Essays from the 1996 Malibu Conference,* JSNT Supplement Series 180 (Sheffield, UK: Sheffield Academic Press, 1999, £57.50 or $95) 394 pp. Indexed. ISBN: 1-85075-959-6.

After a four-page introduction by the editors, this volume offers a tribute to T. H. Olbricht by R. T. Hughes, Olbricht's *curriculum vitae,* and an interview with Olbricht (conducted by E. M. Olbricht) on his *Hearing God's Voice* (1996). Then it presents papers by J. D. H. Amador on interpretive unicity—the drive toward monological (monotheistic) rhetoric, D. Patrick with A. Scult on rhetoric and ideology—a debate within biblical scholarship over the import of persuasion, G. Martín-Asensio on Hallidayan functional grammar as heir to NT rhetorical criticism, T. H. Olbricht on classical rhetorical criticism and historical reconstructions—a critique, D. F. Watson on the contributions and limitations of Greco-Roman rhetorical theory for constructing the rhetorical and historical situations of a Pauline epistle, K. Yamada on the preface to the Lukan writings and rhetorical historiography, L. G. Bloomquist on rhetorical argumentation and the culture of apocalyptic—a socio-rhetorical analysis of Lk 21, I. J. Jolivet on the Lukan account of Paul's conversion and Hermagorean stasis theory, Porter on Paul as epistolographer and rhetorician, Stamps on the theological rhetoric of the Pauline epistles, G. S. Holland on the self against the self in Rom 7:7-25, A. Eriksson on special topics in 1 Corinthians 8–10, L. Thurén on whether Paul was angry—derhetorizing Galatians, T. W. Seid on *synkrisis* in Hebrews 7—the rhetorical structure and strategy, and M. W. Patrick on autobiography and rhetoric—anger in Ignatius of Antioch.

J. G. PRIOR, *The Historical Critical Method in Catholic Exegesis,* Tesi Gregoriana, Serie Teologia 50 (Rome: Editrice Pontificia Università Gregoriana, 1999, paper 37,000 L or $22.50) 346 pp., 10 figs. Bibliography. Indexed. ISBN: 88-7652-825-3.

Prepared as a doctoral dissertation under the direction of P. Grech and G. O'Collins and accepted in 1999 by the Pontifical Gregorian University, this investigation of the historical-critical method in Catholic biblical interpretation argues that it has been and will continue to be an essential and indispensable (but limited) part of Catholic exegesis. After a description of the historical-critical method as practiced today, the volume deals with its roots in patristic and medieval literature, and considers the treatment of this method in Catholic church documents from the 19th and 20th centuries, Vatican II's *Dei verbum,* and the Pontifical Biblical Commission's 1993 document on the interpretation of the Bible in the church (with reference to its scholarly and pastoral setting, and to the discussion following it).

Proceedings of the Central States Society of Biblical Literature and American Schools of Oriental Research, vol. 2, ed. M. J. Selvidge (Warrensburg, MO: Central Missouri State University, 1999, paper) iii and 73 pp. Bibliographies.

The two papers most pertinent to the NT field in this fascicle [see *NTA* 43, p. 156] are by P. Hertig on the embrace of marginality and liminality in Matthew's Gospel, and D. P.

Muchiri on Mt 1:23—the Immanuel motif and its implications today. Also included are papers by V. H. Matthews and Selvidge on the history of the Central States regional meetings; S. S. Elliott on mythmaking and social formation in the SBL; J. K. Kuntz on engaging W. Brueggemann's *Theology of the Old Testament* (1997); R. McHale-Moore on women in Pharaonic Egypt—their roles, rights, and obligations; M. Gilleo on Jephthah's daughter as a symbol of omnicide; and F. Hale on creator God—life is where it's at.

B. RAMM, *Protestant Biblical Interpretation. A Textbook of Hermeneutics* (3rd, rev. ed.; Grand Rapids: Baker, [1999], paper $14.99) xix and 298 pp. Bibliographies. Indexed. ISBN: 0-8010-2083-2.

The paperback edition of the third revised edition (1970) of a work first published in 1950, this volume describes the goals of hermeneutics as ascertaining what God has said in Sacred Scripture and bridging the gap between our minds and the minds of the biblical writers. After a 22-page introduction, it discusses the various historical schools of interpretation (allegorical, literal, devotional, liberal, etc.) and explains in three chapters "the Protestant system of hermeneutics." Then it treats the doctrinal and the devotional and practical uses of the Bible, the problem of inerrancy and secular science in relation to hermeneutics, and the interpretation of types, prophecy, and parables, respectively. Ramm taught for over forty years at evangelical colleges and seminaries.

Reader's Digest Complete Guide to the Bible. An Illustrated Book-by-Book Companion to the Scriptures (Pleasantville, NY—Montreal: Reader's Digest Association, 1998) 448 pp., frontispiece. Illustrated. Indexed. LCN: 98-6836. ISBN: 0-7621-0073-7.

This "virtual road map" to the OT and NT (as well as the OT Apocrypha) provides for each book a summary and pertinent information about its historical period and authorship, and then presents selected quotations (from the New Revised Standard Version) that highlight the principal events, persons, and themes of the book. The books are also illustrated with photographs of biblical sites and artifacts, as well as works of art produced over the centuries by artists who sought to interpret Bible stories. Also included are box features that explain ancient customs and provide background historical information, as well as maps, genealogies, and dynastic charts. The board of consultants consisted of D. N. Freedman, T. Hiebert, and W. T. Wilson. The principal contributing writer was S. M. Miller, and the contributing writers were C. Flowers, L. L. Lyke, J. H. Newman, T. L. Robinson, and C. Weeg.

L. O. RICHARDS, *New International Encyclopedia of Bible Words. Based on the NIV and the NASB* (Grand Rapids: Zondervan, 1998, $24.99) xv and 720 pp. Indexed. LCN: 98-51045. ISBN: 0-310-22912-X.

Originally published in 1985 under the title *Expository Dictionary of Bible Words* [*NTA* 30, p. 223], this encyclopedia of nearly 1,500 words aims to help the Bible student to read the English Bible with an understanding of every significant concept expressed in English Bible words. For example, the article on "anger" consists of sections on Hebrew words for anger, the OT view of human anger, the OT view of God's anger, Greek words for anger, the NT view of human anger, the NT view of God's anger, and a summary. The entry on "giving" treats tithes, freewill offerings, care of the needy, the social context of the NT, sharing, cheerful giving, and conclusions. Also included (on pp. 645-720) are indexes of Hebrew and Greek words (with the Goodrick/Kohlenberger numbers), subjects, and Scripture references.

S. M. SCHNEIDERS, *The Revelatory Text. Interpreting the New Testament as Sacred Scripture* (2nd ed.; Collegeville, MN: Liturgical Press, 1999, paper $21.95) xl and 206 pp. Indexed. LCN: 99-12887. ISBN: 0-8146-5943-8.

The first edition of this exploration of the Bible (especially the NT) as locus and mediation of revelatory encounter with God for its readers was published in 1991 by HarperCollins [*NTA* 36, p. 416]. This edition contains a new 24-page preface that considers the title of the book, the relation of the text to its subject matter (with reference to the actual, historical, proclaimed, and textual "Jesuses"), the replacement of "authorial intention" by "ideal meaning," and faith and the public character of biblical interpretation. Schneiders is professor of NT studies and Christian spirituality at the Jesuit School of Theology and the Graduate Theological Union in Berkeley, CA.

W. SCHOTTROFF, *Gerechtigkeit lernen. Beiträge zur biblischen Sozialgeschichte,* ed. F. Crüsemann and R. Kessler with L. Schottroff (Gütersloh: Kaiser—Gütersloher Verlagshaus, 1999, paper DM 58) x and 328 pp., plate, 4 figs., Bibliographies. Indexed. ISBN: 3-579-02625-9.

Of the twelve articles in this collection of the late Professor Schottroff's essays, those most pertinent to the NT field concern the parable of the evil vinedressers (Mk 12:1-9 parr.) in its Palestinian economic context [§ 41-1597], and *conclamatio* and *profectio*—toward the illustration of NT miracle stories (1994). The other papers deal with the relevance and theological significance of social-historical biblical interpretation in the context of Christian social ethics (1987), righteousness and power (1988), Psalm 23 in social historical perspective (1980), work and social conflict in postexilic Judea (1983), the king's control over daughters in ancient Israel (1989), age as a social problem in the Hebrew Bible (1992), the poverty of widows (1993), the prophetic sayings about swords and plowshares (Isa 2:2-5/ Mic 4:1-5) (1984), Isaiah's song of the vineyard (1970), and Jer 2:1-3 (1970). A photograph of Schottroff (1931-97) is included.

S. M. SHEELEY AND R. N. NASH, *Choosing a Bible. A Guide to Modern English Translations and Editions* (Nashville, TN: Abingdon, 1999, paper $5.95) 95 pp., fig. Indexed. LCN: 99-16383. ISBN: 0-687-05200-9.

After a survey of the making of the English Bible (OT, NT, early translations, the three canons, the history of the English Bible, translating the Bible), Sheeley and Nash, authors of *The Bible in English Translation. An Essential Guide* (1997), consider the various kinds of modern translations (verbal, dynamic, paraphrases), "formatting" the Bible (study Bibles, specialty Bibles, children's and youth Bibles), and choosing and using a translation.

D. E. SMITH AND M. E. WILLIAMS (EDS.), *New Testament Women,* Storyteller's Companion to the Bible 13 (Nashville, TN: Abingdon, 1999, $18) 208 pp. Bibliography. Indexed. LCN: 90-26289. ISBN: 0-687-08272-2.

This volume [see *NTA* 44, p. 171] presents thirty narrative analyses of NT texts that highlight the place of women: Elizabeth (Lk 1:5-25, 39-45, 57-66), Mary of Nazareth (Lk 1:26-56; 2:1-35, 39; Mt 1:18-25; Mk 3:31-35; 6:1-3; Jn 19:25-27; Acts 1:9-14; 2:1-4), Anna the prophet (Lk 2:36-38), Peter's mother-in-law (Mt 8:14-15), the woman with a hemorrhage (Mt 9:20-22), the official's daughter (Mt 9:18-19, 23-26), Herodias and Salome (Mt 14:1-12), "Justa" the Canaanite woman (Mt 15:21-28), the poor widow (Mk 12:41-44), the woman called sinner (Lk 7:36-50), Mary Magdalene (Lk 8:1-3; 23:44–24:11), and so forth. The commentator for this volume is E. M. Wainwright, and the three "storytellers" are E. Ellis, P. W. Kumorowski, and B. McBride-Smith. Smith and Wainwright have provided introductory essays.

Society of Biblical Literature 1999 Seminar Papers, SBL Seminar Papers 38 (Atlanta: Society of Biblical Literature, 1999, paper $35) viii and 642 pp., 4 figs. Bibliographies. Indexed. ISBN: 0-88414-010-5.

Among the papers prepared for the 1999 SBL meeting [see *NTA* 43, p. 378] in Boston and printed in this volume, those most pertinent to NT studies include R. Repschinski on taking on the elite—the Matthean controversy stories; E. S. Gruen on Seleucid royal ideology; M. R. Kurtz on the social construction of Judea in the Greek period; B. G. Wright on Ben Sira and the problem of foreign rule ("put the nations in fear of you"); R. Doran on independence or coexistence—the responses of 1 and 2 Maccabees to Seleucid hegemony; K. D. Dyer on "prophetic" and "apocalyptic" eschatology in Mark 13 ("but concerning *that* day . . . ," 13:32); A. G. Brock on canonical versus noncanonical portrayals of apostolic witnesses (Peter, Paul, and Mary); G. W. E. Nickelsburg on "Enoch" as scientist, sage, and prophet—content, function, and authorship in *1 Enoch;* F. F. Dailey on nonlinear time in apocalyptic texts—the spiral model; L. H. Feldman on rearrangement of biblical material in Josephus' *Antiquities* 1; J. Sievers on new resources for the study of Josephus; M. Reasoner on ancient and modern exegesis of Romans 13 under unfriendly governments; M. A. Stubbs on subjection, reflection, and resistance—a three-dimensional process of empowerment in Romans 13 and the free-market economy; G. P. Luttikhuizen on *Book of Elchasai*—a Jewish apocalyptic writing, not a Christian church order; A. L. Molinari on C. Schmidt's theory of an original unity between *Act of Peter* and *Acts of Peter;* I. J. Jolivet on Stoic philosophy and Jewish Scripture in the argument from the letter and intent of the Law in Romans; P. Hertig on geographical marginality in the Matthean journeys of Jesus; M. Henze on the ideology of rule in Daniel 1–6; and D. J. Harrington on the ideology of rule in Daniel 7–12.

R. S. SUGIRTHARAJAH (ED.), *Vernacular Hermeneutics,* The Bible and Postcolonialism 2 (Sheffield, UK: Sheffield Academic Press, 1999, paper £12.95 or $19.95) 148 pp. Bibliographies. Indexed. ISBN: 1-85075-943-X.

After the editor's seven-page introduction to vernacular resurrections, this volume presents four essays on "indigenizing the narratives": L. E. Donaldson on the sign of Orpah—reading Ruth through native eyes; G. O. West on local is Lekker, but Ubuntu is best—indigenous reading resources from a South African perspective; D. Nayap-Pot on life in the midst of death—Naomi, Ruth, and the plight of indigenous women; and D. T. Adamo on African cultural hermeneutics. Then under "reinstating the local" there are three papers by Sugirtharajah on thinking about vernacular hermeneutics sitting in a metropolitan study; G. Mulrain on hermeneutics within a Caribbean context; and M. T. Thangaraj on the Bible as *Veda*—biblical hermeneutics in Tamil Christianity.

P. N. TARAZI, *The New Testament: An Introduction.* Vol. 1, *Paul and Mark* (Crestwood, NY: St Vladimir's Seminary Press, 1999, paper $12.95) xiii and 249 pp. Bibliography. Indexed. LCN: 98-40713. ISBN: 0-88141-188-4.

This initial volume in a projected four-volume introduction to the NT deals with the earliest NT writings: Paul's epistles and Mark's Gospel. It first treats Paul and his letters, 1 Thessalonians, the letter to the Galatians (background and content), 1 Corinthians (miscellaneous issues), 2 Corinthians, the letter to the Romans, Philippians, and Paul's immediate legacy (Colossians, 2 Thessalonians). Then after an introduction to Mark's Gospel, it discusses the preamble (1:1-15), the first cycle of calling (1:16–3:12), the second and third cycles of calling, the three cycles of teaching, Timothy/Bartimaeus offering Paul's last message, the last call before the Lord's coming, Jerusalem's two refusals of the gospel, and a final offer extended to Jerusalem. Tarazi, professor of OT at St. Vladimir's Orthodox Theological Seminary, is also the author of the three-volume *The Old Testament: An Introduction* (1991, 1994, 1996).

D. F. TOLMIE, *Narratology and Biblical Narratives: A Practical Guide* (San Francisco—London—Bethesda, MD: International Scholars Publications, 1999, $74.95) xiii and 163 pp., 9 figs. Bibliography. Indexed. LCN: 98-30867. ISBN: 1-57309-333-5.

After defining narratology as the systematic study of the typical features of narrative texts, Tolmie, author of *Jesus' Farewell to the Disciples. John 13:1–17:26 in Narratological Perspective* (1995), discusses narrator and narratee (definitions, typologies, functions), focalization (focalization or point of view, procedures for analysis, biblical examples), character (process of characterization, classification of characters), events (surface structure, deep structure), time (order, duration, frequency), setting (analyzing settings in biblical narratives), and implied author and implied reader (the implied author in Jn 13:1-30, the implied author's textual strategy).

L. E. VAAGE AND V. L. WIMBUSH (EDS.), *Asceticism and the New Testament* (New York—London: Routledge, 1999, cloth $80, paper $27.99) xii and 444 pp. Indexed. LCN: 98-51082. ISBN: 0-415-92195-3 (cloth), -92196-1 (paper).

After the editors' seven-page introduction, this volume presents eight essays under the heading "(all about) Jesus": A. J. Saldarini on asceticism and Matthew's Gospel, M. A. Tolbert on asceticism and Mark's Gospel, S. J. Patterson on *askesis* and the early Jesus tradition, S. R. Garrett on Luke as the beloved physician of the soul or as advocate for ascetic practice, A. Smith on "full of spirit and wisdom"—Luke's portrait of Stephen (Acts 6:1–8:1a) as a man of self-mastery, T. K. Seim on children of the resurrection—perspectives on angelic asceticism in Luke-Acts, D. Rensberger on asceticism and John's Gospel, and J. S. Kloppenborg on making sense of difference—asceticism, Gospel literature, and the Jesus tradition. Next there are six papers under "Paul (the real thing)": R. F. Hock on God's will at Thessalonica and Greco-Roman asceticism, E. A. Castelli on disciplines of difference—asceticism and history in Paul, R. Scroggs on Paul the prisoner—political asceticism in Philippians, Scroggs on the letter to Philemon and asceticism, R. Valantasis on competing ascetic subjectivities in Galatians, and N. Elliott on asceticism among the "weak" and "strong" in Romans 14–15. Then under "imitatio Pauli" there are four articles: J. W. Knust on 2 Thessalonians and the discipline of work, M. Y. MacDonald on citizens of heaven and earth—asceticism and social integration in Colossians and Ephesians, G. C. Streete on *askesis* and resistance in the Pastorals, and W. Love on where is this world headed—irony, world renunciation, and the Pauline corpus. Finally there are six essays on "un-Paul": P. Eisenbaum on the virtue of suffering, the necessity of discipline, and the pursuit of perfection in Hebrews; A. Batten on an asceticism of resistance in James; L. W. Countryman on asceticism or household morality—1 and 2 Peter, and Jude; Countryman on whether there is asceticism in the Johannine letters; W. Klassen on the ascetic way—peace, justice, and vengeance in Revelation; and A. Keith and Vaage on imperial asceticism—discipline of domination. A five-page epilogue by the editors concludes the volume.

K. VAN DER TOORN, B. BECKING, AND P. W. VAN DER HORST (EDS.), *Dictionary of Deities and Demons in the Bible (DDD)* (2nd, rev. ed.; Leiden—Boston—Cologne: Brill, 1999; Grand Rapids—Cambridge, UK: Eerdmans, $120) xxxviii and 960 pp. Bibliographies. Indexed. LCN: 98-42505. ISBN: 90-04-11119-0 (B), 0-8028-2491-9 (E).

The first edition (1995) of this dictionary of gods and demons whose names are mentioned in the Bible (including the OT Apocrypha) was described in *NTA* 40, p. 332. This thoroughly revised edition contains some thirty new entries, many additions and corrections to articles in the first edition, and bibliographical updates. There are entries on divine names recognized as such by the biblical authors, divine names in theophoric toponyms and anthroponyms, secular terms that occur as divine names in neighboring civilizations (sometimes based on textual emendations proposed by modern scholars), and humans who acquired semidivine status in tradition. H. D. Betz, A. Caquot, J. C. Greenfield, E. Hornung, M. Stone, and M. Weippert served as consultants. This edition is published jointly by Brill and Eerdmans.

R. E. VAN VOORST, *Building Your New Testament Greek Vocabulary,* SBL Resources for Biblical Study 40 (2nd ed.; Atlanta: Scholars Press, 1999, paper $7.50) xii and 107 pp. LCN: 99-28863. ISBN: 0-7885-0552-1.

The first edition of this work was described in *NTA* 35, p. 376. The book is designed to help the student of NT Greek to learn all the words that occur five or more times in the NT. This edition features, in addition to the correction of some mistakes, many new derivatives, helps for verb analysis, lists of verbs by type, a list of prepositions, and a list of particles (especially conjunctions and adverbs).

P. D. WEGNER, *The Journey from Texts to Translations. The Origin and Development of the Bible* (Grand Rapids: Baker, 1999, $33.99) 462 pp., 118 figs., 6 maps, 104 tables. Bibliographies. Indexed. LCN: 99-11224. ISBN: 0-8010-2169-3.

Wegner, professor of Bible at Moody Bible Institute in Chicago, seeks to explain how the

Bible we use came to be in its present form. After looking at such introductory issues as what the Bible is and how it is arranged, he describes the canonization of the Bible (how the books came to form one book called the Bible), examines the transmission of the texts (how the Bible has been passed on from generation to generation), introduces the reader to early Bible versions (how and why they were produced), and discusses English translations (including a history of the English Bible, differences between modern translations, and principles to help the reader to choose a Bible translation). The discussions are directed primarily toward the undergraduate student or layperson, but bibliographies and footnotes for more advanced research are also included.

V. L. WIMBUSH (ED.), *The Bible and the American Myth. A Symposium on the Bible and Constructions of Meaning,* Studies in American Biblical Hermeneutics 16 (Macon, GA: Mercer University Press, 1999, paper $18.95) x and 190 pp., 5 figs. Bibliography. Indexed. LCN: 99-14470. ISBN: 0-86554-650-9.

After Wimbush's introductory essay on the study of the Bible and the study of meaning construction, this volume presents seven papers by A. Smith on the American way and the good red road—American Indians, the Christian right, and the (de)construction of American religion; H. Rhee on "it's a small world . . ."—Abraham Lincoln, the new American myth, and the biblical rhetoric of unity; D. Hill on C. A. Briggs, modernism, and the rise of biblical scholarship in 19th-century America; K. Jordan on the body as reader—African Americans, freedom, and the American myth; D. Saul on children of the American myth—David Koresh, the Branch Davidians, and the American Bible; R. Rodman on Heaven's Gate—religious outworldliness American style; and C. Mabee on American biblical hermeneutics—personal observations on the liquification of biblical studies. The papers were prepared for a seminar directed by Wimbush in 1997 at Union Theological Seminary in New York City.

GOSPELS–ACTS

J. ABELLA (ED.), *Vangeli Sinottici e Atti degli Apostoli: il Regno è qui.* Vol. 3 of *Parola Missione,* Lettura pastorale della Bibbia: Bibbia e spiritualità (Bologna: Dehoniane, 1999, paper 28,000 L) 516 pp. Bibliography. ISBN: 88-10-20143-4.

After an 86-page introduction to the Synoptic Gospels and Acts, this volume develops thirteen themes on the biblical, situational, and existential levels: beginnings (Mt 3:1–4:17; Mk 1:1-15; Lk 3:1–4:21), the practice of mercy (Mk 2:1-12; 7:1-30; etc.), the kingdom in works of power (Mk 3:1-30; 5:1-42; etc.), the parables—free from any dominion (Jesus' experience of how God acts), more on parables (Jesus vis-à-vis his disciples and the enemies of the kingdom), the program of the kingdom (Mt 5–7; Lk 6:20-49), the Passover of the kingdom (Mk 14:1–16:20; Mt 26:1–28:20; etc.), the community of Jesus' disciples (Mk 1:16–3:19; Mt 23:1-12; etc.), Mary the woman of the kingdom (Mk 3:20-35; Mt 1:1–2:23; etc.), the weakness of the crucified one (Mark), the justice of the kingdom (Matthew), the poor are evangelized (Luke), and the ends of the earth (Acts).

D. C. ALLISON, *The Sermon on the Mount. Inspiring the Moral Imagination,* Companions to the New Testament (New York: Crossroad, 1999, paper $17.95) xii and 188 pp. Bibliographies. Indexed. LCN: 99-11108. ISBN: 0-8245-1791-1.

Allison, professor of NT at Pittsburgh Theological Seminary and author of *Jesus of Nazareth. Millenarian Prophet* (1998), seeks to place the Sermon on the Mount (Mt 5–7) in the contexts of Matthew's Gospel as a whole, Judaism, and the history of its interpretation. After reflecting on interpreting the Sermon on the Mount and on its structure and meaning, he discusses the blessings (5:1-16); anger, lust, and divorce (5:17-32); oaths, revenge, and love (5:33-48); almsgiving, prayer, and fasting (6:1-18); social obligations (6:19–7:12); and warnings and conclusion (7:13-27).

R. BAUCKHAM (ED.), *The Gospels for All Christians. Rethinking the Gospel Audiences* (Grand Rapids—Cambridge, UK: Eerdmans, 1998, paper $22) vi and 220 pp., 6 plates, fig. LCN: 97-30621. ISBN: 0-8028-4444-8.

The essays in this volume argue that the Gospels were written not for a specific church or group of churches but rather for general circulation around the churches and so envisaged a very general Christian audience. After a seven-page introduction by Bauckham, there are papers by Bauckham on the question "For whom were Gospels written?"; M. B. Thompson on the "holy internet"—communication between churches in the first Christian generation; L. Alexander on ancient book production and the circulation of the Gospels; R. A. Burridge on about people, by people, for people—Gospel genre and audiences; Bauckham on John for readers of Mark; S. C. Barton on whether we can identify the Gospel audiences; and F. Watson on the way toward a literal reading of the Gospels. A review article on this volume was abstracted in § 43-101r.

P. BLOCH, *Der fröhliche Jesus. Die Entdeckung seines Humors in den Evangelien* (Stuttgart: Quell, 1999, paper DM 34) 232 pp. Indexed. ISBN: 3-7918-2481-3.

After establishing the presence and importance of humor in Jesus' teaching, this volume considers how Jesus used humor in dealing with his disciples, as an expression of calmness, in confrontations with hypocrites and cruel persons, out of love for the "least," in talking about the kingdom of God, and in the service of Christian prudence. Then it discusses the forms that Jesus' humor took: word-play, exaggeration, surrealistic and drastic ways of expression, sarcasm, witty comparison, and so forth. Finally it reflects on the consequences of Jesus' humor for our picture of Jesus, Christian preaching, and Christian life today. An appendix treats ethics and humor. Bloch has served as a pastor in Emmendingen since 1966.

E. K. BROADHEAD, *Naming Jesus. Titular Christology in the Gospel of Mark,* JSNT Supplement Series 175 (Sheffield, UK: Sheffield Academic Press, 1999, £35 or $57.50) 192 pp. Bibliography. Indexed. ISBN: 1-85075-929-4.

Broadhead, author of *Teaching with Authority. Miracles and Christology in the Gospel of Mark* (1992) and *Prophet, Son, Messiah. Narrative Form and Function in Mark 14–16* (1994), characterizes this study as a descriptive analysis of literary patterns and strategies employed in the naming of Jesus in Mark's Gospel. After an eighteen-page introduction to the quest and nature of christological titles, he treats the following titles of Jesus in Mark's Gospel: Jesus the Nazarene, prophet, the greater one, priest, king, the teacher, shepherd, the holy one of God, the Suffering Servant of God, Son of David, Son of God, Son of Man, Lord, Christ, the risen one, and the crucified one. He concludes that Mark's Gospel shapes and reshapes numerous images of Jesus into a stream of titular Christology, and describes the naming of Jesus in Mark as a "christening" and a "christologizing."

R. E. BROWN, *A Retreat with John the Evangelist. That You May Have Life* (Cincinnati, OH: St. Anthony Messenger, 1998, paper $8.95) ix and 102 pp. Bibliography. ISBN: 0-86716-353-4.

In this guide to a retreat with John's Gospel, Brown, author of *The Gospel According to John* (2 vols., 1966, 1970) and *The Community of the Beloved Disciple* (1979), adopted the persona of the Evangelist and relegated himself to the role of "translator." Using quotations and other information from John's Gospel, he placed before the reader the distinctively Johannine approaches to the following seven topics: the secret of Jesus—the one who has come; understanding and misunderstanding Jesus; being a disciple; apostles, church foundation, and sacramental institution; grace flowing from adversity; love of fellow (Johannine) Christians; and the Holy Spirit as Paraclete.

M. COUCH (ED.), *A Bible Handbook to the Acts of the Apostles* (Grand Rapids: Kregel, 1999, $25.99) 455 pp. Illustrated. LCN: 98-44660. ISBN: 0-8254-2360-0.

Nine evangelical scholars—P. Benware, Couch, T. Figart, A. Fruchtenbaum, R. Lightner,

S. McAvoy, R. L. Penny, and J. R. Price—have joined forces to investigate the major doctrinal themes and issues in Acts from a dispensational perspective. They first treat the theology of Acts, with particular attention to the church, the person of Jesus, prophecy, demonology, Paul, and the Temple. Then they deal with the theology and work of the Holy Spirit in Acts. Finally they present a verse-by-verse background guide to Acts. Three appendixes are included.

D. CRUMP, *Jesus the Intercessor. Prayer and Christology in Luke–Acts,* Biblical Studies Library (Grand Rapids: Baker, 1999, paper $26.99) xviii and 295 pp. Bibliography. Indexed. ISBN: 0-8010-2221-5.

The paperback edition of a work published in 1992 by Mohr-Siebeck [*NTA* 37, p. 275], this investigation of the christological significance of Jesus' prayer-life in Luke's Gospel and its significance for the Christology of Acts concludes that Luke was especially interested in Jesus' prayer-life because he believed that the Savior was especially interested in prayer for his own.

J. DRANE (ED.), *The Gospel of St John. The Story of the Son of God,* Classic Bible (New York: St. Martin's, 1999, paper $11.95) 160 pp. Indexed. ISBN: 0-312-22077-4.

After Drane's ten-page introduction to John's Gospel, this volume presents short essays on John's Gospel in literature: themes and images ("behold the man," Bethesda, bread of life, Lamb of God, light, thirst, the wedding at Cana), and major characters (Jesus Christ, John the beloved disciple, Judas Iscariot, Lazarus of Bethany, Mary Magdalene, Mary the mother of Jesus, Nicodemus, Peter, Pontius Pilate, Thomas, the woman of Samaria, the woman taken in adultery). The contributors include M. Siebald, D. L. Jeffrey, L. Ryken, D. Greenwood, L. Hurtado, L. Besserman, and M. Hannay. Then it provides (on pp. 93-156) the full text of John's Gospel according to *The New Jerusalem Bible* (1985). P. P. Read has supplied a two-page foreword.

J. DRANE (ED.), *The Great Sayings of Jesus. Proverbs, Parables and Prayers,* Classic Bible (New York: St. Martin's, 1999, paper $12.95) 316 pp. Indexed. ISBN: 0-312-22078-2.

After Drane's nineteen-page introduction to the Gospels and what they tell us about Jesus, this volume presents brief essays on the great sayings of Jesus in literature: quotations and images (Abraham's bosom, beatitudes, Beelzebub, blind lead the blind, by bread alone, by their fruits ye shall know them, camel through the eye of a needle, Dives and Lazarus, fishers of men, flesh is weak, generation of vipers, etc.), and characters and events (Jesus Christ, John the Baptist, Last Supper, nativity of Christ, passion of Christ, Pharisees, temptation of Christ). The contributors include D. L. Jeffery, M. W. Twomey, L. Gussin, M. Siebald, P. C. Craigie, L. J. Topel, and P. H. Davids. Then it provides (on pp. 223-310) the texts of Jesus' great sayings in the Synoptic Gospels according to the Authorized Version (King James Bible). R. Holloway has supplied a three-page foreword.

D. L. DUNGAN, *A History of the Synoptic Problem. The Canon, the Text, the Composition, and the Interpretation of the Gospels,* Anchor Bible Reference Library (New York—London: Doubleday, 1999, $39.95) xiii and 526 pp. Indexed. LCN: 97-49895. ISBN: 0-385-47192-0.

In this comprehensive history of the Synoptic problem, Dungan, professor of humanities at the University of Tennessee at Knoxville, deals not only with the major components of the problem (sources, canon, text, hermeneutics) but also with the cultural, political, economic, and technological presuppositions undergirding and shaping the debate in every historical period. Under the heading "conflict and consolidation" he treats the history of the Synoptic problem from the 1st to the 5th centuries A.D. with reference to such figures as Luke, Papias, Justin Martyr and Tatian, Marcion, Celsus, Origen, Porphyry, Eusebius of Caesarea, and Augustine. Then he focuses on the creation of the modern historical-critical method, the roles played by certain pivotal figures (Erasmus, Spinoza, John Locke, John Toland), the establishment of a "new standard text" of the Gospels, and the emergence of a third form of the Synoptic problem and its preferred solution. Finally he considers the Synoptic problem today and current trends in understanding how the Gospels were created. He concludes that at its deepest level the Synoptic problem is not a scientific "problem" but part of the church's never-ending conversation with the God of Jesus Christ.

P. EGGER, *"Crucifixus sub Pontio Pilato". Das "Crimen" Jesu von Nazareth im Spannungsfeld römischer und jüdischer Verwaltungs- und Rechtsstrukturen,* Neutestamentliche Abhandlungen, Neue Folge 32 (Munster: Aschendorff, 1997) viii and 243 pp. Bibliography. Indexed. ISBN: 3-402-04780-2.

The slightly revised version of a doctoral dissertation directed by J. Gnilka and accepted in 1996 by the Catholic theological faculty at the Ludwig-Maximilians-Universität in Munich, this volume investigates the execution of Jesus against the background of the administrative, political, and legal structures of the province of Judea in the 1st century A.D. It first considers the historical development and legal status of the province of Judea, with particular attention to whether Jews could administer capital punishment and to Roman strategies regarding the Parthian kingdom to the east. Then with reference to Josephus' writings and other works, it deals with events in Judea (especially uprisings) in the context of Roman military supremacy and local administrative procedures. Finally it treats Jesus of Nazareth and the Jewish officials with regard to the charge against him and the events leading up to it. Egger traces the execution of Jesus to his prophetic-eschatological program and activities, made concrete in his action in the Jerusalem Temple.

B. D. EHRMAN, *Jesus. Apocalyptic Prophet of the New Millennium* (Oxford—New York: Oxford University Press, 1999, $25) xi and 274 pp. Bibliography. Indexed. LCN: 98-31586. ISBN: 0-19-512473-1.

Ehrman, professor of religious studies at the University of North Carolina, and author of *The New Testament. A Historical Introduction to the Early Christian Writings* (1997), contends that Jesus thought that the history of the world would come to a screeching halt, and that God would intervene in the affairs of the planet, overthrow the forces of evil in a cosmic act of judgment, and establish his utopian kingdom here on earth. After reflecting on the end of history as we know it, he treats who Jesus was and why it is so hard to know; how the Gospels got to be this way; non-Christian sources for the historical Jesus; other Christian sources for the historical Jesus; how we can reconstruct the life of Jesus; Jesus in context; Jesus the apocalyptic prophet; the apocalyptic teachings of Jesus; Jesus' other teachings in their apocalyptic context; the associates, deeds, and controversies of Jesus in apocalyptic context; the last days of Jesus; the afterlife of Jesus—from apocalyptic prophet to Lord of all; and Jesus as the prophet of the new millennium—then and now.

W. R. FARMER (ED.), *Anti-Judaism and the Gospels* (Harrisburg, PA: Trinity Press International, 1999, paper $24) viii and 311 pp. Indexed. LCN: 99-20631. ISBN: 1-56338-270-9.

After a seven-page introduction by Farmer, this volume presents papers by A.-J. Levine on anti-Judaism and the Gospel of Matthew (with responses by P. L. Shuler and W. Carter), D. D. Schmidt on anti-Judaism and the Gospel of Luke (with responses by D. L. Balch and A. J. McNicol), D. Rensberger on anti-Judaism and the Gospel of John (with responses by M. Goodwin and T. D. Lea), R. L. Wilken on something greater than the Temple (with responses by E. Ferguson and D. J. Bingham), J. B. Tyson on anti-Judaism and the critical study of the Gospels (with responses by J. O. Duke and E. T. Charry), and E. P. Sanders on anti-Judaism in the NT and in Christianity.

I. GARGANO, *"Lectio divina" sugli Atti degli apostoli,* vol. 2, Conversazioni bibliche (Bologna: Dehoniane, 1999, 23,000 L) 179 pp. ISBN: 88-10-70970-5.

The first volume in this spiritual reading of Acts was described in *NTA* 43, p. 164. Based on conferences given at Camaldoli in 1998, this volume presents meditative readings of passages in Acts 4–8 under the following headings: "and they held all things in common"; a shadow within the community—Ananias and Sapphira; the salvific shadow of Peter; the wisdom of Gamaliel; the election of the Seven; Stephen, Moses, Christ; the Spirit of Scripture and the spirit of humankind—Philip and Simon Magus; and the way of the word.

D. J. Good, *Jesus the Meek King* (Harrisburg, PA: Trinity Press International, 1999, paper $16) xii and 131 pp., 2 tables. Bibliography. Indexed. LCN: 99-27565. ISBN: 1-56338-284-9.

After a nine-page introduction, Good, professor of NT at General Theological Seminary in New York City, examines the vocabulary of "meekness" (πραΰς, πραΰτης, etc.) in dictionaries and texts, discusses dispositional qualities like "meekness" (πραότης) in the context of "brotherhood" in Hellenistic texts (including Plutarch and the NT), explores the Hellenistic idea of kingship, discusses moral values in Matthew's Gospel with particular attention to the model of a meek king, and investigates the uses of "the meek" as part of the emerging vocabulary of subservience and how the term functions to enhance community life. An epilogue discusses the history of the English word "meek" in Bible translations from W. Tyndale to the present. She contends that ancient readers of Greek texts understood "meekness" not as submissive behavior but rather as a trait of rulers whereby exercise of disciplined compassion overcomes anger.

M. Gourgues, *Les paraboles de Jésus chez Marc et Matthieu. D'amont en aval,* Sciences bibliques 8 (Montreal—Paris: Médiaspaul, 1999, paper $24.95 Can.) 271 pp. Indexed. ISBN: 2-89420-178-8.

After a four-page introduction to the parables proper to the Gospels of Mark and Matthew, Gourgues, professor of NT exegesis on the faculty of theology at the College Dominican in Ottawa and author of *Les paraboles de Luc. D'amont en aval* (1997), presents expositions of the following parables: the wheat that sprouts by itself (Mk 4:26-29), the tares among the wheat (Mt 13:24-30, 36-43), the treasure (Mt 13:44) and the pearl (Mt 13:45-46), the net (Mt 13:47-50), the inconsistent debtor (Mt 18:23-35), the workers at the same salary (Mt 20:1-16), the sons with the opposite reactions (Mt 21:28-32), the vigilant doorkeeper (Mk 13:33-37), the young women and the bridegroom (Mt 25:1-13), and the universal judgment (Mt 25:31-46).

M. Gourgues, *Les paraboles de Luc. D'amont en aval,* Sciences bibliques 3 (Montreal—Paris: Médiaspaul, 1997, paper $28.95 Can.) 269 pp. Indexed. ISBN: 2-89420-361-6.

After a four-page introduction to the parables in the Synoptic Gospels, this volume presents expositions of the following parables in Luke's Gospel: the good Samaritan (Lk 10:29-37), the importunate friend (11:5-8) and the judge and the widow (18:1-8), the rich fool or the bad planner (12:16-21), the unproductive fig tree or the time of change (13:1-9), the closed door (13:24-30), the tower to be built (14:28-30) and the war to be fought (14:31-32), the drachma recovered (15:8-10) and the prodigal father (15:11-32), the clever manager (16:1-8), the rich man and Lazarus (16:19-31), the serving servant (17:7-10) and the served servant (12:36-38), and the Pharisee and the publican (18:9-14).

C. W. Hedrick, *When History and Faith Collide. Studying Jesus* (Peabody, MA: Hendrickson, 1999, paper $16.95) xix and 179 pp., 3 figs., map. Bibliographies. Indexed. LCN: 98-42481. ISBN: 1-56563-235-4.

Hedrick, professor of religious studies at Southwest Missouri State University, contends that only treating the ancient documents witnessing to Jesus of Nazareth as 1st-century texts will lead to a historical understanding of his public career and death. After reflecting on the relation between history and faith, he considers Jesus and the Gospels in the 20th century, Jesus in the Gospels in the 1st century, diversity among the Gospels, explaining diversity and similarity in the Gospels, whether Q is a lost Sayings Gospel, the development from oral tradition to written Gospel, early Christian prophets and the Jesus tradition, and searching for Jesus among the Christs of early Christian faiths.

K. HELLER, *Avoir la vie en son nom. Commentaires sur l'évangile de Jean,* Lire la Bible 119 (Paris: Cerf, 1999, paper 100 F) 182 pp. ISBN: 2-204-06224-3.

Heller, who is professor of dogmatic theology on the theological faculty in Lugano (Switzerland) and teaches also at the Institut Catholique de Paris, seeks to demonstrate the profound relationships between John's Gospel and human existence. After a six-page introduction, she presents expositions of Johannine texts that are prominent in the lectionary cycle: the Prologue—a Word who creates, saves, and fulfills (Jn 1:1-18); Jesus and the Samaritan woman—the beginning of the return of the gracious love of God (4:1-42); Jesus the bread of life—eating and being eaten (6:1-71); the encounter with the man born blind—Jesus as the fall and the rise of many (9:1-41); Martha, Mary, and Lazarus—Jesus faces a man's death (11:1-54); the love revealed in Jesus and the hatred of the world (13–17); and only love recognizes the risen one (20:1-31).

D. HERMANT, *Matthieu: un écrivain? Les cinq discours du premier Evangile, un corpus organisé* (Lyon: PROFAC, 1999, paper 75 F) 164 pp. ISBN: 2-85317-072-1.

Hermant, a monk who seeks to combine *lectio divina* and literary criticism, argues that Matthew has superimposed on his material a uniform framework that is repeated in his five discourses. After describing this framework (with reference to the closings and openings of the five discourses, and the theme of the kingdom of heaven), he deals with the major correspondences among the five discourses and offers a global comparison. Then he considers the correspondences between the sapiential discourse (Mt 5–7) and the prophetic discourse (24–25), between the apostolic discourse (10) and the first and last discourses, between the discourses in images (13:1-52) and the first and last discourses, between the community discourse (18:1-35) and the first and last discourses, and among the three central discourses. He concludes that within Matthew's Gospel the five discourses are arranged in a concentric (ABCB´A´) pattern. Two appendixes are included.

P. HOFFMANN ET AL., *Q 22:28, 30. You Will Judge the Twelve Tribes of Israel,* ed. C. Heil, Documenta Q: The Database of the International Q Project (Leuven: Peeters, 1998, paper 2,200 BFr) xxxv and 465 pp. Bibliography. ISBN: 90-429-0734-7.

Following the format established in previous volumes in the project [see *NTA* 41, p. 144; 42, pp. 156, 381; 43, pp. 164-165], this volume presents the most important scholarly literature of the 19th and 20th centuries (excerpted, sorted, and evaluated) in order to establish the precise Greek wording of the Q form of the sayings about judging the twelve tribes of Israel in Q (Lk) 22:28, 30. For Q 22:28 it deals with whether Lk 22:28-30/Mt 19:28 is in Q, the position of Q 22:28-30 in Q, differences between Lk and Mt, the sentence structure and the dependent clause, and Luke's ἐν τοῖς πειρασμοῖς μου. For Q 22:30 it treats whether Luke's κἀγὼ . . . ἐπὶ τῆς τραπέζης μου . . . , καί is in Q, ἐν τῇ and its object, Matthew's ὅταν clause and καὶ ὑμεῖς, Matthew's δώδεκα, Luke's ἐπὶ θρόνων or Matthew's ἐπὶ . . . θρόνους, and the position of κρίνοντες. The database was prepared by Hoffmann with S. H. Brandenburger, U. Brauner, and T. Hieke. Hoffmann, J. M. Robinson, and S. R. Johnson served as evaluators. Also included is the critical text of Q 22:28, 30 along with English, German, and French translations.

D. A. HOLGATE, *Prodigality, Liberality and Meanness in the Parable of the Prodigal Son. A Greco-Roman Perspective on Luke 15.11-32,* JSNT Supplement Series 187 (Sheffield, UK: Sheffield Academic Press, 1999, £49 or $82) 299 pp. Bibliography. Indexed. ISBN: 1-84127-025-3.

The lightly revised version of a doctoral dissertation directed by P. G. R. de Villiers and presented to the faculty of divinity at Rhodes University in Grahamstown, South Africa, this investigation of the parable of the prodigal son (Lk 15:11-32) first considers prior Greco-Roman perspectives, the composition and message of Lk 15:11-32, and co-texts (Lk 15:11-32 and the other L parables). Then after reflecting on the topos "on covetousness" in moral philosophy, it treats the parable and the topos with reference to the prodigal younger son, the liberal father, how the younger son learns liberality, and the mean elder son. Holgate concludes that while the parable in Lk 15:11-32 interacts closely with the teachings of the Greco-Roman moral philosophers on the use of possessions, Luke's philosophical position is essentially eclectic.

D. H. JUEL, *The Gospel of Mark,* Interpreting Biblical Texts (Nashville, TN: Abingdon, 1999, paper $19) 200 pp. Bibliography. Indexed. LCN: 99-28057. ISBN: 0-687-00849-2.

Juel, professor of NT theology at Princeton Theological Seminary and author of *Mark* (1990) and *A Master of Surprise* (1994), seeks to help readers to understand Mark's narrative as a whole and to respect its ability as language to move and shape imagination. After a 37-page introduction to interpreting Mark's Gospel, he treats the opening (1:1-15), the players, the identity of God, the identity of Jesus, plundering Satan's house, the teacher, the death of the king (14:43–15:47), the death of Jesus and the will of God—a theological appraisal, endings and beginnings, and secrets and secrecy.

C. S. KEENER, *A Commentary on the Gospel of Matthew* (Grand Rapids—Cambridge, UK: Eerdmans, 1999, $60) xxi and 1040 pp. Bibliography. Indexed. LCN: 98-53605. ISBN: 0-8028-3821-9.

This commentary on Matthew's Gospel focuses especially on two aspects of interpretation: analysis of the social-historical-rhetorical contexts of Matthew and his traditions, and pericope-by-pericope suggestions concerning the nature of Matthew's exhortations to his Christian audience. The 71-page introduction deals with relevant social contexts, questions of interpretation, Matthew as biography, the reliability of Jesus' teachings in Matthew, and so forth. The commentary proceeds pericope-by-pericope: Jesus' background in Israel's history (1:1-17), the virgin gives birth (1:18-25), pagans worship Jesus (2:1-12), the persecuted child (2:13-18), settling in Nazareth (2:19-23), warnings of a wilderness prophet (3:1-12), and so forth. Excursuses are interspersed throughout the commentary, which concludes with 319 pages of bibliography and indexes. Keener, professor of NT at Eastern Seminary in Wynnewood, PA, is the author of *Matthew* (1997) and *The Spirit in the Gospels and Acts* (1997).

J. KÜGLER, *Der andere König. Religionsgeschichtliche Perspektiven auf die Christologie des Johannesevangeliums,* Stuttgarter Bibelstudien 178 (Stuttgart: Katholisches Bibelwerk, 1999, paper DM 43.80) 165 pp., fig. ISBN: 3-460-04781-X.

Kügler, author of *Pharao und Christus? Religionsgeschichtliche Untersuchung zur Frage einer Verbindung zwischen altägyptischer Königstheologie und neutestamentlicher Christologie im Lukasevangelium* (1997), first discusses the tradition history of royal theology in antiquity, Jesus' proclamation of God's kingdom and the development of messianic Christology, and the sapiential transformation of the royal theology. Then he develops the theme of Jesus as "the other king" in a series of case studies on John's Gospel: Jesus as the Logos, the Logos as the royal Son, the Logos as the Son in the bosom of the Father, Jesus as the bread of life, Jesus as the good shepherd, the powerful word of the king, and Jesus as God. He contends that the tendency to endow Wisdom (i.e. the Logos) with royal characteristics is crucial for understanding the distinctive nature of Jesus' kingship.

H. M. KUITERT, *Jesus: The Legacy of Christianity,* trans. J. Bowden (London: SCM, 1999, paper £14.95) xiv and 285 pp. Bibliography. Indexed. ISBN: 0-334-02772-1.

The English version of *Jezus: nalatenschap van het Christendom. Schets voor een christologie* (1998), this volume is an analysis (or "reception history") of what people have made of Jesus and the Gospels through the centuries. After an introduction to the stripping away of the church's Christ, it describes how the development began (a stone in the pool), reflects on the textual nature of the Gospels and the need for interpretation (from meaning to "meaningful"), reflects on Jesus' place within Judaism and his significance for non-Jews ("the religion of Christ"), discusses what should be done with the past (the doctrine of two natures, Jesus piety, the Creed, the Christian festivals of Jesus), and sums things up under the heading of "legacy." Kuitert, emeritus professor of ethics and dogmatics at the Free University of Amsterdam, concludes that Jesus is a metaphor of God and that we must bring Jesus "back where he belongs, to God, a further definition of God, an extra clarification of God, a characteristic of God, meaning that he is also there for non-Jews."

E. LAVERDIERE, *The Beginning of the Gospel. Introducing the Gospel According to Mark.* Vol. 1, *Mark 1–8:21* (Collegeville, MN: Liturgical Press, 1999, paper $24.95) xvi and 227 pp., 6 tables. Indexed. LCN: 98-44957. ISBN: 0-8146-2478-2.

Using literary and rhetorical analysis, LaVerdiere, senior editor of *Emmanuel* and adjunct professor of NT studies at the Catholic Theological Union in Chicago, first deals with the title and preface of Mark's Gospel (1:1) and the prologue as the Gospel in miniature (1:2-13). Then he treats Jesus and the mystery of the kingdom of God in 1:14–8:21 in three sections: Jesus and the first disciples (1:14–3:6), Jesus and the Twelve (3:7–6:6a), and Jesus and the mission of the Twelve (6:6b–8:21). His commentary is based on articles that appeared in *Emmanuel* between 1987 and 1997.

E. LAVERDIERE, *The Beginning of the Gospel. Introducing the Gospel According to Mark.* Vol. 2, *Mark 8:22–16:20* (Collegeville, MN: Liturgical Press, 1999, paper $29.95) x and 368 pp., 5 tables. Indexed. LCN: 98-44957. ISBN: 0-8146-2574-6.

In this volume LaVerdiere completes his analysis of Mark's story as "the beginning of the gospel" as we enter a new millennium. What seemed like an end turned out to be a beginning, and that is why the passion-resurrection of Jesus dominates Mark's Gospel. The exposition of the second part of Mark's Gospel ("Jesus and the coming of the kingdom of God") is divided into three major sections: following Christ on the way (8:22–10:52), the coming of the Lord Jesus (11:1–13:37), and the passion and resurrection of the Son of God (14:1–16:8). There is also a treatment of the alternate ending (16:9-20).

P. V. LEGARTH, *Kompendium til Johannesevangeliet,* Semikolon 1 (Århus: Kolon, 1999, paper 55 DKr) 88 pp. ISBN: 87-87737-29-9.

After a five-page introduction to John's Gospel (authorship, date, aim, place of composition, etc.), this guide presents basic information about context, relationship to the Synoptic tradition, structure, and major points for each pericope: the Prologue (1:1-18), the testimony of John the Baptist (1:19-34), the first disciples (1:35-51), the wedding feast at Cana (2:1-12), the judgment against the Jerusalem Temple and Jesus' discourse about the new temple (2:13-25), and so forth.

V. A. LEHNERT, *Die Provokation Israels. Die paradoxe Funktion von Jes 6,9-10 bei Markus und Lukas. Ein textpragmatischer Versuch im Kontext gegenwärtiger Rezeptionsästhetik und Lesetheorie,* Neukirchener Theologische Dissertationen und Habilitationen 25 (Neukirchen-Vluyn: Neukirchener, 1999, paper DM 68) xi and 338 pp. Bibliography. Indexed. ISBN: 3-7887-1744-0.

The lightly revised version of a doctoral dissertation directed by K. Haacker and accepted in 1998 by the Kirchliche Hochschule in Wuppertal, this volume examines the biblical texts that refer to the "hardening" of Israel from the perspective of text pragmatics in the context of modern reception-aesthetics and reading theory. After reviewing some basic works on the problem of "hardening," it considers the exegetical problems of the texts (Isa 6:9-10; Mk 4:10-13; Lk 8:9-10; Acts 28:25-27) and how they have been treated. Then following methodological reflections and a discussion of paradoxical communication as illustrated by the Jonah narrative, it presents pragmatic readings of Isa 6:9-10 and Mk 4:10-13 and examines the texts in Luke-Acts (Lk 8:9-10 and Acts 28:16-31) in the context of Luke's theology of Israel. Lehnert concludes that recognizing the rhetorical dimensions of these texts is crucial to their interpretation.

P. LUISIER, *Les citations vétéro-testamentaires dans les versions coptes des Évangiles. Recueil et analyse critique,* Cahiers d'Orientalisme 22 (Geneva: Cramer, 1998, 100 SFr) 276 pp. Bibliography. Patrick Cramer Éditeur, Chantepoulet 13, Geneva.

Prepared as a doctoral dissertation under the direction of R. Kasser and presented in 1997 to the faculty of letters at the University of Geneva, this investigation of the OT quotations in the Coptic versions of the Gospels seeks to contribute to a better understanding of these versions. The main part of the volume assembles the evidence from Genesis to Daniel, providing for the specific passages the OT reference (e.g. Gen 1:27 [= Gen 5:2]), the Greek NT texts (Mt 19:4 and Mk 10:6), the various Coptic NT versions (Sahidic, Bohairic, etc.), the Greek OT text, the various Coptic OT versions, notes, and commentary. Also included are a ten-page appendix that treats the Greek-Coptic bilinguals, and a sixteen-page conclusion that synthesizes the evidence about the extent and classification of the textual witnesses, the relation of the Coptic to the Greek substratum, the phenomenon of the revisions, the relations of the versions among themselves, the reciprocal influences between the OT and NT and the parallel passages in the Synoptic Gospels, and the relevance for the history of the Coptic versions of the Bible.

L. MARTIGNANI, *"Il mio giorno". Indagine esegetico-teologica sull'uso del termine ἡμέρα nel quarto vangelo,* Analecta Gregoriana 275 (Rome: Editrice Pontificia Università Gregoriana, 1998, paper 48,000 L or $32) 444 pp. Bibliography. Indexed. ISBN: 88-7652-803-2.

After a fourteen-page introduction, this exegetical-theological investigation of the term ἡμέρα ("day") in the Fourth Gospel treats "the day of Jesus"—revelation in the time of Jesus: the beginning of the day of Jesus, the activity of the day of Jesus, and the completión of the day of Jesus. Then it deals with "the day of the Spirit"—revelation in the time of the Spirit: how the risen Jesus inaugurates the day of the Spirit, and how the day of the Spirit renews the presence of Jesus. Finally it considers the eschatological day in its definitive state—revelation in the end-times: the judgment on the last day, and the resurrection of the last day. Martignani teaches at the Istituto Francescano di Spiritualità at the Pontificio Ateneo Antonianum in Rome.

A. MELLO, *Évangile selon saint Matthieu. Commentaire midrashique et narratif,* trans. A. Chevillon, Lectio Divina 179 (Paris: Cerf, 1999, paper 290 F) 508 pp. Bibliography. ISBN: 2-204-06225-1.

The French version of *Evangelo secondo Matteo. Commento midrashico e narrativo* (1995), this volume views Matthew's Gospel as a creative rewriting of Mark's Gospel in which the life of Jesus is presented against the background of the destruction of Jerusalem in A.D. 70., and Jesus takes on the characteristics of the Shekinah or divine presence. After a 39-page general introduction (Matthew's method, the narrative plan, the theological project), it deals with the Torah of Jesus in chapters 1–11: the genesis of the Messiah (1:1–2:23), the baptism and the temptations in the desert (3:1–4:25), the gift of the Torah (5:1–7:27), the works of the Messiah (7:28–9:35), the sending of the Twelve (9:36–10:42), and Jesus as prophet and teacher of wisdom (11:1-30). Then it treats the kingdom of the Messiah in chapters 12–28: the Sabbath of Jesus (12:1-50), the parables of the kingdom (13:1-52), the messianic banquet (13:53–16:12), the necessity of much suffering (16:13–17:27), the law of pardon (18:1-35), following and recompense (19:1–20:34), the Son of David at Jerusalem (21:1–23:39), the coming of the Son of Man (24:1–25:46), and passion and resurrection (26:1–28:20). A four-page glossary provides a list of Matthean vocabulary.

M. R. MOLNAR, *The Star of Bethlehem. The Legacy of the Magi* (New Brunswick, NJ—London: Rutgers University Press, 1999, $25) xvi and 187 pp., 31 figs., 2 maps, 10 tables. Bibliography. Indexed. LCN: 98-55376. ISBN: 0-8135-2701-5.

On the basis of his training in astronomy and his knowledge of astrology, Molnar, former manager of the Physics Instructional Labs at Rutgers University, contends that the "star of

Bethlehem" in Mt 2:1-12 reflects an eclipse of Jupiter in Aries on April 17 of 6 B.C. After a fourteen-page introduction, he deals with a mysterious star, the dawning of the first millennium, secrets of regal horoscopes, and astrological portents for Judea. The four appendixes concern defining the position of the zodiac, astrological influences, the system of mundane houses and cardinal points, and regal horoscopes. Also included are a chronological table and three glossaries.

J. NISSEN AND S. PEDERSEN (EDS.), *New Readings in John. Literary and Theological Perspectives. Essays from the Scandinavian Conference on the Fourth Gospel, Århus 1997,* JSNT Supplement Series 182 (Sheffield, UK: Sheffield Academic Press, 1999, £50 or $85) 269 pp., 2 figs. Indexed. ISBN: 1-85075-974-X.

The twelve papers in this volume are by H. K. Nielsen on Johannine research, G. Hallbäck on the Gospel of John as literature—literary readings of the Fourth Gospel, R. Kieffer on the implied reader in John's Gospel, K. Nielsen on OT imagery in John, T. S. Dokka on irony and sectarianism in John's Gospel, I. Dunderberg on Johannine anomalies and the Synoptics, A. Pilgaard on the Qumran scrolls and John's Gospel, B. Olsson on *Deus semper maior?*—God in the Johannine writings, Pedersen on anti-Judaism in John's Gospel—John 8, Nissen on community and ethics in John's Gospel, Nissen on mission in the Fourth Gospel—historical and hermeneutical perspectives, and H. K. Nielsen on John's understanding of Jesus' death.

K. PAESLER, *Das Tempelwort Jesu. Die Traditionen von Tempelzerstörung und Tempelerneuerung im Neuen Testament,* Forschungen zur Religion und Literatur des Alten und Neuen Testaments 184 (Göttingen: Vandenhoeck & Ruprecht, 1999, DM 108) 304 pp. Bibliography. Indexed. ISBN: 3-525-53868-5.

The lightly revised version of a doctoral dissertation directed by J. Roloff and accepted in 1997 by the theological faculty of the Friedrich-Alexander-Universität in Erlangen Nürnberg, this investigation of Jesus' saying about destroying and rebuilding the temple first surveys the sources: Mk 14:58 and 15:29-32; Mt 26:61; Acts 6:14; Jn 2:13-22; Mk 13:1-2; 2 Cor 5:1; and *Gospel of Thomas* 71. Then it examines the key motifs (the Jerusalem temple, the renewal of the temple, the three-day interval) and presents expositions of Jn 2:19 and Mk 14:58. Finally it discusses Jesus and the temple saying with reference to Mt 5:23-24; Mk 11:15-19; Lk 13:34-35; and Mk 13:2, respectively. Paesler concludes that while Jesus respected the Jerusalem temple and the rituals associated with it, he relativized its importance in light of the new reality of the kingdom of God.

J. R. PORTER, *Jesus Christ. The Jesus of History, the Christ of Faith* (New York—Oxford: Oxford University Press, 1999, $35) 240 pp., frontispiece, 4 maps. Illustrated. Bibliography. Indexed. LCN: 98-37404. ISBN: 0-19-521429-3.

Porter, professor emeritus of theology at the University of Exeter (UK), seeks to highlight some of the factors that have inspired the continuing quest to discover Jesus of Nazareth. After placing Jesus in his historical setting (geographical, political, and religious backgrounds, as well as society and economy), he considers the life of Jesus (sources, birth, infancy and youth, call to ministry, ministry in Galilee, the approach of the passion, condemnation and crucifixion, the aftermath), his teachings (how Jesus taught, ethics), and interpretations of him (how Jesus saw himself, the man and the message). The main text is accompanied by color photographs and artistic representations, maps, lists, and other supplements. Also included are a 25-page treatment of Jesus in art by J. Speake and a one-page glossary.

D. RHOADS AND K. SYREENI (EDS.), *Characterization in the Gospels. Reconceiving Narrative Criticism,* JSNT Supplement Series 184 (Sheffield, UK: Sheffield Academic Press, 1999, £55 or $85) 298 pp. Indexed. ISBN: 1-84127-004-0.

After an essay by P. Merenlahti and R. Hakola on reconceiving narrative criticism, this volume presents papers by Merenlahti on characters in the making—individuality and ideology in the Gospels, O. Lehtipuu on characterization and persuasion—the rich man and the poor man in Lk 16:19-31, Syreeni on Peter as character and symbol in Matthew's Gospel, T. Mattila on naming the nameless—gender and discipleship in Matthew's passion narrative, A. Järvinen on the Son of Man and his followers—a Q portrait of Jesus, Hakola on a character resurrected—Lazarus in the Fourth Gospel and afterwards, and Rhoads on practices and prospects of narrative criticism.

C. RINIKER, *Die Gerichtsverkündigung Jesu,* Europäische Hochschulschriften, Reihe 23: Theologie 653 (Bern—Berlin—Frankfurt: Lang, 1999, paper $62.95) 487 pp. Bibliography. ISBN: 3-906761-89-4.

After a review of research on Jesus' proclamation of judgment and a reflection on methodological problems, this volume considers Jesus' absolute proclamations of judgment in Lk 17:34-35; 17:37; and Mt 8:11-12 and their parallels. Next it deals with the relation between judgment and human behavior in the woes against the Pharisees and scribes (Lk 11:39-52 par.), threats of judgment against the rich and powerful (Lk 6:24-25; Mk 10:25, 31 par.), the Noah-Lot comparison (Lk 17:26-30 par.), and the general call to repent (Lk 13:1-5; Mt 5:29-30 par.; etc.). Then it treats the parables about the parousia: Lk 12:39-40; 12:42-46 par.; Mk 13:33-37; Lk 12:35-38; Mt 25:14-30/Lk 19:12-27; and Mt 25:1-13. Finally it discusses judgment and behavior vis-à-vis Jesus with reference to Jesus' word (Lk 6:47-49 par.), Jesus' preaching (Lk 11:31-32 par.), Jesus' miracle working (Mt 11:21-24 par.), Jesus' person (Lk 12:8-9), Jesus' appearance and activity (Lk 7:31-34 par.), Jesus' prophetic mission (Lk 13:34-35 par.), and works and the Son of Man (Mt 25:32b-46). U. Luz has provided a two-page preface.

A. SALAS (ED.), *La pasión de Jesús,* Biblia y Fe, Revista de Teología Bíblica, vol. 25, no. 74 (Madrid: Escuela Bíblica, 1999, paper) 184 pp. ISSN: 0210-5209.

After A. de Mier's essay on Jesus' suffering and violent death on the cross, this fascicle [see *NTA* 43, p. 392] presents articles on how each Evangelist treats the passion of Jesus: A. Manrique on the Matthean perspective, F. T. Morell Baladrón on the Markan perspective, G. Cañellas on the Lukan perspective, and E. Gallego on the Johannine perspective. Salas provides a concluding theological reflection on the passion of Jesus.

S. M. SCHNEIDERS, *Written That You May Believe. Encountering Jesus in the Fourth Gospel* (New York: Crossroad, 1999, paper $24.95) xiv and 258 pp. Bibliography. Indexed. LCN: 99-31416. ISBN: 0-8245-1825-X.

The first part of this volume presents six essays on entering the world of the Fourth Gospel: the Fourth Gospel as Sacred Scripture, the Fourth Gospel as text, its theology and spirituality, symbolism, theme of commitment [see § 22-440], and presentation of women [§ 26-903]. Then it offers studies of seven symbolic narratives of encounter between Jesus and his actual or potential disciples: born anew (Jn 3:1-15) [§ 32-195], inclusive discipleship (4:1-42), the community of eternal life (11:1-53) [§ 31-663], a community of friends (13:1-20) [§ 25-932], seeing and believing in the glorified Jesus (20:1-10) [§ 28-168], encountering and proclaiming the risen Jesus (20:11-18) (1996), and contemplation and ministry (21:1-14) (1989). The third part is a feminist reexamination of the authorship of the Fourth Gospel [§ 43-1046]. Schneiders is the author of *The Revelatory Text. Interpreting the New Testament as Sacred Scripture* (1991; rev. ed., 1999).

U. SCHNELLE, *Das Evangelium nach Johannes,* Theologischer Handkommentar zum Neuen Testament 4 (Leipzig: Evangelische Verlagsanstalt, 1998, DM 54) xxvi and 321 pp. Bibliography. ISBN: 3-374-01673-1.

In his 27-page introduction to John's Gospel, Schnelle, who teaches NT on the theological faculty of the Martin-Luther-Universität in Halle-Wittenberg and is the author of *Antidoketische Christologie im Johannesevangelium* (1987), treats the Johannine school, the author of the Gospel, the place and time of composition, John's community, and so forth. Then he presents an exposition of the text according to the following outline: the prologue

(1:1-18), the witness of John the Baptist and the first disciples (1:19-51), Jesus' first public activity—the Cana ring-composition (2:1–4:54), Jesus' first confrontation with the Jews (5:1-47), Jesus in Galilee (6:1-71), the mounting conflict with the Jews (7:1–11:54), the last Passover in Jerusalem and the impending suffering of Jesus (11:55–12:50), the footwashing as the preview of the passion of Jesus (13:1-20), the first farewell discourse (13:31–14:31), the second farewell discourse (15:1–16:33), Jesus' prayer to the father for believers (17:1-26), the proceedings against Jesus (18:1–19:16a), the crucifixion and burial of Jesus (19:16b-42), the Easter narratives (20:1-29), the epilogue (20:30-31), and two additions—chapter 21 and the superscription ("the Gospel according to John").

R. B. SETZER, *Encounters with the Living Christ. Meeting Jesus in the Gospel of John* (Valley Forge, PA: Judson, 1999, paper) xx and 170 pp. LCN: 98-44189. ISBN: 0-8170-1288-5.

After describing his own rediscovery of Jesus through John's Gospel, Setzer, pastor of First Baptist Church in Danville, VA, presents reflections on nineteen passages in the Fourth Gospel: the human face of holy love (1:1-18); what does Jesus see in you? (1:35-42); leave it there (2:1-11); sometimes there just aren't enough rocks (2:13-22); the wonder of being "born again" (3:1-16); living water (4:1-42); the man even Jesus couldn't cure (5:1-16); equal to God? (5:16-24); and so forth. W. B. Shurden has provided a four-page foreword.

D. E. SMITH AND M. E. WILLIAMS (EDS.), *Acts of the Apostles,* Storyteller's Companion to the Bible 12 (Nashville, TN: Abingdon, 1999, $18) 208 pp. Bibliography. Indexed. LCN: 90-82498. ISBN: 0-687-08249-8.

Intended as a resource to promote the telling of Bible stories, this volume divides the text of Acts into thirty sections and presents a commentary by R. I. Pervo along with Bible stories by Smith and Williams for Acts 1:1–8:40, D. Davis for 9:1–17:15, and M. Brown for 17:16–28:31. For example, the comments on Acts 1:15-26 are accompanied by Williams's imaginative "Report of the Coroner's Jury in the Death of Judas Iscariot." Also included are a storyteller's companion and an essay on NT parallel stories by Smith, a narrative introduction to Acts by Pervo, and suggestions for learning to tell Bible stories.

D. E. SMITH AND M. E. WILLIAMS (EDS.), *John,* Storyteller's Companion to the Bible 10 (Nashville, TN: Abingdon, 1996, $20) 202 pp. Bibliography. Indexed. LCN: 90-26289. ISBN: 0-687-05585-7.

After four introductory essays (including a narrative introduction to John's Gospel), this volume divides the Fourth Gospel into thirty pericopes: from heaven to earth (1:1-18), John the Baptist (1:19-34), the first disciples (1:35-51), the wedding feast at Cana (2:1-11), the cleansing of the Temple (2:13-22), and so forth. For each pericope it provides the text according to the Revised English Bible, a commentary by Smith, and efforts at "retelling the story" (by Smith, P. Williams Provost, B. McBride-Smith, and Williams).

E. W. STEGEMANN AND W. STEGEMANN, *The Jesus Movement. A Social History of Its First Century,* trans. O. C. Dean (Minneapolis, MN: Fortress, 1999, $45) xx and 532 pp., 6 figs., 2 maps, 8 tables. Bibliography. Indexed. LCN: 98-50392. ISBN: 0-8006-3009-2.

The English version of *Urchristliche Sozialgeschichte. Die Anfänge im Judentum und die Christusgemeinden in der mediterranen Welt* [*NTA* 40, p. 386], this volume treats economy and society in the Mediterranean world of the 1st century; the land of Israel, the social history of Judaism, and the followers of Jesus; the social history of Christ-confessing communities in the cities of the Roman empire; and the social roles and social situation of women in the Mediterranean world and in early Christianity.

C. W. STENSCHKE, *Luke's Portrait of Gentiles Prior to Their Coming to Faith,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 108 (Tübingen: Mohr Siebeck, 1999, paper DM 128) xx and 458 pp. Bibliography. Indexed. ISBN: 3-16-147139-3.

The revised version of a doctoral dissertation directed by I. H. Marshall and presented in

1997 to the University of Aberdeen, this volume examines Luke's view of the Gentiles and concentrates on his portrayal of their state prior to Christian faith. After an introduction and survey of research, it considers the direct references in Luke's Gospel and Acts to Gentiles prior to faith. Next it treats the Gentile encounter with salvation as well as the state and salvation of Gentiles prior to faith. Then it searches for clues from Luke's portrait of Gentile Christians to Gentiles prior to faith, and concludes with reflections on the theological significance and methodological implications of Luke's comprehensive portrait of Gentiles prior to faith. An appendix deals with the portrayal of Gentiles prior to faith in Luke-Acts in the ps.-Philonic sermons *De Jona* and *De Sampsone*. Stenschke concludes that Luke presented the Gentile condition prior to faith as marked by ignorance, rejection of God's purpose and revelation in history, idolatry, materialism, moral-ethical sins, being under the power of Satan, and being under judgment.

H. TAUSSIG, *Jesus Before God. The Prayer Life of the Historical Jesus* (Santa Rosa, CA: Polebridge, 1999, paper $16) xi and 146 pp., 6 figs. Bibliography. Indexed. LCN: 99-26930. ISBN: 0-944344-75-5.

Drawing on his work as a member of the Jesus Seminar, Taussig, who is also pastor of Chestnut Hill United Methodist Church in Philadelphia, seeks to uncover the secrets of the prayer life of the historical Jesus. He first considers a new portrait of Jesus, layers obscuring Jesus at prayer, the Q prayer, and pieces of Jesus' prayer. Then he focuses on the various parts of the Lord's Prayer: Abba-Father; your name be revered; let you domain come; give us the bread; and forgive our debts. Finally he reflects on what Jesus prayed for and how he prayed, and considers their significance for people today. He observes that there are dimensions to Jesus' prayer life from which we might profit today: intense socially interactive prayer, highly self-critical prayer, prayer life "on the run" set in the hustle and bustle of daily life, and prayer linked to learning.

W. R. TELFORD, *The Theology of the Gospel of Mark,* New Testament Theology (Cambridge, UK—New York: Cambridge University Press, 1999, cloth $55.95, paper $19.95) xvi and 275 pp. Bibliography. Indexed. LCN: 98-35098. ISBN: 0-521-43366-5 (cloth), -43977-9 (paper).

After placing Mark's Gospel and its message in its historical setting, this volume describes and analyzes Mark's presentation of Jesus' person, message, and mission, as well as the heroes and villains in the Markan drama and the purpose of the Gospel. Then it examines Mark's Gospel in relation to other parts of the NT (Paul, Q, the Gospels, Acts, 1–2 Peter, Hebrews, Revelation) and comments on the Gospel's history of interpretation and its significance today. Telford, lecturer in Christian origins and the NT in the department of religious studies at the University of Newcastle (UK), is the author of *Mark* (1995) and the editor of *The Interpretation of Mark* (2nd ed., 1995). He gives particular attention to Mark's secrecy motif and Jesus' hidden identity, the passion of Jesus, the kingdom of God and the Son of Man, Galilee, the gospel, Gentiles, suffering and discipleship, and the harsh treatment of various groups.

A. THURSTON, *Knowing Her Place. Gender and the Gospels* (New York—Mahwah, NJ: Paulist, 1999, paper $12.95) xx and 127 pp. ISBN: 0-8091-3862-X.

In her expositions of texts about women in the Gospels and Acts, Thurston, who studied theology at Trinity College in Dublin, resists the idea of servant as the appropriate role for women and asks whose interests are being served by these stories. After an eight-page introduction, she treats eight texts under the heading "placing women: gender and text set in context": visiting women (Lk 1:39-56), serving women (Lk 10:38-42), suffering women (Mk 5:21-43), disturbing women (Mt 15:20-28), feeding women (Mt 15:29-38), remembering women (Mk 14:3-9), confronting women (Mk 14:66-72), and placing women (Lk 7:36–8:3). Then under "displacing women: along the margins and in the gaps" she deals with these passages: missing women (Lk 15), concealing women (Lk 13:20), interrupting women (Mt 1:1-16), silencing women (Acts 16:11-19, 23, 40), and disbelieving women (Lk 24:1-11). The epilogue is entitled "knowing her place."

G. Van Oyen, *The Interpretation of the Feeding Miracles in the Gospel of Mark,* Collectanea Biblica et Religiosa Antiqua 4 (Brussels: Koninklijke Vlaamse Academie van België voor Wetenschappen en Kunsten, 1999, paper) xi and 252 pp. Bibliography. Indexed. ISBN: 90-6569-681-4. Distributed by Brepols, Turnhout.

The first part of Van Oyen's doctoral dissertation (directed by F. Neirynck and presented to the faculty of theology at the Katholieke Universiteit Leuven in 1993) was published as *Die studie van de Marcusredactie in de twintigste eeuw* [*NTA* 38, p. 468]. This revised version of the second part provides a historical survey of exegetical research on the two feeding miracles in Mk 6:34-44 and 8:1-9, with particular attention to the tradition behind the stories (diachrony) and the meaning of the stories in the Gospel (synchrony). After discussing the theories of a (pre-)Markan miracle cycle (narrative doublets and pre-Markan miracle cycles) and the particular exegesis by E. Wendling and its reception, there is a detailed overview of redaction-critical and narrative-critical studies from 1950 to 1995: the beginnings of redaction criticism—from J. Schmid (1950) to Q. Quesnell (1969), redaction criticism and the beginnings of narrative criticism—from Quesnell to R. M. Fowler (1981), and methodology in plural—from Fowler to 1995. Then Van Oyen shows that an interpretation of the doublet on the basis of tradition and redaction reaches an impasse, and that the appropriate understanding of the doublet lies on the redactional and narrative level. He concludes that it is impossible to say which story was the most original or to reconstruct a traditional *Vorlage* out of the Markan text.

P. Vassiliadis, *ΛΟΓΟΙ ΙΗΣΟΥ. Studies in Q,* University of South Florida International Studies in Formative Christianity and Judaism 8 (Atlanta: Scholars Press, 1999, $39.95) x and 159 pp. LCN: 99-24288. ISBN: 0-7885-0567-X.

The nine essays on literary and theological aspects of Q in this collection concern the existence of Q (1980), the nature and extent of the Q document [§ 23-81], the original order of Q—some residual cases (1982), the relationship between Mark's Gospel and the Q document [§ 20-422], the text of Q—a basic reconstruction, the Eucharist and Q (1996), the function of John the Baptist in Q and Mark [§ 20-767], the challenge of Q—the Cynic hypothesis (1998), and behind Mark—toward a written source [§ 18-868].

W. P. Weaver, *The Historical Jesus in the Twentieth Century, 1900–1950* (Harrisburg, PA: Trinity Press International, 1999, paper $30) xiv and 449 pp. Bibliography. Indexed. LCN: 99-29794. ISBN: 1-56338-280-6.

After a 23-page prologue, this volume chronicles the story of Jesus research during the first half of the 20th century while exploring the cultural drifts and sociological phenomena that relate to the varying pictures of Jesus that scholarship has produced. Its nine chapters deal with A. Schweitzer; the nonhistorical Jesus; through the Great War; resurrection and death—Jesus in the 1920s; Jesus between the wars—the 1930s; apocalypse revisited—the 1940s; the Jewish quest for Jesus; themes, topics, and smaller matters; and Jesus as public icon—popularizing. Also included are brief biographies of 136 important contributors to Jesus research in the period from 1900 to 1950. Weaver is emeritus professor of religion at Florida Southern University. It is planned that E. Baasland will cover the years 1951-80 and J. H. Charlesworth will continue the project from 1981 to the end of the 20th century.

A. J. M. Wedderburn, *Beyond Resurrection* (London: SCM, 1999, paper £17.50) xiv and 306 pp. Bibliography. Indexed. ISBN: 0-334-02766-7.

Wedderburn, who is now professor of NT on the Protestant theological faculty at the University of Munich, first explores the historical impasse presented by the resurrection of Jesus with reference to whether Jesus' resurrection is a question of history, historical problems in the resurrection stories, the reality of the "resurrection-event," and the nature of Jesus' "resurrection." Then he seeks to come to terms with the implications of this apparent "dead end" for our understanding of Christian faith and of God under the following headings: handling the NT texts, resurrection as enshrined in the Christian creeds, whether bodily resurrection is a theological and philosophical necessity, whether faith is for this life alone, the God of Jesus and beyond, and a vulnerable faith. He concludes that a form of agnosticism, of suspension of judgment, is the only adequate response to the nature of the evidence regarding the resurrection of Jesus.

EPISTLES–REVELATION

G. BARBAGLIO, *La teologia di Paolo. Abbozzi in forma epistolare,* La Bibbia nella storia 9 (Bologna: Dehoniane, 1999, paper 84,000 L) 783 pp. Bibliographies. Indexed. ISBN: 88-10-40267-7.

Barbaglio, the author of *La Prima lettera ai Corinzi* (1995), contends that since Paul developed his theology in concrete historical circumstances and was a theologian *in faciendo,* it is important to investigate the theology of each of his letters. He provides for each uncontested Pauline epistle—1 Thessalonians, 1 Corinthians, 2 Corinthians, Philippians, Philemon, Galatians, and Romans—first a general introduction that treats its background and historical setting, literary features, and content, and then a reflection on its theological significance. For example, the introduction to 1 Thessalonians deals with the addressees, the text, and the reasons for the letter, and the theological section considers the themes of divine election, hope, and the call to holiness. Also included are synthetic discussions of Paul's theological method and of the unity of Paul's theological perspective.

R. BAUCKHAM, *James. Wisdom of James, disciple of Jesus the sage,* New Testament Readings (London—New York: Routledge, 1999, cloth $95, paper $29.99) x and 246 pp. Bibliography. Indexed. LCN: 98-30604. ISBN: 0-415-10369-X (cloth), -10370-3 (paper).

After a prologue on looking into James as into a mirror, Bauckham, professor of NT studies at the University of St. Andrews and author of *The Theology of the Book of Revelation* (1993), discusses the letter as an encyclical from James to the Diaspora. Next he considers various aspects of the wisdom of James, disciple of Jesus the sage: James as wisdom paraenesis, literary forms, literary structure, James in relation to Jesus ben Sira and Jesus of Nazareth, the wisdom of Jesus and the wisdom of James, and reading James as a compendium of the wisdom of James. Then he deals with James in canonical context: James and Paul, and James for messianic Jews and Gentile Christians. Finally he reflects on James in modern and contemporary contexts: reading James in 19th century Copenhagen, and reading James at the turn of the millennium. An epilogue appears under the title "through the looking glass and back."

S. M. BAUGH, *A First John Reader. Intermediate Greek Reading Notes and Grammar* (Phillipsburg, NJ: P&R, 1999, paper $18.99) x and 150 pp. LCN: 99-28120. ISBN: 0-87552-095-2.

This "reader" is intended as a workbook and introduction to intermediate Greek, designed as part of an integrated curriculum to go along with Baugh's beginning grammar book, *A New Testament Greek Primer* (1995). The first part treats various aspects of Greek grammar with reference to passages in 1 John: the article (1 Jn 1:1-4; 1:5-10); nominative, vocative, and accusative (2:1-6); the genitive (2:7-14; 2:15-25); the dative (2:26–3:3); pronouns (3:4-10); adjectives (3:11-18); participles (3:19–4:6); infinitives (4:7-21); prepositions (5:1-12); and words and phrases (5:13-21). The second part provides a "syntax sketch": the Greek article, nominative case, vocative case, accusative case, genitive case, dative case, pronouns, adjectives, participles, infinitives, prepositions, and words and phrases. Also included are a syntax sketch outline, cross-references to other grammars, an explanation of Greek accents, a Greek-English vocabulary list, and a comprehensive verb list. Baugh is associate professor of NT at Westminster Theological Seminary in California.

G. Bray (ed.), *1–2 Corinthians,* Ancient Christian Commentary on Scripture: New Testament 7 (Downers Grove, IL: InterVarsity, 1999, $39.99) xxiv and 348 pp. Indexed. LCN: 99-23125. ISBN: 0-8308-1492-2.

This volume presents for each pericope in 1 and 2 Corinthians the text according to the Revised Standard Version, an overview of the patristic commentaries on it, quotations from the most important patristic expositions keyed to specific words and phrases, and brief notes below. An eight-page introduction to 1 and 2 Corinthians considers their authorship and importance, and explains how the patristic quotations have been selected and how the process of reading them has been made easier for readers today. Also included are a list of where the various early documents may be found in Cetedoc and TLG digital CD-Rom databases, a chronological list of persons and writings, biographical sketches and short descriptions of select anonymous works, and various indexes (authors/writings, subjects, Scripture texts). Bray is professor of Anglican studies at Beeson Divinity School, Samford University, Birmingham, Alabama.

R. A. Briggs, *Jewish Temple Imagery in the Book of Revelation,* Studies in Biblical Literature 10 (New York—Bern—Frankfurt: Lang, 1999, $52.95) xvi and 275 pp. Bibliography. Indexed. LCN: 97-50625. ISBN: 0-8204-3999-1.

The revision of a doctoral dissertation directed by G. Borchert and presented in 1996 to the Southern Baptist Theological Seminary, this study of the Jewish background of the temple imagery in the book of Revelation first provides a sketch of the primary ancient Near Eastern temple ideologies and discusses the author and date (the late A.D. 60's) of Revelation. Next it considers the OT backgrounds with reference to peripheral temple themes, the temple vision on Patmos, the lampstand, the pillar, the altar and incense, and so forth. Then it examines how the temple is treated in the OT Pseudepigrapha (*1 Enoch, Testaments of the Twelve Patriarchs, Apocalypse of Zephaniah, Jubilees,* etc.) and the Qumran literature (*Florilegium, Temple Scroll, New Jerusalem, Songs of the Sabbath Sacrifice,* etc.), as well as the OT Apocrypha, Philo, and Josephus (1 and 2 Maccabees, Sirach, Tobit, etc.). Briggs concludes that John did not seem to go beyond the OT in handling the temple themes, and that he used the primary traditional Jewish conceptions about the temple only to end up being obliged to negate them all.

G. Carey, *Elusive Apocalypse. Reading Authority in the Revelation to John,* Studies in American Biblical Hermeneutics 15 (Macon, GA: Mercer University Press, 1999, paper $18.95) xiv and 210 pp. Bibliography. Indexed. LCN: 99-28149. ISBN: 0-86554-632-0.

Based on a doctoral dissertation directed by F. F. Segovia and accepted in 1996 by Vanderbilt University, this volume aims to offer a plausible reconstruction of how Revelation might have sounded to John's intended audience, and to provide insight into certain conflicts among contemporary scholarly and popular interpretations. After reflecting on the authority of and in the Apocalypse, it builds a model of narrative ethos as a means of investigating how ancient authors may have woven authority into narrative form, and applies this model to early Jewish apocalyptic discourse as a way of revealing some of the ethical conventions available to John as an apocalyptic narrator. Next it considers John's positive ethos (how John represents himself as brother to his audience and sole mediator of divine truth) and his negative ethos (his attack on competing loci of authority). Finally it discusses how several critics have sought to mitigate perceived ethical problems in Revelation and offers John's ethos as a key to understanding these dilemmas.

A. T. Cheung, *Idol Food in Corinth. Jewish Background and Pauline Legacy,* JSNT Supplement Series 176 (Sheffield, UK: Sheffield Academic Press, 1999, £55 or $85) 364 pp. Bibliography. Indexed. ISBN: 1-85075-904-9.

The substantial revision of a doctoral dissertation directed by M. Silva and presented to Westminster Theological Seminary in Philadelphia, this volume investigates the problem of idol food at Corinth in the context of Pauline ethics and Paul's relationships with early

Jewish and Christian traditions. After an eleven-page introduction, it considers the social meaning of eating idol food, surveys the Jewish background to Paul's attitude to idol food, provides an exegetical investigation of 1 Cor 8:1–11:1, and surveys the early Christians' understanding of Paul's attitude to idol food. A seventeen-page appendix presents evaluations of some major studies on the topic. Cheung concludes that Paul regarded conscious consumption of idol food not as a matter of indifference but rather as a denial of the Corinthians' allegiance to Christ, and urged them to avoid idol food if, and only if, it was identified as such.

R. F. COLLINS, *First Corinthians,* Sacra Pagina 7 (Collegeville, MN: Liturgical Press, 1999, $39.95) xxviii and 695 pp. Bibliographies. Indexed. LCN: 98-51063. ISBN: 0-8146-5809-1.

Collins, professor of NT at the Catholic University of America in Washington, DC, and author of *Divorce in the New Testament* (1992) and *Preaching the Epistles* (1996), approaches 1 Corinthians as a Hellenistic letter written to people dealing with real issues in the Hellenistic world, focuses on Paul's manner of communicating with the Christian community at Corinth, and contends that Paul's overriding concern was that the Corinthians be the holy people that God had called them to be. In his 31-page introduction, he deals with 1 Corinthians as a real letter, a Hellenistic letter, a long letter, a single letter, stylistic features, problems at Corinth, Paul's rhetoric, the issues, Corinth, and Paul's theological perspective. Then he presents the translations, interpretations, and notes for the individual pericopes according to the following general outline: epistolary opening (1:1-3), thanksgiving (1:4-9), the body of the letter (1:10–15:58) consisting of the statement about theme and occasion (1:10-17) and six rhetorical demonstrations (1:18–4:21; 5:1–7:40; 8:1–11:1; 11:2-34; 12:1–14:40; 15:1-58), and closing (16:1-24).

L. DORNISCH, *Paul and Third World Women Theologians* (Collegeville, MN: Liturgical Press, 1999, paper $9.95) viii and 96 pp. Bibliography. LCN: 98-51061. ISBN: 0-8146-2553-3.

Dornisch, professor of religious studies at Edgewood College in Madison, WI, and author of *A Woman Reads the Gospel of Luke* (1996), explores what difference it would make today if Paul's letters were written by a woman ("Paula"). After a four-page introduction, she deals with 1 Thessalonians (sufferings and freedom), 2 Thessalonians (responsibility and evil), 1 Corinthians (strife, community, and the body of Christ), 2 Corinthians (strength, joy, and new creation), Philemon (slavery, freedom, and relationships), Philippians (serving, faith, and rejoicing), Galatians (evils, faithfulness, and the Christ who dwells within), and Romans (giftedness and universality).

F. G. DOWNING, *Cynics, Paul and the Pauline Churches. Cynics and Christian Origins II* (London—New York: Routledge, 1998, $65) xi and 369 pp. Bibliography. Indexed. ISBN: 0-415-17159-8.

Downing, author of *Christ and the Cynics* (1988) and *Cynics and Christian Origins* (1992), argues that Paul's first approach to pagans owed a great deal to the words, activities, and attitudes of popular Cynic teachers. After considering a Cynic preparation for Paul's gospel for Jew and Greek, slave and free, and male and female, he discusses scholarly perceptions of Cynics and of Cynics and early Christians, and our sources. Then he takes up the following issues: Why then the Law?; already the scepter and the kingdom; troubles invited, troubles withstood; Paul the teacher and pastor; one God, one Lord; Paul as an "anomalous" Jew; Stoic and Epicurean strands; and Paul and other early Christians and their traditions of Jesus, and Jesus. He concludes that Paul would have been seen and heard by Hellenistic Gentiles as some sort of Cynic.

P. F. ESLER, *Galatians,* New Testament Readings (London—New York: Routledge, 1998, cloth $85, paper $27.99) xiv and 290 pp., 4 figs., map. Bibliography. Indexed. ISBN: 0-415-11036-X (cloth), -11037-8 (paper).

After general observations on reading Paul's letter to the Galatians, this volume considers social identity and the letter to the Galatians; context and rhetoric in the letter; the problem with mixed table-fellowship; Paul, Jerusalem, and Antioch; righteousness as privileged identity; Paul and the Law; and freedom, the Spirit, and community life (Gal 4:21–6:10). The epilogue discusses the intercultural promise of Galatians, and the appendix treats Paul's attitude to the Law in Rom 5:20-21. Esler, dean of divinity and professor of biblical criticism at the University of St. Andrews, and author of *Community and gospel in Luke-Acts* (1987) and *The First Christians in their Social Worlds* (1994), concludes that in Galatians Paul was intent on legitimating a particular type of largely domestic religion tied to kinship patterns and local politics and having strong emphasis on normative behavior that finds its source in the Spirit poured out on those who believe.

G. D. FEE, *Philippians,* IVP New Testament Commentary (Downers Grove, IL: InterVarsity, 1999, $16.99) 204 pp., fig. Bibliography. LCN: 99-21884. ISBN: 0-8308-1811-1.

In his 27-page introduction to Paul's letter to the Philippians, Fee, the author of *Paul's Letter to the Philippians* (1995) and *Paul, the Spirit and the People of God* (1996), contends that the letter was written by Paul in the early 60s to his friends and compatriots in the gospel who lived in Philippi. Written primarily for pastors, Bible study leaders, and teachers, his exposition of the text appears according to the following outline: introductory matters (1:1-11), Paul's affairs—reflections on imprisonment (1:12-26), the Philippians' affairs—exhortation to steadfastness and unity (1:27–2:18), what's next regarding Paul's and their affairs (2:19-30), the Philippians' affairs again—(3:1–4:3), and concluding matters (4:4-23).

C. G. FLEGG, *An Introduction to Reading the Apocalypse* (Crestwood, NY: St Vladimir's Seminary Press, 1999, paper $9.95) viii and 111 pp. Bibliography. LCN: 99-20806. ISBN: 0-88141-131-0.

Based on lectures delivered in 1990 to members of the Orthodox Fellowship of St. John the Baptist (UK), this volume aims to provide an introduction to the book of Revelation for those who wish to read it with some understanding. It deals with the OT background; NT apocalyptic teaching; the background, history, and structure of the book; the letters to the seven churches; and the time of the end. Fifteen topics for discussion are included.

V. P. FURNISH, *The Theology of the First Letter to the Corinthians,* New Testament Theology (Cambridge, UK—New York: Cambridge University Press, 1999, cloth $49.95, paper $17.95) xix and 167 pp. Bibliography. Indexed. LCN: 98-35136. ISBN: 0-521-35252-5 (cloth), -35807-8 (paper).

After an introduction to Paul's Corinthian ministry and his writing of 1 Corinthians, Furnish, professor of NT at Southern Methodist University in Dallas, TX, and author of *II Corinthians* (1984), considers Paul's theological reflection in 1 Corinthians according to the following outline: knowing God, belonging to Christ (chaps. 1–4); belonging to Christ in an unbelieving society (chaps. 5–10); belonging to Christ in a believing community (chaps. 11–14); and hoping in God, the "all in all" (chaps. 15–16). He concludes with observations on the significance of 1 Corinthians for Christian thought in the NT (Christology, soteriology, eschatology, and ecclesiology) and in the church (from the early church to today).

A. GIENIUSZ, *Romans 8:18-30. "Suffering Does Not Thwart the Future Glory,"* University of South Florida International Studies in Formative Christianity and Judaism 9 (Atlanta: Scholars Press, 1999, $39.95) xiv and 339 pp., 13 charts. Bibliography. Indexed. LCN: 99-14004. ISBN: 0-7885-0546-7.

After surveying the different methodologies that have been applied to Rom 8:18-30 and the different results obtained, this literary-rhetorical analysis of the passage first places it in the wider context of Romans 5–8 and discusses the delimitation and composition of Rom 8:18-30. Then it analyzes the various components: *propositio* (8:18)—the sufferings of the present time versus the glory to be revealed; *probatio* (8:19-27)—suffering does not thwart the future glory; and *conclusio* (8:28-30)—the certainty of the future glory. The *probatio* is divided into three sections: the case of creation—suffering cries out for the future (8:19-22), "we ourselves"—paradox of hope that makes us suffer more (8:23-25), and the Spirit—our suffering taken up into the heart of God (8:26-27). This is a slightly revised version of a doctoral dissertation directed by J.-N. Aletti and accepted in 1998 by the Pontifical Biblical Institute in Rome.

B. GILLIÈRON, *Pour l'amour de Corinthe. L'apôtre Paul dicte ses souvenirs* (Poliez-le-Grand: Editions du Moulin, 1999, paper) 89 pp.

Based on Paul's letters to the Corinthians, Acts, and historical research, this volume adopts the persona of Paul and presents his "recollections" regarding his relationship with the Corinthian Christian community. After a prologue, it treats the eighteen months of building up the community, the arrival of those seeking advice at Ephesus, Paul's point-by-point response, the new causes of alarm, a letter in tears, and return to Corinth. The postlude deals with the church tested by the gospel. Gillièron is the author of *De Qumrân à l'Evangile* (1997) and *Il a été crucifié* (1998).

K. HAACKER, *Der Brief des Paulus an die Römer,* Theologischer Handkommentar zum Neuen Testament 6 (Leipzig: Evangelische Verlagsanstalt, 1999, DM 58) xxix and 333 pp. Bibliographies. ISBN: 3-374-01718-5.

In his nineteen-page introduction to Paul's letter to the Romans, Haacker, professor of NT at the Kirchliche Hochschule in Wuppertal, deals with authorship, the situation of the letter's composition, the addressees, the letter's character and goal, its structure and process of thought, textual tradition, and literary-critical questions. Then he presents for each pericope a translation and commentary according to the following general outline: prescript and introduction (1:1-17), the introduction and development of the gospel as the proclamation of salvation for all persons (1:18–5:21), the defense and deepening of the gospel as the proclamation of salvation for all persons (6:1–11:36), consequences of the gospel for lifestyle (12:1–15:13), and the epistolary conclusion (15:14–16:27). There are excursuses on the origin and meaning of the terms "apostle" and "gospel," whether Paul cited an established tradition in Rom 1:3-4, and Paul's use of the "righteousness of God."

P. J. HARTIN, *A Spirituality of Perfection. Faith in Action in the Letter of James* (Collegeville, MN: Liturgical Press, 1999, paper $17.95) viii and 192 pp. Bibliography. Indexed. LCN: 99-56223. ISBN: 0-8146-5895-4.

Hartin, who teaches NT at Gonzaga University in Spokane, WA, and is the author of *James and the Q Sayings of Jesus* (1991), contends that the call to perfection (which is essentially a call to integrity) is the unifying theme in the letter of James. After an overview of the concept of perfection in the ancient world as a background to the letter of James, he discusses the nature and purpose of the letter of James, the theme of faith perfected through works as a context for the moral instructions in it, a spirituality of authentic perfection, perfection in the letter of James and the Sermon on the Mount, and reading James today.

M. W. HOLMES, *1 and 2 Thessalonians,* NIV Application Commentary (Grand Rapids: Zondervan, 1998, $21.99) 302 pp. Bibliography. Indexed. LCN: 98-16377. ISBN: 0-310-49380-3.

In his expositions of 1 and 2 Thessalonians, Holmes, professor of biblical studies and early Christianity at Bethel College in St. Paul, MN, treats each passage in three steps: original meaning, bridging contexts, and contemporary significance. In his twelve-page introduction he traces the history of Christianity at Thessalonica, considers the setting and occasion of each letter, and defends their Pauline authorship. He deals with 1 Thessalonians according to the following outline: prescript (1:1), remembrance and encouragement with respect to the past (1:2–3:13), exhortation and encouragement with respect to the future (4:1–5:22), and letter closing (5:23-28). Then he treats 2 Thessalonians under six major headings: prescript (1:1-2), thanksgiving and encouragement in the face of persecution (1:3-12), the parousia of Jesus and the man of lawlessness (2:1-12), transition (2:13–3:5), the problem of the disorderly (3:6-15), and letter closing (3:16-18).

R. W. Hove, *Equality in Christ? Galatians 3:28 and the Gender Dispute* (Wheaton, IL: Crossway, 1999, paper) 160 pp. Bibliography. Indexed. LCN: 99-23342. ISBN: 1-58134-103-2.

Based on a master's thesis directed by W. Grudem and D. A. Carson, and presented to Trinity Evangelical Divinity School in Deerfield, IL, this volume seeks to examine the lexical, syntactical, and contextual issues that are important for an accurate interpretation of Gal 3:28. After discussing the battle over Gal 3:28, it considers the broad context (Galatians 3–4) and the immediate context (3:26-29), analyzes the meaning and significance of Gal 3:28, and responds to a recent egalitarian interpretation of Gal 3:28 (by R. Groothuis). Hove, director of the Campus Crusade for Christ at Duke University, contends that Gal 3:28 describes the new people of God, does not imply unqualified equality, does not primarily address the issue of gender roles, and has social implications.

A. M. Jack, *Texts Reading Texts, Sacred and Secular,* JSNT Supplement Series 179 (Sheffield, UK: Sheffield Academic Press, 1999, £46 or $70) 235 pp. Bibliography. Indexed. ISBN: 1-85075-954-5.

This exploration of the possible dialogue between postmodern literary theory and sacred texts focuses on the book of Revelation and on J. Hogg's novel *The Private Memoirs and Confessions of a Justified Sinner* (1824). After a 26-page introduction, it considers Hogg's readings of the Bible and Revelation's reading of the Hebrew Bible under the heading "marginalization." Then it presents deconstructive readings of Hogg's *Confessions* and of Revelation. Jack concludes that when Revelation is read in the context of deconstruction as a deprivileged text, its horror loses its sting, while deconstructive readings of Hogg's *Confessions* heighten that novel's horror. The appendixes provide texts of *Genesis Rabbah* 19.9 and 19.10 and 4Q385 *Second Ezekiel* 2.

J. Knight, *Revelation,* Readings: A New Biblical Commentary (Sheffield, UK: Sheffield Academic Press, 1999, cloth £35 or $57.50, paper £12.50 or $19.50) 183 pp. Bibliography. Indexed. ISBN: 1-85075-962-6 (cloth), -967-7 (paper).

Knight, author of *The Ascension of Isaiah* (1995) and *Disciples of the Beloved One* (1996), sets aside the Domitianic persecution theory as the occasion for the writing of Revelation, and contends that the primary purpose was to "raise awareness of difficulty" in a culture where the Asian churches were divided over their attitude toward the existing order. In his 21-page introduction, he deals with the literary genre, Revelation as an apocalypse, date, author, the question of a Domitianic persecution, and the social setting. Then he presents a chapter-by-chapter exposition of the text, and concludes with a 26-page essay on the structure of Revelation, the significance of seven, the problem of the author, the message of the book, and the themes (cosmology, theology, sin and salvation, Christology, trinitarianism, eschatology).

W. Kraus, *Zwischen Jerusalem und Antiochia. Die 'Hellenisten', Paulus und die Aufnahme der Heiden in das endzeitliche Gottesvolk,* Stuttgarter Bibelstudien 179 (Stuttgart: Katholisches Bibelwerk, 1999, paper DM 45.80) 192 pp. Bibliography. ISBN: 3-460-04791-7.

Kraus, author of *Das Volk Gottes. Zur Grundlegung der Ekklesiologie bei Paulus* (1996), contends that the significance of the theme of the people of God for Paul resulted from the encounter with the "Hellenists" in the early church. After sketching the horizon of the problem, he considers the "Hellenists," the persecution of the "church of God," and the beginning of the Gentile mission. Then he deals with the dimensions of the people of God and the Damascus event, baptism as incorporation into the end-time people of God, the apostolic council and the apostolic decree, and the Antioch incident between Peter and Paul.

L. J. KREITZER, *Pauline Images in Fiction and Film. On Reversing the Hermeneutical Flow,* Biblical Seminar 61 (Sheffield, UK: Sheffield Academic Press, 1999, paper £14.95 or $23) 241 pp. Bibliography. Indexed. ISBN: 1-85075-933-2.

Kreitzer, author of *The New Testament in Fiction and Film* (1993) and *The Old Testament in Fiction and Film* (1994), presents studies of four literary works and their adaptations in film against the backdrop of images drawn from the Pauline epistles: D. Defoe's *Robinson Crusoe*—shipwreck, sin, and salvation; O. Wilde's *The Picture of Dorian Gray*—looking in the mirror darkly; B. Stoker's *Dracula*—"the blood is the life!"; and H. B. Stowe's *Uncle Tom's Cabin*—the liberation of slavery? His goal is to show the Pauline connections in these classics and to explore how modern film adaptations of them can illuminate the interpretative process.

K. KUULA, *The Law, the Covenant and God's Plan.* Vol. 1, *Paul's Polemical Treatment of the Law in Galatians,* Publications of the Finnish Exegetical Society 72 (Helsinki: Finnish Exegetical Society, 1999, paper; Göttingen: Vandenhoeck & Ruprecht) x and 231 pp. Bibliography. ISBN: 951-9217-27-4 (FES), 3-525-53650-X (V&R).

Based on a doctoral dissertation directed by H. Räisänen and accepted by the University of Helsinki, this volume examines the problem of salvation-historical continuity in Paul's theology with special attention to his letter to the Galatians. After an overview of the story of Paul and the Law and some methodological considerations, it discusses the Law and the Spirit as themes in Galatians, the divorce of the Law and the covenant, the break between the Law and God, the Law and transgressions, and the positive role of the Law. Kuula concludes that the attempt to establish continuity between the God of the Scriptures and the Christ of Paul's experience resulted in artificial, tortuous, and contradictory statements on the Law. The second volume will treat the topic in Paul's letter to the Romans.

O. MAINVILLE, *Un plaidoyer en faveur de l'unité. La lettre aux Romains,* Sciences bibliques 6 (Montreal—Paris: Médiaspaul, 1999, paper $23.95 Can.) 155 pp. Bibliography. ISBN: 2-89420-171-0.

Mainville, professor of NT exegesis on the theological faculty at the University of Montreal, argues that in his letter to the Romans (at least chaps. 1–15) Paul sought to demonstrate and promote the equality of Jewish and Gentile Christians, and that his doctrinal positions served as the foundations for his ethical concerns. After a seven-page introduction, she develops this thesis according to the following outline: the validation of Paul's Roman mission (1:1-15); the foundations of equality—equal in fault, equal in justice (1:16–4:25); the new regime—from life in the flesh to life in the Spirit (5:1–8:39); the fidelity of God—Israel and the new economy of salvation (9:1–11:36); and the divisions at Rome—toward a communitarian ethics (12:1–15:13).

D. MITTERNACHT, *Forum für Sprachlose. Eine kommunikationspsychologische und epistolär-rhetorische Untersuchung des Galaterbriefs,* Coniectanea Biblica, New Testament Series 30 (Stockholm: Almqvist & Wiksell, 1999, paper 257.60 SKr) iv and 346 pp., 6 figs. Bibliography. Indexed. ISBN: 91-22-01833-6.

Prepared as a doctoral dissertation under the direction of B. Olsson and presented to the University of Lund in 1999, this volume seeks to provide a defense for the accused recipients and designated opponents in Paul's letter to the Galatians. After discussing the incoherence of the argumentation in Galatians and reviewing the various attempts at mirror reading, it examines the communication dynamic with an analysis of Paul's polemic, considers social cognition and the situation in Galatia, reflects on the disposition of Paul's letter to the Galatians, and analyzes his techniques of persuasion (autobiography, diatribe, vilification, and enthymeme). Mitternacht concludes that the Galatians wished to be circumcised in order to avoid persecution, and that the intention of the delegates from Jerusalem was pastoral (i.e. they wanted to help the Galatians to avoid unnecessary conflict).

T. Pippin, *Apocalyptic Bodies. The Biblical End of the World in Text and Image* (London—New York: Routledge, 1999, cloth $75, paper $24.99) xiv and 160 pp. Illustrated. Bibliography. Indexed. ISBN: 0-415-18248-4 (cloth), -18249-2 (paper).

Pippin, associate professor of religious studies at Agnes Scott College in Decatur, GA, and author of *Death and Desire. The Rhetoric of Gender in the Apocalypse of John* (1992), presents a cultural, critical reading of apocalyptic texts and images, using a variety of critical perspectives, including body criticism, ideological criticism, and horror and fantasy theory. After an introduction to apocalypse as sequel, she treats the following topics: a good apocalypse is hard to find—crossing the apocalyptic borders of Mark 13, Jezebel revamped, the power of Babel—spiraling out of control, peering into the abyss—a postmodern reading of the biblical bottomless pit, apocalyptic horror, apocalyptic fear, and the joy of (apocalyptic) sex.

M. Reichardt, *Psychologische Erklärung der paulinischen Damaskusvision? Ein Beitrag zum interdisziplinären Gespräch zwischen Exegese und Psychologie seit dem 18. Jahrhundert,* Stuttgarter biblische Beiträge 42 (Stuttgart: Katholisches Bibelwerk, 1999, paper DM 89) 389 pp. Bibliography. ISBN: 3-460-00421-5.

The slightly revised version of a doctoral dissertation directed by P. Hoffmann and accepted by the Catholic theological faculty at the University of Passau in 1998, this volume first presents a review of 19th- and 20th-century research on the psychological basis of Paul's vision on the road to Damascus with reference to the roots in rationalism, the theories of D. F. Strauss and C. Holsten, depth psychology and analytical psychology, and G. Lüdemann's attempt to combine them. Next it considers the nature of hallucination, various theories about hallucinations, and hallucination as a cultural and time-conditioned phenomenon. Then the exegetical part of the study considers Paul's own witness to his Damascus experience and the witness of others (Acts 9, 22, 26), the pre-Christian Paul as persecutor out of zeal for the Law and the Temple, and Rom 7:7-25 as evidence for Paul's conflict with the Jewish Law. Reichardt concludes that Paul's Damascus experience can be viewed psychologically as the overcoming of a crisis that was biographically conditioned and that was decisive for the rest of his life.

Romans and the People of God. Essays in Honor of Gordon D. Fee on the Occasion of His 65th Birthday, ed. S. Soderlund and N. T. Wright (Grand Rapids—Cambridge, UK: Eerdmans, 1999, $35) xii and 311 pp., frontispiece. Bibliography. LCN: 99-15035. ISBN: 0-8028-3861-8.

The nineteen essays in this volume honoring Professor Fee appear under three headings: exegetical essays (eleven), thematic essays (six), and pastoral/sermonic essays (two). They are by R. E. Watts on "for I am not ashamed of the gospel"—Rom 1:16-17 and Hab 2:4; Wright on new exodus, new inheritance—the narrative structure of Romans 3–8; R. P. Martin on reconciliation according to Rom 5:1-11; R. N. Longenecker on the focus of Romans—the central role of 5:1–8:39 in the argument of the letter; J. I. Packer on the "wretched man" revisited—another look at Rom 7:14-25; J. D. G. Dunn on Spirit speech—reflections on Rom 8:12-27; J. R. Michaels on the redemption of our body—the riddle of Rom 8:19-22; C. A. Evans on Paul and the prophets—prophetic criticism in Romans (with special reference to chaps. 9–11); E. M. Humphrey on why bring the word down—the rhetoric of demonstration and disclosure in Rom 9:30–10:21; P. H. Towner on Rom 13:1-7 and Paul's missiological perspective—a call to political quietism or transformation; I. H. Marshall on Rom 16:25-27 as an apt conclusion; M. W. Holmes on reasoned eclecticism and the text of Romans; M. M. Thompson on "mercy upon all"—God as father in Romans; L. W. Hurtado on Jesus' divine sonship in Romans; R. T. France on from Romans to the real world—biblical principles and cultural change in relation to homosexuality and the ministry of women; R. H. Gundry on a breaking of expectations—the rhetoric of surprise in Romans; B. Aland on trustworthy preaching—reflections on John Chrysostom's interpretation of Romans 8; E. H. Peterson on pastor Paul; and R. P. Stevens on "the full blessing of

Christ" (Rom 15:29)—a sermon. Also included are a photograph of Fee, a personal appreciation of him by the editors, and a select list of his publications.

A. Ross and M. Stevenson, *Romans,* Interpretation Bible Studies (Louisville, KY: Geneva, 1999, paper $7) viii and 92 pp. Illustrated. Bibliography. LCN: 99-26272. ISBN: 0-664-50023-4.

After a three-page introduction to Romans and a nine-page treatment of its OT background, this volume presents an exposition in nine units: opening the letter—meeting the author and recipients (1:1-17); sin and salvation (1:18–2:16); faith as "trust" versus obedience or belief (2:17–4:25); justified, reconciled, sanctified (5:1–6:23); beyond religion to faith (7:1–8:11); the "convictions" of our faith (8:12-39); the promises of God to Israel and to us (9:1–11:36); after talking the talk, how do we walk the walk? (12:1–15:13); and valedictory (15:14–16:27). Ross is pastor and Stevenson is church educator at White Memorial Presbyterian Church in Raleigh, NC.

T. B. Slater, *Christ and Community. A Socio-Historical Study of the Christology of Revelation,* JSNT Supplement Series 178 (Sheffield, UK: Sheffield Academic Press, 1999, £46 or $75) 281 pp. Bibliography. Indexed. ISBN: 1-85075-939-1.

The revision of a doctoral dissertation directed by G. N. Stanton and accepted in 1996 by King's College, University of London, this volume seeks (1) to ascertain the role and function of Christ within Revelation's symbolic universe through its use of the images of "one like a son of man," the Lamb, and the Divine Warrior; and (2) to understand how these images affected the life of the Christian communities in Asia Minor in the 1st century A.D. After a 51-page introduction, it deals with "one like a son of man": the Jewish background, the presentation of the Messiah in Revelation 1, and one like a son of man in Revelation 2–3 and 14:14-16. Then it treats the Christ as the Lamb and the image of the Divine Warrior in Rev 19:11-21. Slater argues that for the first readers of Revelation "one like a son of man" functioned primarily in a pastoral role, the Lamb performed various functions (e.g. pastor, role model, liberator), and the Divine Warrior functioned primarily as an eschatological judge. He also concludes that John used these images to maintain the unity between Christ and community, and encouraged passive Christian civil disobedience in the face of an unsympathetic 1st-century A.D. Roman Asian society.

C. Strecker, *Die liminale Theologie des Paulus. Zugänge zur paulinischen Theologie aus kulturanthropologischer Perspektive,* Forschungen zur Religion und Literatur des Alten und Neuen Testaments 185 (Göttingen: Vandenhoeck & Ruprecht, 1999, DM 168) 504 pp. Bibliography. Indexed. ISBN: 3-525-53869-3.

The revised and updated version of a doctoral dissertation directed by W. Stegemann and accepted in 1996 by the Augustana Hochschule in Neuendettelsau, this volume first reflects on the relation of anthropological research and biblical exegesis, and the methodological issues involved in using anthropological research in biblical studies. Next it explains V. Turner's theories about ritual, symbol, and society/community, and considers their significance and utility. Then with the help of Turner's ideas it discusses Paul's "liminal theology" with reference to the transformation of the apostle (conversion, vocation, or initiation process), the transformation of Christ and participation in it, the transformation of the aeons, the symbol of the cross, and *communitas* and anti-structure. Strecker concludes that basic to Paul's liminal theology was the vertical *Christuscommunitas,* which resulted in the horizontal community of believers in the body of Christ.

E. Verhoef, *Filippenzen—Filemon. Een praktische bijbelverklaring,* Tekst en toelichting (Kampen: Kok, 1998, paper 25 gld.) 110 pp. Bibliography. ISBN: 90-242-9308-1.

After a ten-page introduction to Paul's letter to the Philippians, Verhoef, the author of *Tessalonicenzen* (1995) in the series, presents an exposition according to the following outline: the beginning of the letter—senders and addressees (1:1-2), introduction—thanksgiving (1:3-11), Paul's report about his situation (1:12-26), remaining faithful in the gospel

(1:27-30), and so forth. Then Verhoef provides a three-page introduction to the letter to Philemon and an exposition of its four sections: the beginning of the letter—senders and addressees (1-3), Paul's thankfulness (4-7), an urgent request (8-22), and postscript (23-25).

J. L. WHITE, *The Apostle of God. Paul and the Promise of Abraham* (Peabody, MA: Hendrickson, 1999, $24.95) xxxv and 277 pp., 2 tables. Illustrated. Bibliography. Indexed. LCN: 98-54746. ISBN: 1-56563-283-4.

White, professor of NT and Christian origins at Loyola University in Chicago and author of *Light from Ancient Letters* (1986), contends that because of Paul's personal vision of the resurrected Jesus his idea of God changed from lawgiver and judge to creator of spiritual offspring, one who generated life out of Jesus' sterile-like death and a power who made "lawless" non-Jews his offspring and members of the family of God. After an introduction to Paul's visionary experience of God, he deals with God's character as creator in Paul's rhetoric: creator as Paul's root metaphor for God, Paul's use of analogy, and theological convergence in Paul's rhetoric. Then he considers Greco-Roman influences on Paul's idea of God: "people is changin', but goin' right on," and the Roman empire and God's empire. Finally he treats God our father, Christ the Lord, and the household of faith ("a house not made with hands").

BIBLICAL THEOLOGY

D. ARMSTRONG (ED.), *Who Do You Say That I Am? Christology and the Church* (Grand Rapids—Cambridge, UK: Eerdmans, 1999, $20) xvi and 143 pp. LCN: 99-28296. ISBN: 0-8028-3865-0.

Prepared for the 1998 conference of the Anglican Institute held in Paris, the six papers in this volume are by C. D. Hancock on the christological problem, R. Reid on the necessity of a biblical Christology, N. T. Wright on the biblical formation of a doctrine of Christ, A. McGrath on learning from history about Christology, A. R. Crippen on the biblical Christ in a pagan culture, and G. L. Carey on Christ and his church—the implications of Christology for the mission of the church today. Armstrong has provided a three-page preface and a four-page introduction.

R. BAUCKHAM (ED.), *God Will Be All in All. The Eschatology of Jürgen Moltmann* (Edinburgh: T&T Clark, 1999, paper $29.95) xv and 295 pp. Indexed. ISBN: 0-567-08663-1.

In his three-page introduction Bauckham describes Moltmann's *The Coming of God. Christian Eschatology* (1996; German original, 1995) as presenting Moltmann's mature eschatological vision. After Bauckham's general account and analysis of Moltmann's eschatology in the work (with essays by Moltmann on the world in God or God in the world, and on the logic of hell), this volume presents papers by T. Hart on imagination for the kingdom of God (and Moltmann on hope and reality—contradiction and correspondence), T. Gorringe on eschatology and political radicalism (and Moltmann on what has happened to our utopias—1968 and 1989), Bauckham on the millennium (and Moltmann on the hope of Israel and the Anabaptist alternative), Bauckham on time and eternity (and Moltmann on the Bible, the exegete, and the theologian), and M. Volf on the future of eschatology after Moltmann (and Moltmann on whether Christian eschatology can become postmodern, and on the liberation of the future and its anticipations in history).

K. BERGER, *Wie kommt das Ende der Welt?* (Stuttgart: Quell, 1999, paper DM 29.80) 231 pp. Indexed. ISBN: 3-7918-1957-7.

After raising important questions related to the end of the world and clarifying his presuppositions, Berger, the author of *Wozu ist der Teufel da?* (1998), discusses what it means to say that God comes, the political framework of apocalyptic, the understanding of apocalyptic, its use of images, its approach to time, what it cannot give, end-time hope and mysticism, hope for change, Jesus' coming again, his role as judge of the world, important individual questions, what we must expect, and apocalyptic and aesthetics. While his focus is the NT, Berger also calls upon OT, early Jewish, and Christian liturgical texts.

G. BONNEAU, *Prophétisme et institution dans le christianisme primitif,* Sciences bibliques 4 (Montreal—Paris: Médiaspaul, 1998, paper $28.95) 232 pp. Bibliography. ISBN: 2-89420-108-7.

After delineating a sociological approach to early Christian prophecy, Bonneau, professor of Bible and the Jewish-Christian tradition at the University of Sudbury, traces the development of prophecy in three major stages: the initial effervescence and the crystallization of regular activities (the origins of Christian prophecy, Palestinian Christian prophecy, Hellenistic Christian prophecy); expansion, institutionalization, and conflict (Mark's Gospel and the prophetic heritage; Luke's work—a community on the way of stabilization after Jesus the prophet; Matthew's Gospel—a treasure from which one draws old and new); and the stabilization of the Christian communities (the Deuteropauline letters, Johannine Christianity). A concluding section traces the decline of Christian prophecy.

B. CHILTON AND J. NEUSNER, *Types of Authority in Formative Christianity and Judaism* (London—New York: Routledge, 1999, cloth $75, paper $24.99) xiii and 191 pp. Indexed. ISBN: 0-415-17325-6 (cloth), -17326-4 (paper).

After an eight-page introduction, this volume presents two essays on institutional authority: Neusner on recovering Eden—the theoretical politics of rabbinic Judaism, and Chilton on apostles and bishops—a polarity of power in earliest Christianity. Then there are two papers on charismatic authority: Neusner on what ended with prophecy and what happened then in rabbinic Judaism, and Chilton on charismata of guidance in primitive and early Christianity. Finally there are two articles on scriptural authority: Neusner on the commanding voice of Scripture in rabbinic Judaism, and Chilton on the conciliar voice of Scripture in Christianity.

R. DAVID (ED.), *Faut-il attendre le Messie? Études sur le messianisme,* Sciences bibliques 5 (Montreal—Paris: Médiaspaul, 1998, paper $27.95 Can.) 238 pp. ISBN: 2-89420-136-2.

After a nine-page foreword by David, this volume presents essays on various aspects of messianism: A. da Silva on the kings of the ancient Near East, and their relations with the gods and their subjects; David on the interpretation of messianism in the OT; J. Duhaime on the messiahs in the Qumran texts; A. Myre on whether Jesus was taken for the Messiah; O. Mainville on the experience of the Spirit and the messianism of Jesus; P. Létourneau on the millenarian reign of the messiah—a survey of the millenarian concept from Revelation to Augustine; G.-R. St-Arnaud on the paradigm of the Messiah—whether the Messiah is near; J. Bauer on what kind of messiah the Jews expected; and Duhaime on messianism and new religions. Myre has provided a nine-page conclusion.

W. V. DYCH, *Thy Kingdom Come. Jesus and the Reign of God* (New York: Crossroad, 1999, paper $19.95) v and 165 pp. LCN: 99-12422. ISBN: 0-8245-1793-8.

Dych, professor of theology at Fordham University in New York City, contends that a Christology based on the faith of Jesus and his preaching of the reign of God can serve as the interpretive key for a reformed and renewed theology of grace, church, sacraments, ministry, and priesthood. After an eleven-page introduction, he deals with the faith of Jesus, faith in Jesus, Jesus and his spirit, Jesus and the church, the presence of Jesus, and the priesthood of Jesus. Building on the new understanding suggested by recent biblical and theological research, he explores the priority of the practical imperative contained in the church's remembering and proclaiming over any kind of self-centered theoretical claims about the church itself.

T. ICE AND K. L. GENTRY, *The Great Tribulation, Past or Future? Two Evangelicals Debate the Question* (Grand Rapids: Kregel, 1999, paper $11.99) 224 pp., fig., 2 tables. Bibliography. LCN: 99-19010. ISBN: 0-8254-2901-3.

Gentry, professor at Christ College in California, and Ice, director of the Pre-Trib Research Center in Texas, explore whether the events of the book of Revelation are yet to be fulfilled or have already been fulfilled in the 1st century A.D. The preterist view, represented by Gentry, argues that prophecies concerning the great tribulation were fulfilled in the experience of the early church. The future view, represented by Ice, holds that biblical prophecy portrays the great tribulation as yet to come. After a four-page introduction by Ice, Gentry contends that the great tribulation is past (foundation and exposition) and Ice maintains that it is future in light of both the OT and the NT. Then there are rebuttals by each, and a three-page conclusion by Gentry.

W. T. KESSLER, *Peter as the First Witness of the Risen Lord. An Historical and Theological Investigation,* Tesi Gregoriana, Serie Teologia 37 (Rome: Editrice Pontificia Università Gregoriana, 1998, paper 24,000 L or $16) 237 pp. Bibliography. Indexed. ISBN: 88-7652-785-0.

Prepared as a doctoral dissertation under the direction of G. O'Collins and accepted in 1995 by the theological faculty of the Pontifical Gregorian University, this volume contends that an important but still underemphasized aspect about the NT presentation of Peter is that at Easter he received a special appearance of the risen Lord and that he held a leadership role in the church's proclamation that the Lord is risen. After a survey of Peter's place in the NT Easter tradition, it considers echoes of Peter's Easter witness elsewhere in the NT, the ambiguity of the NT recollection about Peter's Easter witness, the church's consideration of Peter's ministry in a different context, the recovery and reintegration of the Easter context in modern studies on church origins, Peter's Easter witness in recent studies on the resurrection and on Christ, Peter's Easter witness in recent studies on Peter and on the church, and the future of Peter's Easter witness.

R. KINSLER AND G. KINSLER, *The Biblical Jubilee and the Struggle for Life. An invitation to personal, ecclesial, and social transformation* (Maryknoll, NY: Orbis, 1999, paper $17) xix and 170 pp., fig. Bibliography. Indexed. LCN: 99-37872. ISBN: 1-57075-289-3.

This exploration of the biblical material about the Sabbath and the jubilee seeks to promote personal, ecclesial, and social transformation. Drawing on their many years of working as theological educators in Central America, the authors deal with the following topics: the jubilee challenge—fullness of life for all God's people; the promised land—an alternative social possibility; abuse of land, labor, and life; Sabbath economics, jubilee spirituality, and liberty for all; Jesus' proclamation of God's reign as jubilee; Jesus and the domination system; jubilee practices in the early church; and jubilee as celebrating life together. They contend that the biblical Sabbath-jubilee mandates speak directly to the primary predicaments of our time.

R. KYSAR, *Stumbling in the Light. New Testament Images for a Changing Church* (St. Louis, MO: Chalice, 1999, paper $16.99) x and 158 pp. Indexed. LCN: 99-38563. ISBN: 0-8272-3441-4.

Kysar, professor emeritus of preaching and NT at Candler School of Theology, Emory University, Atlanta, GA, seeks to present selected NT images of the church as a dynamic and changing community, to convince the reader that these images were formative of early Christian identity, and to assess the promise of such imagery for contemporary Christian communal self-understanding in a time of change. After exploring the reality and threat of radical cultural change for the immediate future of the church, he discusses the concept of metaphor and its essential role in self-understanding. Then he considers three NT metaphors for the church: "on the way" (with particular attention to the journey theme in Luke-Acts), "homing" (the search of the Christian community for its divinely destined home), and "stumbling in the light" (Christian knowledge as dynamic, growing, and changing). Finally he considers some concrete strategies for planting and nurturing new images in the lives of parishioners.

G. Lohfink, *Does God Need the Church? Toward a Theology of the People of God,* trans. L. M. Maloney (Collegeville, MN: Liturgical Press, 1999, paper $39.95) ix and 341 pp. Indexed. LCN: 98-32331. ISBN: 0-8146-5928-4.

The English version of *Braucht Gott die Kirche?* (1998), this volume considers why God needs a special people (God is God and not world, evolution and history belong to creation, God risks a history tainted by sin, etc.), the characteristic signs of Israel (gathering as a people of God, a people of faith, the exodus experience, etc.), Jesus and the figure of the Twelve (what is "new" about the "NT," the "todayness" of the reign of God, salvation superabundant, etc.), and the characteristic signs of the church (the exodus continues, the church gathers, the church's most intensive moment is remembering, etc.). Lohfink, formerly professor of NT on the Catholic theological faculty at Tübingen, now lives and works as a theologian in the Katholische Integrierte Gemeinde.

G. Lohfink, *Gottes Volksbegehren. Biblische Herausforderungen* (Munich—Zurich—Vienna: Neue Stadt, 1998, DM 38) 274 pp. ISBN: 3-87996-392-4.

This volume presents the texts of fifty-three biblical homilies preached by Lohfink between 1986 and 1998. They deal with such topics and lectionary texts as a new world coming (Lk 21:25-28, 34-36); the reason of God made flesh (Jn 1:1-5, 9-14); without exodus there is no redemption (Mt 3:13-17); the introduction as the most important of the Ten Commandments (Exod 20:1-17); the lost son has a lost brother (Lk 15:1-3, 11-32); with Jesus' resurrection begins a quiet revolution; whether prayer changes the course of the world (Acts 1:12-14); the gathering of disciples as the beginning of Jesus' activity (Mt 4:12-23); those who lose their life find it (Lk 9:18-24); we are wanderers between two worlds (Mt 20:1-15); whether God has rejected Israel, and whether the church is his "new" people (Mt 21:33-43, 45-46); and a Pharisee and a tax collector pray in the Temple (Lk 18:9-14).

H. Mahnke, *Glaube im Gespräch. Eine Einführung in die Grundaussagen der Bibel,* Calwer taschenbibliothek 77 (Stuttgart: Calwer, 1999, paper DM 19.80) viii and 160 pp. Illustrated. ISBN: 3-7668-3618-8.

After reflecting on believing as being in conversation with God, Mahnke, a pastor and the director of the "Gemeindeaufbau mit der Bibel" project of the Evangelisch-lutherische Landeskirche in Hannover, discusses the biblical foundations for the following credal statements: I believe in God the Creator; I believe in Jesus Christ; and I believe in the Holy Spirit. Then he considers life in the Spirit of Jesus with the help of the Ten Commandments.

F. Manns, *Abba: Au risque de la paternité de Dieu* (Paris—Montreal: Médiaspaul, 1999, paper 140 F or $40.95 Can.) 234 pp. ISBN: 2-7122-0720-3.

After discussing the problems involved in calling God "father" today, Manns, dean and professor at the Studium Biblicum Franciscanum in Jerusalem, traces the theme of divine paternity in the OT and in Palestinian and Hellenistic Jewish texts. Then he considers those NT texts (Pauline, Synoptic, and Johannine) that highlight God as Father, shows how various patristic writers (Tertullian, Cyprian, Origen, Gregory of Nyssa, Ambrose, John Chrysostom, etc.) developed the theme, and reflects on how the experience of God as Father can be actualized today. He concludes with remarks on Thérèse de Lisieux as a witness to the paternity of God, and a meditation on Jerusalem.

.C. Markschies, *Between Two Worlds. Structures of Early Christianity,* trans. J. Bowden (London: SCM, 1999, paper £14.95) x and 257 pp., 4 plates, 4 figs., 2 maps, table. Bibliography. Indexed. ISBN: 0-334-02750-0.

The English version of *Zwischen den Welten wandern. Strukturen des antiken Christentums* (1997), this investigation of early Christian institutions and forms of life deals with space (the geographical sphere) and time (the division and contours of eras), the individual (conversion to Christianity; birth, baptism, and death; Christian life and its piety), forms of life (marriage and family, asceticism and monasticism), and the community (community life, structures and forms of communication extending beyond the community, the church's ministries). Markschies, professor of church history at the Friedrich Schiller University in Jena, concludes that early Christianity's way of straddling between two worlds (earth and heaven) was a major attraction to the general public.

E. MAZZA, *The Celebration of the Eucharist. The Origin of the Rite and the Development of Its Interpretation,* trans. M. J. O'Connell (Collegeville, MN: Liturgical Press, 1999, paper $39.95) xvii and 351 pp. Bibliography. Indexed. LCN: 98-37348. ISBN: 0-8146-6170-X.

After an eight-page introduction, Mazza, professor of liturgical history at the Università Cattolica del Sacro Cuore in Milan, traces the history of the Eucharist according to the following outline: OT sacrifices and ritual meal, the origin of the Christian Eucharist, from the Jewish liturgy to the Christian Eucharist, primitive anaphoras—from the *Didache* to the mystical Eucharist, primitive anaphoras—developments of the eucharistic liturgy, thematic developments in the eucharistic liturgy, the early patristic period, Tertullian and Cyprian, the 4th century, the early Middle Ages, the scholastic high Middle Ages, the Eucharist and the relics of the saints, the Reformation and the Council of Trent, the liturgical reform of Vatican Council II, the implementation of the liturgical reform, the parts of the eucharistic prayer, and the Last Supper and the church's Eucharist. An appendix deals with Jewish texts and very early eucharistic prayers. The Italian original entitled *Celebrazione eucaristica* appeared in 1996.

J. I. H. MCDONALD, *The Crucible of Christian Morality,* Religion in the First Christian Centuries (London—New York: Routledge, 1998, cloth $75, paper $24.99) viii and 247 pp. Bibliography. Indexed. ISBN: 0-415-11858-1 (cloth), -11859-X (paper).

After an eleven-page introduction, McDonald, reader in Christian ethics and NT studies at the University of Edinburgh and author of *Biblical Interpretation and Christian Ethics* (1993) and *Christian Values* (1995), traces the developing moral ethos of the early Christian communities in six chapters: moral context (the ethos of the early Christian communities); moral interpretation (the scriptural foundations of Christian ethics); moral tradition (the "sound words of the Lord" in early Christian recollection); moral persons (the dynamics of personal morality); morality, community, and society (the public and political face of Christian behavior); and moral excellence (virtue in Hellenistic ethics and the NT). He concludes that the Christian ethos expressed in relationships, community, worship, and service is the location of the crucible (if not the crucible itself) of Christian morality.

U. NERI, *La parola di Dio nel Nuovo Testamento,* Conversazione bibliche, Catechesi di Monteveglio 8 (Bologna: Dehoniane, 1999, 19,000 L) 159 pp. ISBN: 88-10-70969-1.

After reflections on the word of God in the NT (the need for God's gift, its truth, its eternal and efficacious character, etc.), this volume considers the content of the word (the kerygma for Hebrews and for Gentiles, the kerygma presented in letters) and the proclamation of the Gospels (Mark, Matthew and Luke, and John). It concludes with some examples of reading parallel passages in the Synoptic Gospels. Neri (1930-97) was the author of *Leggere la Bibbia: perchè e come* (1995).

G. G. ORTWEIN, *Status und Statusverzicht im Neuen Testament und seiner Umwelt,* Novum Testamentum et Orbis Antiquus 39 (Fribourg: Universitätsverlag, 1999, 106 SFr; Göttingen: Vandenhoeck & Ruprecht, DM 127) vii and 361 pp. Bibliography. Indexed. ISBN: 3-7278-1221-4 (U), 3-525-53939-8 (V&R).

The revised version of a doctoral dissertation directed by G. Theissen and accepted in 1998 by the Evangelical theological faculty at the University of Heidelberg, this investigation of status and renunciation of status in the NT and its world seeks to delineate the place and significance of humility as a social virtue in early Christianity. It first considers the traditions of pagan antiquity regarding the classification of honor, advancement and abasement with respect to roles and opinion in Greek culture and in Roman culture, and humility in pagan antiquity. Then with reference to Jewish antiquity it deals with the OT prehistory, status and renunciation of status in the intertestamental writings from Palestine, and status and change of status in writings from the Jewish Diaspora in Egypt and in Philo's works. Finally with regard to early Christianity it treats "the first and the last"—changing positions according to Jesus, the axiom about changing positions in the "little units," the significance of the axiom about changing positions in the conceptuality of the three Synoptic Gospels, the axiom about changing positions according to Paul, its further development by Paul and in the Pauline letters, renunciation of status in John's Gospel, and the further development of the challenge to renounce status in the NT and in early Christianity. Ortwein concludes that for early Christians the Christ-event brought about a change of position that challenged the exalted to renounce their high status and convinced the lowly that they were exalted.

A. RUCK-SCHRÖDER, *Der Name Gottes und der Name Jesu. Eine neutestamentliche Studie,* Wissenschaftliche Monographien zum Alten und Neuen Testament 80 (Neukirchen-Vluyn: Neukirchener, 1999, DM 98) xvi and 304 pp. Bibliography. Indexed. ISBN: 3-7887-1706-8.

The revised and shortened version of a doctoral dissertation directed by P. von der Osten-Sacken and accepted in 1998 by the Evangelical theological faculty of the Humboldt Universität in Berlin, this investigation of the theme of the name of God and the name of Jesus in the NT first presents a review of research from the late 19th century onward. Then it analyzes the key "name" texts in the Pauline epistles, the Deuteropauline epistles, the Synoptic tradition, Matthew's Gospel, Luke-Acts, John's Gospel, 1 and 3 John, Hebrews, the catholic epistles, and Revelation, respectively. The texts include Phil 2:9-10; 1 Cor 6:11; Rom 9:17; Col 3:17; Eph 1:21; Mk 13:6, 13; Mt 10:40-42; Mt 1:18-25 and 28:16-20; Lk 19:38; Acts 2:21, 38; Jn 17:6, 11, 26; 1 Jn 2:12; Heb 1:4; Jas 5:10, 14; 1 Pet 4:14, 16; and Rev 19:12-13, 16. The concluding essay on the theological relevance of the "name" statements in the NT gives particular attention to their various functions or aspects: present, legitimating, pastoral, ecclesiological, and eschatological.

G. SAUTER, *What Dare We Hope? Reconsidering Eschatology,* Theology for the Twenty-first Century (Harrisburg, PA: Trinity Press International, 1999, paper $19) xvi and 231 pp. Bibliographies. Indexed. LCN: 99-27529. ISBN: 1-56338-271-7.

The revised and expanded version of a work published in German in 1995, this volume considers eschatology from the viewpoint of Christian hope rather than as "the last things" or "the end of all things." After discussing the term "eschatology" and its changing nature, it treats Jesus of Nazareth as a bearer of hope, the activity of God in humanity and in its history, the God of hope—the sovereignty of the future, the possibility of unity in hope (ecumenical perspectives), hope in the life of the churches, and basic questions of eschatology. Sauter is professor of systematic theology and director of the ecumenical institute at the University of Bonn.

P. SØES, *Kompendium til nytestamentlig bibelteologi,* Semikolon 2 (Århus: Kolon, 1999, paper 80 DKr) 159 pp. Bibliography. Indexed. ISBN: 87-87737-31-0.

After discussing the various biblical theologies in the NT (with particular attention to their use of the OT), this volume considers the following major themes in biblical theology: the person of Jesus, the death of Jesus, the resurrection of Jesus, faith and salvation, baptism, the Lord's Supper, the Holy Spirit, prayer, the church, ethics, and eschatology. For each theme it gathers the relevant data from the different parts of the NT.

K. STENDAHL, *Energy for Life. Reflections on a Theme. "Come, Holy Spirit—Renew the Whole Creation"* (Brewster, MA: Paraclete, 1999, paper $8.95) x and 92 pp. LCN: 99-34075. ISBN: 1-55725-233-5.

Drawing on biblical texts and personal experience, Stendahl, professor of divinity emeritus at Harvard University and bishop emeritus of Stockholm, depicts the Holy Spirit as the driving force, creative energy, and animating breath of the whole creation. After showing that the theme "Come, Holy Spirit—renew the whole creation" is a prayer and is right, he reflects on the following statements: the Spirit of the Lord is upon me; in fellowship with the Holy Spirit; and the Holy Spirit and the whole *oikoumene.* The book grew out of a paper in preparation for the Seventh General Assembly of the World Council of Churches held at Canberra in 1991.

F. THIELMAN, *The Law and the New Testament. The Question of Continuity,* Companions to the New Testament (New York: Crossroad, 1999, paper $19.95) xv and 192 pp. Indexed. LCN: 99-29119. ISBN: 0-8245-1829-2.

After reflecting on the present importance of the ancient question regarding the Mosaic Law in the NT, Thielman, professor of divinity at Beeson Divinity School at Samford University in Birmingham, AL, considers the Mosaic Law and the law of Christ in Paul's letters to Galatia and Rome; treasures new and old (the Mosaic Law in Matthew's Gospel); grace in place of grace (Jesus Christ and the Mosaic Law in John's Gospel); correspondence and contrast (the Mosaic Law and the New Covenant in Hebrews); and principled conformity, radical departure, and sensible compromise (the Law and the believing community in Luke-Acts). He concludes that Paul and Matthew stand together in their interest in the ethical use of the Mosaic Law, that John and the author of Hebrews stand together in their symbolic use of the Law, and that Luke stands by himself in his use of the Law not only in ethical and symbolic ways but also to construct the story of God's saving purposes.

N. T. WRIGHT, *The Way of the Lord* (Grand Rapids—Cambridge, UK: Eerdmans, 1999, paper $10) xii and 132 pp., map. Illustrated. LCN: 98-53407. ISBN: 0-8028-4649-1.

Based on a series of addresses in Lichfield Cathedral during Lent of 1998, the material in this book was intended to prepare a party of pilgrims for a trip to the Holy Land and to serve as a refresher course on "Christian basics." In his eleven-page "personal introduction," Wright observes that pilgrimage to holy places has a valuable role in the church's teaching ministry, is a stimulus and an invitation to prayer, and can be a time of real growth and depth in discipleship. In inviting readers to follow along the way of the Lord, he treats the ways to Damascus, to the Jordan, of the wilderness, to Galilee, to Jerusalem, up the mountain, to Gethsemane, of the cross, and from the tomb. In a twelve-page epilogue he reflects on the Holy Land today.

THE WORLD OF THE NEW TESTAMENT

J. ÅDNA, *Jerusalemer Tempel und Tempelmarkt im 1. Jahrhundert n. Chr.,* Abhandlungen des Deutschen Palästina-Vereins 25 (Wiesbaden: Harrassowitz, 1999, paper DM 78) xiii and 182 pp., 3 figs. Bibliography. Indexed. ISBN: 3-447-03859-4.

The revised and expanded version of part of a doctoral dissertation accepted in 1994 by the theological faculty at Oslo, this volume first presents an archaeological-architectonic analysis of the Herodian Temple in Jerusalem with reference to the pre-Herodian Second Temple and the Herodian expansion, the Herodian Temple as a *Kaisareion,* and the royal portico as the Temple market. Then it considers the functions of the Temple market with regard to the high priesthood as overseeing the administration of the Temple, the money changers, and the purveyors of materials for the sacrifices. Ådna's analyses are based on both literary sources (especially Josephus' writings and the Mishnah) and archaeological research.

R. ALSTON, *Aspects of Roman History,* AD *14–117* (London—New York: Routledge, 1998, cloth $65, paper $19.99) xix and 342 pp., 8 figs., 6 maps, 10 tables. Bibliography. Indexed. LCN: 97-24205. ISBN: 0-415-13236-3 (cloth), -13237-1 (paper).

Alston, lecturer in Roman history at Royal Holloway, University of London, charts the history of the Roman imperial period from the establishment of the Augustan principate to the reign of Trajan, providing a basic chronological framework of the main events and introductory outlines of the major issues of the period. After a 23-page introduction, he traces the linear development of the Roman empire, emperor by emperor, accenting military and political events: Tiberius (A.D. 14-37), Gaius Caligula (A.D. 37-41), Claudius (A.D. 41-54), Nero (A.D. 54-68), civil wars (A.D. 69-70), Vespasian and Titus (A.D. 70-81), Domitian (A.D. 81-96), and Nerva and Trajan (A.D. 96-117). Then he considers general topics: society, the economy, administration, the Roman army and military policy, women, provinces and culture—Romanization and Hellenization, and religion.

G. A. ANDERSON AND M. E. STONE (EDS.), *A Synopsis of the Books of Adam and Eve*, SBL Early Judaism and Its Literature 17 (2nd ed.; Atlanta: Scholars Press, 1999, $45) xx and 194 pp. Bibliography. Indexed. LCN: 99-28348. ISBN: 0-7885-0566-1.

A substantial revision of the synopsis published in 1994 [*NTA* 39, p. 163], this edition provides fresh English translations of each of the versions and the original language of each version (Greek, Latin, Armenian, Georgian, Slavonic) in a facing column. Notes on the translation of the Georgian version prepared by J.-P. Mahé are included in the introduction.

E. ARNOLD (ED.), *The Early Christians in Their Own Words* (4th ed.; Robertsbridge, UK—Farmington, PA: Plough, 1998, £16.50 or $25) xi and 365 pp., plate. Bibliography. Indexed. LCN: 97-36585. ISBN: 0-87486-095-4.

The English version of *Die ersten Christen nach dem Tode der Apostel* (1926) was first published in 1970. This fourth edition contains Arnold's 58-page essay on the witness of the early church, along with translations of key texts arranged under six headings: the state, society, and martyrs; self-portraits and portrayals; creed, confession, and Scripture; sayings of Jesus and the apostles; meetings, worship, and church practices; and proclamation and the prophetic spirit. The selections are taken mainly from the Apostolic Fathers and early patristic writings. Arnold (1883-1935) was one of the founders of the Bruderhof movement.

H. AVALOS, *Health Care and the Rise of Christianity* (Peabody, MA: Hendrickson, 1999, paper $12.99) ix and 166 pp. Bibliography. Indexed. LCN: 99-11023. ISBN: 1-56563-337-7.

Focusing on how healing was portrayed and promoted by the community responsible for the NT and other early Christian literature, this volume contends that the ideas of health care reflected in early Christianity constitute a system that was an important factor in attracting converts. After a fifteen-page introduction, it considers health care as a system, the Israelite health care systems, major Greco-Roman traditions, the socioreligious frameworks, therapeutic strategies, economics, geographical accessibility, time, and comparative synthesis. Avalos, associate professor of religious studies and chair of the U.S. Latino studies program at Iowa State University, is the author of *Illness and Health Care in the Ancient Near East* (1995).

L. AYRES AND G. JONES (EDS.), *Christian Origins. Theology, Rhetoric and Community* (London—New York: Routledge, 1998, cloth $75, paper $24.99) ix and 219 pp. Indexed. LCN: 97-26997. ISBN: 0-415-10750-4 (cloth), -10751-2 (paper).

The nine essays in this volume explore the historical course and nature of early Christian theology especially by setting it within particular traditions or sets of traditions. After a seven-page introduction by Ayres, there are two essays on "reading Origen": M. Edwards on Christ or Plato—Origen on revelation and anthropology; and D. Dawson on allegorical reading and the embodiment of the soul in Origen. Then there are four studies on "reading the fourth century": M. R. Barnes on the 4th century as trinitarian canon; S. Elm on doctrine and patriarchal authority in the conflict between Theophilus of Alexandria and John Chrysostom of Constantinople; J. Milbank on Gregory of Nyssa—the force of identity; and D. H. Williams on Constantine, Nicea, and the "fall" of the church. Finally there are two papers on "Christian origins and the western tradition": W. Hankey on Denys and

Aquinas—antimodern cold and postmodern hot; and C. Pickstock on ascending numbers—Augustine's *De musica* and the western tradition.

A. R. BIRLEY, *Hadrian. The restless emperor* (London—New York: Routledge, 1997, $50) xviii and 399 pp., frontispiece, 8 maps, stemma. Illustrated. Bibliography. Indexed. LCN: 96-49232. ISBN: 0-415-16544-X.

After a nine-page introduction to the emperor Hadrian and the sources about him, Birley, professor of ancient history at the Heinrich Heine University in Düsseldorf, and author of *Marcus Aurelius. A Biography* (2nd ed., 1987), presents his biography of Hadrian in twenty-one chapters: a childhood in Flavian Rome, the old dominion, military tribune, *principatus et libertas,* the young general, Archon at Athens, the Parthian War, the new ruler, return to Rome, to the German frontier, Hadrian's Wall, a new Augustus, return to the East, a summer in Asia, a year in Greece, *pater patriae,* Africa, *Hadrianus Olympius,* death in the Nile, Athens and Jerusalem, and the bitter end. Birley concludes that whatever else Hadrian achieved, his restless touring around the provinces made him the most visible monarch the Roman empire ever had.

S. BLUNDELL AND M. WILLIAMSON (EDS.), *The Sacred and the Feminine in Ancient Greece* (London—New York: Routledge, 1998, cloth $75, paper $20.99) x and 192 pp. Illustrated. Bibliography. Indexed. LCN: 97-25099. ISBN: 0-415-12662-2 (cloth), -12663-0 (paper).

After a nine-page introduction, this volume presents two essays on "deities and their worshippers" in ancient Greece: I. Clark on the *gamos* of Hera—myth and ritual, and S. G. Cole on domesticating Artemis. Next there are three studies about "objects of worship": Blundell on marriage and the maiden—narratives on the Parthenon; L. Beaumont on born old or never young—femininity, childhood, and the goddesses of ancient Greece; and E. Kearns on the nature of heroines. Then there are two articles on "ritual and gender": K. Stears on death becomes her—gender and Athenian death ritual; and R. Seaford on being in the mirror of Dionysus. The final chapter is on "sources and interpreters": N. J. Lowe on Thesmophoria and Haloa—myth, physics, and mysteries.

G. BOCCACCINI, *Beyond the Essene Hypothesis. The Parting of the Ways between Qumran and Enochic Judaism* (Grand Rapids—Cambridge, UK: Eerdmans, 1998, paper $25) xxii and 230 pp., 2 figs. Bibliography. Indexed. LCN: 97-41870. ISBN: 0-8028-4360-3.

Boccaccini, the author of *Middle Judaism. Jewish Thought, 300 B.C.E.–200 C.E.* (1991), contends that "Enochic Judaism" is the modern name for the mainstream body of the Essene party from which the Qumran community parted as a radical, dissident, and marginal offspring. He also argues that subsequently Enochic/Essene Judaism polemically rejected the ideas of the Qumran Essenes, continued to exist side by side with its radical progeny, contributed to the birth of the parties of John the Baptist and Jesus, and even survived Qumran for some time after A.D. 70. After explaining how his approach moves beyond "the Essene hypothesis," he presents a historical analysis (the Essenes in ancient historiography), a systemic analysis (the prehistory of the sect, the formative age, the schism between Qumran and Enochic Judaism), and a comparative analysis (the Enochic/Essene hypothesis).

R. BRODY, *A Hand-list of Rabbinic Manuscripts in the Cambridge Genizah Collections.* Vol. 1, *Taylor-Schechter New Series,* Cambridge University Library Genizah 5 (Cambridge, UK—New York: Cambridge University Press, 1998, $150) xiii and 352 pp. and 24 plates. Indexed. ISBN: 0-521-58400-0.

This volume lists the rabbinic manuscripts in the Taylor-Schechter New Series collection at the Cambridge University Library. The term "rabbinic literature" includes all literary works on talmudic, midrashic, or halakic themes from the tannaitic period onward. The languages represented in the manuscripts are primarily Hebrew, Aramaic, Judaeo-Arabic (in Hebrew script), and Arabic (in Arabic script). A typical entry includes basic physical information (classmark, size, number of leaves, material), language(s), classification, and identification or description. Brody's list incorporates the work of E. J. Wiesenberg and others. Photographs of specific texts are included in the plates.

S. BURKES, *Death in Qoheleth and Egyptian Biographies of the Late Period,* SBL Dissertation Series 170 (Atlanta: Society of Biblical Literature, 1999, $45) ix and 298 pp. Bibliography. Indexed. LCN: 99-38480. ISBN: 0-88414-005-9.

Prepared as a doctoral dissertation under the direction of J. J. Collins and presented in 1997 to the University of Chicago, this volume contends that Qoheleth and the Egyptian biographies illustrate how in both Jewish and Egyptian civilizations in the same time period some people began to lose confidence in their society's ways of confronting death. After considering death in the Hebrew Bible, it treats death in the book of Qoheleth, Qoheleth's historical context, death in ancient Egypt, the ancient Egyptian biographies (Isenkhebe, Taimhotep, Petosiris), and the historical and intellectual context of late period Egypt. Burkes concludes that like some of the Egyptian biographies, Qoheleth was left with the conclusion that death abolishes his tradition's understanding of continuity.

M. CLAYTON, *The Apocryphal Gospels of Mary in Anglo-Saxon England,* Cambridge Studies in Anglo-Saxon England 26 (Cambridge, UK—New York: Cambridge University Press, 1998, $69.95) xi and 355 pp. Bibliography. Indexed. LCN: 98-17275. ISBN: 0-521-58168-0.

This volume provides editions (with critical apparatuses), translations, and commentaries for three apocryphal texts about Mary written in Old English: *Gospel of ps.-Matthew,* and the Assumption homilies in Cambridge, Corpus Christi College, MSS 41 and 198 (Blicking XIII). The 162-page introduction considers the birth and childhood of Mary (the development of a tradition), the death and assumption of Mary (the Syriac and Greek traditions, as well as the Latin tradition), the Apocrypha of the Virgin in Anglo-Saxon England, the manuscripts, and the Old English texts. The appendixes treat (1) Latin apocryphal texts from Anglo-Saxon England and (2) *Transitus of ps.-Melito.* Clayton is professor of Old and Middle English at University College, Dublin.

J. E. COOK, *Hannah's Desire, God's Design. Early Interpretations of the Story of Hannah,* JSOT Supplement Series 282 (Sheffield, UK: Sheffield Academic Press, 1999, £27.95 or $46.50) 134 pp. Bibliography. Indexed. ISBN: 1-85075-909-X.

This analysis of the biblical personage of Hannah as a literary entity develops three interweaving themes: the literary issue of the barren mother type scene, the theological theme of divine guidance and human initiative, and the historical question of early biblical interpretation. After a nineteen-page introduction, it considers the biblical Hannah story in 1 Samuel 1–2 and examines three later appropriations of it in ps.-Philo's *Biblical Antiquities, Targum of the Prophets,* and Luke's infancy narrative (chaps. 1–2), respectively. Cook, who teaches at the Washington Theological Union, concludes that these interpretations invite present-day readers to retell the Hannah story in order to address contemporary situations of oppression and corruption as well as to influence and be influenced by the Deity and to change the course of history.

W. COTTER, *Miracles in Greco-Roman Antiquity. A Sourcebook,* Context of Early Christianity (London—New York: Routledge, 1999, cloth $75, paper $23.99) x and 274 pp. Bibliography. Indexed. LCN: 98-19320. ISBN: 0-415-11863-8 (cloth), -11864-6 (paper).

This anthology of Greco-Roman miracle stories seeks to represent a range of the most common ideas about sickness and healings, daimons/demons and exorcisms, the role of nature, and the powers of magic that belong to the 1st-century world. After an eight-page introduction, it presents the pertinent texts (with introductions and notes) under four general headings: gods and heroes who heal (and the healing miracles of Jesus), exorcists and exorcisms (daimons/demons in Greco-Roman antiquity and in apocalyptic and Christian sources), gods and heroes who control nature (controlling wind and sea, changing water into wine and other nature miracles), and magic and miracles (magic in the ancient world). The appendixes concern (1) diseases and doctors, and (2) Jesus, Torah, and miracles. Cotter is associate professor of Scripture at Loyola University, Chicago.

J. D. CURRID, *Doing Archaeology in the Land of the Bible. A Basic Guide* (Grand Rapids: Baker, 1999, paper $14.99) 128 pp., 15 plates, 7 figs., map. Bibliographies. Indexed. LCN: 99-30489. ISBN: 0-8010-2213-4.

As a faculty member at Reformed Theological Seminary and an adjunct instructor at the Jerusalem Center for Biblical Studies, Currid has taught archaeology to hundreds of students within the land of Israel. Intended to introduce students to the basics of biblical archaeology, this handbook explains the nature of archaeology, the history of Palestinian archaeology, tells, surveying, site identification, how to excavate a tell, pottery and potsherds (and W. M. F. Petrie), buildings, small finds, and archaeology in use—the recovery of Bethsaida.

J. DAVIES, *Death, Burial and Rebirth in the Religions of Antiquity,* Religion in the First Christian Centuries (London—New York: Routledge, 1999, cloth $75, paper $24.99) xiii and 246 pp., 12 plates. Bibliography. Indexed. LCN: 98-49845. ISBN: 0-415-12990-7 (cloth), -12991-5 (paper).

Davies, who now teaches in the department of religious studies at the University of Newcastle, charts the significance of death in the religions and cults of the pre-Christian and early Christian world. Describing his work as an exercise in historical sociology and drawing on the insights of M. Weber, he contends that with regard to death "Christianity" successfully defined an identity for itself that was both distinctive and sufficiently eclectic to enable it to relate to aspects of some of the other religious cultures within which it found itself. He first treats death in the ancient Near East: Osiris and Isis (the life-theology of ancient Egypt); Zoroaster, Ahura Mazda, and Ahriman; Canaanites and Mesopotamians; and the possible influence of older thanatologies on Judaism and Christianity. Next he moves from caves and rock-cut tombs to Judaism: the general archaeology of the ancient Near East, Judaism toward the common era, burying the Jewish dead, and resurrection. Then he discusses Roman and Greek philosophies of death, Roman religion and funerals, Ovid's "ever varying forms" (Greek mythologies, sarcophagi, and the boundaries of mortality), and Ovid's "bonds of love and duty" (funerals, epitaphs, orations, and death in the arena). Finally he treats Christian burial and the nature of martyrdom, and concludes with reflections on sacrificial living and sacrificial dying (Christians in the world).

N. DEUTSCH, *Guardians of the Gate. Angelic Vice Regency in Late Antiquity,* Brill's Series in Jewish Studies 22 (Leiden—Boston—Cologne: Brill, 1999, 108 gld. or $63.50) xi and 182 pp. Bibliography. Indexed. ISBN: 90-04-10909-9.

Deutsch, the author of *The Gnostic Imagination. Gnosticism, Mandaeism, and Merkabah Mysticism* (1995), here explores the phenomenon of angelic vice-regency in late antiquity as seen in Judaism, Mandaeism, and gnosticism. After an introduction to mediation in late antiquity, he discusses myth and exegesis with reference to the trickster as shadow of the vice-regent. Next he deals with Metatron as divine man and as divine angel, and with the fall of Metatron. Then he considers Abathur's lament: Abathur as creative light being, Abathur's dethronement, Abathur as priest, Abathur and Metatron, and so on. Finally he treats the rehabilitation of Sabaoth. He concludes that though the angelic vice-regent in all these traditions is a servant of God, his exalted nature is a potential source of tension between him and God. The three appendixes concern Jesus, al-Jili's "perfect man," and Hermes.

M. DILLON, *Pilgrims and Pilgrimage in Ancient Greece* (London—New York: Routledge, 1997, $70) xix and 308 pp. Bibliography. Indexed. ISBN: 0-415-12775-0.

Dillon, lecturer in the department of classics and ancient history at the University of New England in Australia, explores the religious motivations for pilgrimage and the main preoccupations of worshippers in ancient Greece. After a seven-page introduction, he deals with official pilgrimage invitations and sacred truces, the sanctity of Greek pilgrims, pilgrimage destinations (mystery cults, healing sanctuaries, and oracles; contests at Panhellenic festivals), pilgrimages by ethnic groups, cult regulations at sanctuaries, the female pilgrim, and organizational requirements at pilgrimage sites.

R. DUNCAN-JONES, *Money and government in the Roman Empire* (Cambridge, UK—New York: Cambridge University Press, 1998, paper $27.95) xix and 300 pp., 11 plates, 59 figs., 110 tables. Bibliography. Indexed. LCN: 93-31989. ISBN: 0-521-64829-7.

The paper edition [see *NTA* 40, p. 375] of a work that uses coin evidence to study Roman minting policy, monetary organization, and the monetary economy of the Roman empire up to ca. A.D. 235.

Eretz-Israel. Archaeological, Historical and Geographical Studies. Vol. 26, *Frank Moore Cross Volume* (Jerusalem: Israel Exploration Society, 1999, $90) xii and 191 and xxiv and 236* pp., frontispiece. Illustrated. Bibliographies. ISBN: 965-221-037-4.

In the non-Hebrew section of this volume honoring F. M. Cross, the papers most pertinent to the NT world are by S. W. Crawford on the "rewritten" Bible at Qumran—a look at three texts, J. A. Fitzmyer on the so-called Aramaic divorce text from Wadi Seiyal, E. S. Frerichs on the interdependence of Jewish and Christian interpretation of the Hebrew Bible, M. Morgenstern on the history of Aramaic dialects in the light of discoveries from the Judean Desert—the case of Nabatean, E. Puech on the "son of God" in 4Q246, L. H. Schiffman on the house of the laver in *Temple Scroll,* S. Segert on war orders and songs—Essenes and Hussites, J. Strugnell on problems in the development of the Ahiqar tale, and J. VanderKam on "David's Compositions" (11QPs^a 27:2-11). In the Hebrew section there are papers by H. Eshel on the rulers of Samaria during the 5th and 4th centuries B.C., M. Broshi on the "Apocalypse of Weeks" (4Q247), R. Hachlili on names and nicknames at Masada, E. Tov on the characterization of the additional layer of the Masoretic text of Jeremiah, A. Yardeni on a deed of sale from Wadi Murabbaʿat (two in one?), and E. Qimron on improvements to editions of the Dead Sea scrolls. Also included are personal appreciations of Cross (by A. Biran, P. J. King, and P. Kyle McCarter), a bibliography of his works, and English summaries of the non-English articles.

E. ESHEL ET AL., *Qumran Cave 4.* Vol. 6, *Poetical and Liturgical Texts, Part 1,* Discoveries in the Judaean Desert 11 (Oxford: Oxford University Press, Clarendon Press, 1998, $150) ix and 473 pp. and 32 plates. Bibliographies. ISBN: 0-19-826380-5.

This is the first of two volumes containing poetical and liturgical texts from Qumran Cave 4. It includes editions of 4QBerakot (4Q286-290) by B. Nitzan, 4QNon-Canonical Psalms (4Q380-381) by E. Schuller, 4QShirot ʿOlat Hashabbat (4Q400-407, plus the Masada copy) by C. Newsom, and 4QApocryphal Psalm and Prayer (4Q448) by E. Eshel, H. Eshel, and A. Yardeni. The volume incorporates material from Schuller's *Non-Canonical Psalms from Qumran. A Pseudepigraphic Collection* (1986) and Newsom's *Songs of the Sabbath Sacrifice. A Critical Edition* (1985). The editions consist of introductions, transcriptions, physical descriptions, notes on readings, and comments. Concordances by S. Pfann (pp. 427-473) and photographs of the manuscripts are included. The volume was produced in consultation with J. C. VanderKam and M. Brady.

D. FAVRO, *The Urban Image of Augustan Rome* (Cambridge, UK—New York: Cambridge University Press, 1996, $85) xxi and 346 pp., 6 tables. Illustrated. Bibliography. Indexed. LCN: 96-5565. ISBN: 0-521-45083-7.

Favro, associate professor of architecture at the University of California in Los Angeles, examines the idea and experience of ancient Rome at the moment when it became an imperial capital. After defining an urban image (the Roman urban image, historiography, evaluation), she leads a walk through republican Rome in 52 B.C., considers the context for the republican urban image (the urban image, change, Julius Caesar and Rome), discusses the city's identity with reference to the evolving Augustan motives (a city of fragments, Rome reborn, consolidation), deals with the structure of the city—building an urban image (urban components and characteristics, orchestration, evaluation), reflects on the meaning of the Augustan city (physical unity, programmatic unity, experiential legibility, unifying involvement, legacy), and concludes with a walk through the Augustan city in A.D. 14. The discussion is illustrated by 116 diagrams and photographs.

S. FINE (ED.), *Jews, Christians, and Polytheists in the Ancient Synagogue. Cultural interaction during the Greco-Roman period,* Baltimore Studies in the History of Judaism (London—New York: Routledge, 1999, $75) xviii and 253 pp., 19 figs., 2 maps. Indexed. LCN: 98-37781. ISBN: 0-415-18247-6.

After a preface by the editor, this volume presents thirteen essays by E. P. Sanders on common Judaism and the synagogue in the 1st century; P. W. van der Horst on whether the synagogue was a place of Sabbath worship before A.D. 70; L. H. Schiffman on the early history of public reading of the Torah; S. S. Miller on the rabbis and the nonexistent monolithic synagogue; J. M. Baumgarten on art in the synagogue—some talmudic views; L. I. Levine on the patriarchate and the ancient synagogue; M. D. Swartz on sage, priest, and poet—typologies of religious leadership in the ancient synagogue; R. Pummer on Samaritan synagogues and Jewish synagogues—similarities and differences; T. Rajak on the synagogue within the Greco-Roman city; R. M. Jensen on the Dura Europos synagogue, early Christian art, and religious life in Dura Europos; J. S. Crawford on Jews, Christians, and polytheists in late-antique Sardis; E. M. Meyers on the Torah shrine in the ancient synagogue—another look at the evidence [§ 42-1971]; and Fine on non-Jews in the synagogues of late-antique Palestine—rabbinic and archaeological evidence.

L. FOXHALL AND J. SALMON (EDS.), *Thinking Men. Masculinity and its Self-Representation in the Classical Tradition,* Leicester-Nottingham Studies in Ancient Society 7 (London—New York: Routledge, 1998, $90) xii and 217 pp., 14 plates. Bibliography. Indexed. LCN: 97-51499. ISBN: 0-415-14635-6.

After a five-page introduction by Foxhall, the thirteen essays in this volume explore various aspects of artistic and intellectual expression as the self-representation of men: M. Fox on the constrained man; R. Osborne on sculpted men of Athens—masculinity and power in the field of vision; E. J. Stafford on masculine values and feminine forms—the gender of personified abstractions; Foxhall on natural sex—the attribution of sex and gender to plants in ancient Greece; M. Williamson on Eros the blacksmith—performing masculinity in Anacreon's love lyrics; R. Hawley on the male body as spectacle in Attic drama; A. H. Sommerstein on rape and young manhood in Athenian comedy; A. Heap on understanding the men in Menander; K. F. Pierce on ideals of masculinity in New Comedy; J. Walters on Juvenal's *Satire* 2 and putting male sexual deviants on show; M. Harlow on procreation, paternity, and patriarchy ("in the name of the father"); G. Clark on the old Adam—the fathers and the unmasking of masculinity; and F. Rosslyn on the hero of our time—classic heroes and post-classical dramas.

L. FOXHALL AND J. SALMON (EDS.), *When Men Were Men. Masculinity, power and identity in classical antiquity,* Leicester-Nottingham Studies in Ancient Society 8 (London—New York: Routledge, 1998, $99.99) xii and 257 pp., 27 figs. Bibliography. Indexed. LCN: 98-14169. ISBN: 0-415-14634-8.

After a nine-page introduction by Foxhall, this volume presents essays by H. van Wees on gender differentiation in archaic Greece ("a brief history of tears"); P. Cartledge on the machismo of the Athenian empire—or the reign of the *phaulus;* N. Fisher on violence, masculinity, and the law in classical Athens; E. Marshall on sex and paternity—gendering the foundation of Cyrene; J. Roy on the masculinity of the Hellenistic king; J. F. Gardner on sexing a Roman—imperfect men in Roman law; D. Montserrat on experiencing the male body in Roman Egypt; S. Fischler on imperial cult—engendering the cosmos; J. Harries on the cube and the square—masculinity and male social roles in Roman Boiotia; K. Hopwood on the bandit in the ancient novel ("all that may become a man"); and R. Alston on arms and the man—soldiers, masculinity, and power in republican and imperial Rome.

Frankfurter Judaistische Beiträge, Heft 25, ed. M. Schlüter (Frankfurt: Gesellschaft zur Förderung judaistischer Studien, 1998, paper) iii and 196 pp. ISSN: 0342-0078.

Of the nine articles in this fascicle [see *NTA* 42, p. 611], those most pertinent to the NT world are by G. Stemberger on whether service and reward is the kernel of rabbinic piety—reflections on *m. ʾAbot;* L. Teugels on concern for the unity of the Tanak in the formation of *Aggadat Bereshit;* R. Reichman on the metaphor *deqel hārîm* (the "mountain palm") and the value of the question in rabbinic literature; and F. Dexinger on Moses-terminology in *Tibat (Memar) Marqah.* The other contributors are E. Hollender and U. Berzbach, D. U. Rottzoll, U. Ragacs, A. Brämer, and D. Börner-Klein.

P. GARNSEY, *Food and society in classical antiquity,* Key Themes in Ancient History (Cambridge, UK—New York: Cambridge University Press, 1999, cloth $54.95, paper $19.95) xiv and 175 pp., 9 figs. Bibliography. Indexed. LCN: 98-38424. ISBN: 0-521-64182-9 (cloth), -64588-3 (paper).

Garnsey, professor of the history of classical antiquity at the University of Cambridge and fellow of Jesus College, and author of *Famine and Food Supply in the Greco-Roman World* (1988), investigates food as a biocultural phenomenon in classical antiquity, i.e. as both a source of nutrition and a sign or means of communication. After an eleven-page introduction to food, substance, and symbol, he deals with diet, food and the economy, food crisis, malnutrition, otherness, forbidden foods, food and the family, haves and havenots, and "you are with whom you eat." He concludes that people eat what they eat because of physiology, taste, availability, and culture, and that in ancient societies food often played a role in excluding others and including one's own.

J. GIJSEL AND R. BEYERS (EDS.), *Libri de Nativitate Mariae. Pseudo-Matthaei Evangelium. Textus et commentarius. Libellus de nativitate sanctae Mariae. Textus et commentarius,* Corpus Christianorum, Series Apocryphorum 9-10 (2 vols.; Turnhout: Brepols, 1997, cloth 8,068 and 7,059 BFr, paper 7,584 and 6,575 BFr) xvi and 520 pp., 456 pp. Bibliography. Indexed. ISBN: 2-503-41091-X (vol. 9, cloth), -41092-8 (vol. 9, paper), -41101-X (vol. 10, cloth), -41102-9 (vol. 10, paper).

These volumes present introductions to and critical editions of the Latin versions of *Gospel of ps.-Matthew* (ca. 7th century A.D.) and *Libellus de nativitate sanctae Mariae* (9th century A.D.)—two related works that deal with the birth and youth of Mary the mother of Jesus. The first volume presents Beyers's 34-page general introduction to the two texts in which she relates them to the tradition represented by *Protevangelium of James.* Then Gijsel provides a 239-page introduction to *Gospel of ps.-Matthew* in which he deals with the history of its editions, composition, and origin, as well as its manuscript tradition, and then offers on facing pages a French translation with explanatory notes below and the Latin text with a critical apparatus below. In the volume devoted to *Libellus de nativitate sanctae Mariae* Beyers provides a 260-page introduction that treats the history of research, composition, and origin of the work, as well as the manuscript tradition. Then she presents on facing pages an annotated French translation and a critically established Latin text.

A. GOLDBERG, *Rabbinische Texte als Gegenstand der Auslegung. Gesammelte Studien II,* ed. M. Schlüter and P. Schäfer, Texte und Studien zum Antiken Judentum 73 (Tübingen: Mohr Siebeck, 1999, DM 278) viii and 463 pp. Indexed. ISBN: 3-16-147042-7.

The first collection of essays by the late Professor Goldberg (1928-91) appeared under the title *Mystik und Theologie des rabbinischen Judentums* [*NTA* 42, pp. 417-418]. The nineteen essays in this second collection concern the written speech-act as rabbinic literature (1983), the form and function of the *maʿaśeh* in the Mishnah (1974), the form-analytical method of the exegesis of rabbinic traditional literature (1977), form-analysis of midrashic literature as a method of description [§ 30-884], citation and the *citem* form

(1978), the *questem* form (1986), distributive and compositive forms (1984), the midrashic sentence (1989), paraphrasing midrashic sentences (1990), parables that interpret Scripture in the Midrashim (1981), the functional form "midrash" (1982), the Scripture of the rabbinic Scripture interpreters (1987), stereotyped discourse in the early exegetical Midrashim (1988), the discourse in the Babylonian Talmud (1983), *pĕtîḥâ* and *ḥărîzâ*—the correction of a misunderstanding (1979), the hermeneutical presupposition and structure of the *pĕtîḥâ* (1980), the *sĕmíkâ* as a form of composition in the rabbinic homily (1986), the peroratio (*hătîmâ*) as a form of composition in the rabbinic homily (1978), and *Pesiqta Rabbati* 26 as a singular text in early rabbinic literature (1989). All but three of the essays originally appeared in the *Frankfurter Judaistische Beiträge* between 1974 and 1990.

L. L. GRABBE (ED.), *The Society for Old Testament Study Book List 1999,* JSOT 84 (Sheffield, UK: Sheffield Academic Press, 1999, paper) vi and 232 pp. Indexed. ISSN: 0309-0892.

This book list, which is available as a separate publication, is published as the fifth issue of the *Journal for the Study of the Old Testament* [see *NTA* 43, p. 201]. This fascicle presents descriptions and evaluations of recent books under ten headings: general; archaeology and epigraphy; history, geography, and sociology; texts and versions; exegesis and modern translations; literary criticism and introduction (including history of interpretation, canon, and special studies); law, religion, and theology; the life and thought of surrounding peoples; Apocrypha and postbiblical studies; and philology and grammar. It also contains a new index of publishers and some prices in euros.

F. GRAF, *Magic in the Ancient World,* trans. F. Philip, Revealing Antiquity 10 (Cambridge, MA—London: Harvard University Press, 1999, paper $16.95) vi and 313 pp. Bibliography. Indexed. LCN: 97-20985. ISBN: 0-674-54153-7.

The paperback edition of a work described in *NTA* 43, p. 201, this survey of magical beliefs and practices from the 6th century B.C. through late antiquity contains chapters on naming the sorcerer, the magician as seen from the outside, how to become a magician—the rites of initiation, curse tablets and voodoo dolls, literary representation of magic, and words and acts. It was the subject of a review symposium summarized in § 44-508r. Graf is now professor of classics at Princeton University.

M. GRANT, *The Antonines. The Roman Empire in Transition* (London—New York: Routledge, 1996, paper $20.99) xiii and 210 pp., 24 plates, 5 maps, table. Bibliography. Indexed. ISBN: 0-415-13814-0.

By the "Antonines" Grant refers to three successive Roman emperors of the 2nd century A.D.: Antoninus Pius (A.D. 138-161), Marcus Aurelius (161-180) and Lucius Verus who was his colleague until 169, and Commodus (180-192). He first considers the emperors: Antoninus Pius, Marcus Aurelius and Lucius Verus, Marcus Aurelius, Marcus Aurelius and Commodus, and Commodus. Then he discusses various features of the Antonine age: Antonine speaking and writing (Latin, Greek, Christian, general), Antonine architecture and art, and the Antonine age. He concludes that the importance of the Antonine emperors lies mainly in the fact that they represented an "age of transition." The cloth edition of the book appeared in 1994.

M. GRANT, *The Severans. The changed Roman empire* (London—New York: Routledge, 1996, $45) xvi and 117 pp., 24 plates, 7 maps, table. Bibliography. Indexed. LCN: 95-45816. ISBN: 0-415-12772-6.

After a six-page introduction, Grant deals with the Severan Roman emperors in twelve chapters: Septimius Severus and the struggle for power, the praetorians and their prefects—Plautianus, the gestures of Septimius, the successors, the provinces and Italy—the *constitutio Antoniniana,* the army—the military monarchy, finance, the Syrian women, the lawyers, the novel—Longus, art and architecture, and paganism and Christianity. An appendix deals with the literary sources. Grant concludes that Septimius and his somewhat insignificant successors did certain things that undermined the strength of the Roman world.

J. GREGORY, *The Neoplatonists: A Reader* (2nd ed.; London—New York: Routledge, 1999, cloth $65, paper $22.99) viii and 189 pp. Bibliography. Indexed. LCN: 98-25045. ISBN: 0-415-18784-2 (cloth), -18785-0 (paper).

The extensively revised and updated version of a work first published in 1991, this volume presents an introduction to the thought of four central Neoplatonist philosophers (Plotinus, Porphyry, Iamblichus, and Proclus) and provides translations of key passages from their writings along with explanatory essays, commentary, and notes. After discussing Plotinus as "the philosopher of our time," it gives selections from his works on the following topics: the one or good, intellect, soul, matter and evil, the material universe, humanity, purification and virtue, beauty, intellectual contemplation, and mystical union. Then it considers the Neoplatonists after Plotinus (Porphyry, Iamblichus, and Proclus) and reflects on the Neoplatonist legacy.

C. HABICHT, *Athens from Alexander to Antony,* trans. D. L. Schneider (Cambridge, MA—London: Harvard University Press, 1999, paper $18.95) ix and 406 pp. Bibliography. Indexed. LCN: 97-5180. ISBN: 0-674-05112-2.

The paperback edition of the work noticed in *NTA* 43, p. 202, this volume examines the history of Athens from Alexander the Great to the battle of Actium in 31 B.C. A review article by J. Griffin (who called it "the standard work on the subject for the next thirty years") was described in § 43-696r. Habicht is emeritus professor of ancient history at the Institute for Advanced Study in Princeton, NJ.

J.-C. HAELEWYCK (ED.), *Clavis Apocryphorum Veteris Testamenti,* Corpus Christianorum (Turnhout: Brepols, 1998, cloth 4,962 BFr, paper 4,437 BFr) xxviii and 243 pp. Bibliographies. Indexed. ISBN: 2-503-50702-6 (cloth), -50703-4 (paper).

This key to the OT Apocrypha is essentially concerned with reference editions and manuscript traditions of the works. It includes the works that have been placed under the patronage of an emblematic figure of the OT or that deal with one of its important episodes. The 277 entries appear under the following general headings: Adam (nos. 1-45); descendants of Adam and Eve—Cain and Abel, Seth, Enosh, Enoch, Lamech, Noah, Shem, and Ham (nos. 46-87); Abraham, Isaac, and Jacob (nos. 88-104); the Twelve Patriarchs (nos. 105-121); Moses (nos. 122-144); Joshua and Judges (nos. 145-148); 1–2 Samuel, 1–2 Kings, and 1–2 Paralipomena (nos. 149-178); Esdras, Esther, Tobit, and 1–4 Maccabees (nos. 179-201); Psalms, Odes of Solomon, Proverbs, Job, Wisdom, Sirach, and *Psalms of Solomon* (nos. 202-212); Prophets, Isaiah, Jeremiah, Baruch, and Ezekiel (nos. 213-245); Daniel (nos. 246-247); Daniel—Qumran (nos. 248-252); Daniel—apocalypses (nos. 253-266); Daniel—varia (nos. 267-269); and varia (nos. 270-277). The relevant Qumran texts are included under the appropriate headings.

R. HANHART, *Studien zur Septuaginta und zum hellenistischen Judentum,* ed. R. G. Kratz, Forschungen zum Alten Testament 24 (Tübingen: Mohr Siebeck, 1999, DM 198) x and 298 pp. Bibliography. Indexed. ISBN: 3-16-147101-6.

The fifteen articles in this collection of Hanhart's essays concern questions about the origin of the Septuagint (1962); text-historical problems of the Septuagint from its origin to Origen (1994); the original Septuagint text and the Lucianic recension of 2 Ezra in relation to the textual form of the Vetus Latina (1993); the significance of the Septuagint for the definition of "Hellenistic Judaism" (1988); the translation technique of the Septuagint as interpretation—Dan 11:29 and the Egyptian journeys of Antiochus Epiphanes (1981); the Septuagint as interpretation and actualization—Isa 9:1(8:23)-7(6) (1983); the Septuagint translation in the light of earlier tradition and subsequent influence (1992); criteria of historical truth in the Maccabean period—the historical significance of the Danielic world-empire teaching (1967); the place of Judaism in the history of ideas (1967); the *status confessionis* of Israel in the Hellenistic period [§ 40-1218]; the prehistory of Israel's *status confessionis* in the Hellenistic period (1996); the significance of the Septuagint in the NT period [§ 29-776]; the Septuagint as a problem of text-history, the history of research, and theology (1972); Jewish tradition and Christian interpretation—the history of Septuagint research in Göttingen (1979); and P. A. de Lagarde and his critique of theology (1987). A bibliography of Hanhart's publications is included. Hanhart was director of the Göttingen Septuagint project from 1961 to 1993.

P. HARLÉ WITH T. ROQUEPLO, *La Bible d'Alexandrie.* Vol. 7, *Les Juges. Traduction des textes grecs de la Septante, introduction et notes* (Paris: Cerf, 1999, paper 190 F) 286 pp., chart, map. Bibliography. Indexed. ISBN: 2-204-06147-6.

In his 49-page introduction, Harlé deals with the book of Judges in the Septuagint, ancient readings of Judges (Josephus, Philo, the patristic tradition, Origen, Theodoret), the canticle of Deborah, and lexical problems. Then he presents on facing pages translations of the A and B texts in A. Rahlfs's edition, along with extensive explanatory notes at the foot of the pages. Also included are indexes of (1) place names with the equivalences between the Masoretic text and the Septuagint and (2) Greek words studied or mentioned in the introduction or the notes. This volume was prepared in collaboration with Roqueplo. The volume on Joshua by J. Moatti-Fine was described in *NTA* 42, p. 196, and the one on 1 Kings by M. Lestienne et al. was noticed in *NTA* 42, p. 423.

D. J. HARRINGTON, *Invitation to the Apocrypha* (Grand Rapids—Cambridge, UK: Eerdmans, 1999, paper $16) viii and 222 pp. Bibliographies. Indexed. LCN: 99-34518. ISBN: 0-8028-4633-5.

This introduction to the OT Apocrypha pays particular attention to literary structure and form, historical setting and origin, and theological significance viewed through the lens of the mystery of suffering. After general observations on reading the OT Apocrypha, it treats Tobit (we are family), Judith (by the hand of a woman), the Additions to Esther (these things have come from God), the Wisdom of Solomon (immortality, wisdom, and history), Ecclesiasticus/Sirach (fear of the Lord), Baruch (sin, exile, repentance, and return), the Letter of Jeremiah (the folly of idolatry), the Additions to Daniel (Who is the living God?), 1 Maccabees (God's dynasty), 2 Maccabees (God's Temple), 1 Esdras (rebuilding the people of God), the Prayer of Manasseh (the prayer of the repentant sinner), Psalm 151 (God's care for David), 3 Maccabees (Israel in crisis and the divine deliverer), 2 Esdras (prophecies and visions of Ezra), and 4 Maccabees (the sovereignty of devout reason). Harrington, professor of NT at Weston Jesuit School of Theology, is the author of *Wisdom Texts from Qumran* (1996).

L. J. HOPPE, *A Guide to the Lands of the Bible* (Collegeville, MN: Liturgical Press, 1999, paper $29.95) xiv and 380 pp., 5 maps. Illustrated. Indexed. LCN: 98-33864. ISBN: 0-8146-5886-5.

In this handbook for visitors to the biblical lands (Israel, Palestine, Jordan, Greece, Turkey, and Egypt), Hoppe, professor of OT studies at the Catholic Theological Union in Chicago and author of *The Synagogues and Churches of Ancient Palestine* (1994), not only provides descriptions of all the sites that one should see but also gives the biblical background of each site. He devotes more than half of the book to Israel: the setting, the religious scene, the preliminaries, Jerusalem, the Jerusalem area, the Negev, the Mediterranean coast, and Galilee. A six-page glossary is included.

T. ILAN, *Integrating Women into Second Temple History,* Texts and Studies in Ancient Judaism 76 (Tübingen: Mohr Siebeck, 1999, DM 168) xiii and 296 pp., 2 charts, 2 tables. Bibliography. Indexed. ISBN: 3-16-147107-5.

In this collection Ilan, author of *Jewish Women in Greco-Roman Palestine. An Inquiry into Image and Status* (1995) and *Mine and Yours are Hers. Retrieving Women's History from Rabbinic Literature* (1997), presents ten essays on the following topics: the attraction of aristocratic women to Pharisaism [§ 40-1220]; Beit Shammai on the legal position of women; Josephus and Nicolaus on women (1996); Esther, Judith, and Susanna as propaganda for Shelamzion's queenship; Ben Sira's misogyny and its reception by the Babylonian Talmud; the historical Beruriah and her transformation in the rabbinic corpora; the use of skeletal remains for the study of gender and social history; Julia Crispina as a Herodian princess in the Babatha Archive [§ 37-1007]; premarital cohabitation in the Judean Desert Papyri and the Mishnah [§ 38-1737]; and P. XḤev/Ṣe 13 as a divorce bill [§ 41-579].

K. F. JOHANSEN, *A History of Ancient Philosophy. From the Beginnings to Augustine,* trans. H. Rosenmeier (London—New York: Routledge, 1998, $140) xii and 685 pp. Bibliography. Indexed. LCN: 97-45072. ISBN: 0-415-12738-6.

The English version of a work first published in 1991 in Danish as *Den Europaeiske Filosofis Historie. Antikken,* this volume is divided into six major parts: Presocratic philosophy, the great century of Athens, Plato, Aristotle, Hellenistic philosophy, and late antiquity. The sections on Epicurus, early Stoicism, Skepticism, Greece and Rome, imperial Rome, Plotinus, late Neoplatonism, early Christian thought, and Augustine are the parts most pertinent to the NT world. Johansen is professor of ancient and medieval philosophy at the University of Copenhagen.

S. R. JOSHEL AND S. MURNAGHAN (EDS.), *Women and Slaves in Greco-Roman Culture. Differential Equations* (London—New York: Routledge, 1998, $75) xii and 287 pp., 12 figs., 3 maps. Bibliography. Indexed. LCN: 97-35631. ISBN: 0-415-16229-7.

After a 21-page introduction by the editors, this volume presents thirteen essays on woman and slaves in Greco-Roman culture: W. G. Thalmann on female slaves in the *Odyssey;* D. McCoskey on slavery and the violent division of women in Aeschylus' *Oresteia;* N. S. Rabinowitz on slaves with slaves—women and class in Euripidean tragedy; N. Demand on women and slaves as Hippocratic patients; R. P. Saller on symbols of gender and status hierarchies in the Roman household; A. Rei on villains, wives, and slaves in the comedies of Plautus; P. Clark on women, slaves, and the hierarchies of domestic violence—the family of Augustine; J. Connolly on mastering corruption—constructions of identity in Roman oratory; H. Parker on loyal slaves and loyal wives—the crisis of the outsider-within and Roman *exemplum* literature; K. McCarthy on *servitium amoris* and *amor servitii;* I. Morris on remaining invisible—the archaeology of the excluded in classical Athens; S. Johnstone on cracking the code of silence—Athenian legal oratory and the histories of slaves and women; and S. Butler on a *membrum disiectum.*

R. KALMIN, *The Sage in Jewish Society of Late Antiquity* (London—New York: Routledge, 1999, cloth $85, paper $27.99) x and 180 pp. Bibliography. Indexed. LCN: 98-8228. ISBN: 0-415-19694-9 (cloth), -19695-7 (paper).

Kalmin, professor of Talmud and rabbinics at the Jewish Theological Seminary in New York City, contends that Babylonian and Palestinian rabbis occupied different places in society. He argues that while the Babylonian rabbis occupied a strong position in society and drew a tight circle around themselves from which they rarely ventured, the Palestinian rabbis had a relatively weak position in society and more frequently interacted with other members of Palestinian society in formal and informal contexts. After a 24-page general introduction, he offers five historical studies on nonrabbinic Jews, genealogy, Hasmonean royalty, Bible-reading non-Jews and heretics, and rainmaking. Then he provides three exegetical studies on King David, Moses, and Ahithophel, respectively. He has presented some of his views on these topics in various articles [see §§ 39-1190; 41-1933; 42-1437; 43-1424].

J. KALTNER, *Ishmael Instructs Isaac. An Introduction to the Qur'an for Bible Readers* (Collegeville, MN: Liturgical Press, 1999, paper $24.95) 308 pp. Bibliography. Indexed. LCN: 98-32326. ISBN: 0-8146-5882-2.

Intended as an introduction to the Qur'an for "the descendants of Isaac," this volume examines some of the themes, figures, and episodes that are shared by the Bible and the Qur'an. After a seventeen-page introduction, it deals with how the following biblical characters are treated in the Qur'an: Adam, Noah, Abraham, Moses, Mary, and Jesus. At each point the similarities and differences between the Bible and the Qur'an are noted and explained, and each chapter concludes with a section entitled "cooperating revelations." Kaltner, assistant professor of religious studies at Rhodes College in Memphis, TN, is the author of *The Use of Arabic in Biblical Hebrew Lexicography* (1996).

G. A. KENNEDY, *Comparative Rhetoric. An Historical and Cross-Cultural Introduction* (New York—Oxford: Oxford University Press, 1998, cloth $52.95, paper $22.95) ix and 238 pp. Bibliographies. Indexed. LCN: 96-33010. ISBN: 0-19-510932-5 (cloth), -510933-3 (paper).

Comparative rhetoric is the cross-cultural study of rhetorical traditions as they exist or have existed in different societies around the world. The first five chapters in this volume give a picture of rhetorical practices in social groups that do not make use of writing: rhetoric among social animals, rhetorical factors in the early development of human language, rhetoric in aboriginal Australian culture, formal speech in some nonliterate cultures, and North American Indian rhetoric. Then the author treats rhetoric in the ancient literate societies of the Near East, China, India, and Greece and Rome. There are sections on rhetoric in the OT book of Proverbs, persuasion in the OT, rhetoric in Rome, and Atticism and the Second Sophistic. Kennedy is the author of *New Testament Interpretation through Rhetorical Criticism* (1984) as well as *A New History of Classical Rhetoric* (1994).

A. F. J. KLIJN, *Jezus in de apocriefe evangeliën. Buitenbijbelse beelden van Jezus* (Kampen: Kok, 1999, paper) 174 pp. Bibliography. Indexed. ISBN: 90-435-0046-1.

After a seven-page introduction to the apocryphal Gospels, this volume presents passages (in Dutch) pertinent to their portrayals of Jesus under four headings: the Jewish-Christian image of Jesus (*Gospel of the Hebrews, Gospel of the Nazorenes, Gospel of the Ebionites,* etc.), the gnostic image of Jesus (*Gospel of Thomas, Gospel of the Egyptians*), corrections of the existing image (*Gospel of Peter, Secret Gospel of Mark*), and supplements to the existing image of Jesus (*Protevangelium of James, Acts of Pilate, Descent of Jesus into the Kingdom of the Dead*). Also included is an overview of apocryphal Gospels and reports about Jesus not contained in the main text.

J. L. KUGEL, *The Bible As It Was* (Cambridge, MA—London: Harvard University Press, Belknap Press, 1999, paper $19.95) xx and 680 pp. Illustrated. Bibliography. Indexed. LCN: 97-3299. ISBN: 0-674-06941-2.

The paperback edition of the work described in *NTA* 42, p. 422, this volume explores and illustrates how the first five books of the OT were read and interpreted from the second century B.C. through the first century A.D. Review articles on it were abstracted in §§ 42-1395r, 2034r; and 43-631r. A much expanded version of it appeared in 1998 under the title *Traditions of the Bible. A Guide to the Bible As It Was at the Start of the Common Era* [*NTA* 43, p. 424]. Kugel is a professor at both Harvard University and Bar Ilan University in Israel.

D. G. KYLE, *Spectacles of Death in Ancient Rome* (London—New York: Routledge, 1998, $75) xii and 288 pp., 5 plates, 2 maps. Bibliography. Indexed. LCN: 97-43475. ISBN: 0-415-09678-2.

Kyle, associate professor of history at the University of Texas at Arlington, and author of *Athletics in Ancient Athens* (1987), explores the phenomenon of spectacles of death in ancient Rome, with particular attention to who the victims were, why they were killed, and what happened to their bodies. After an introduction to violent spectacles and Roman civilization, he discusses the development and diversity of Roman spectacles of death; the victims—differentiation, status, and supply; death, disposal, and damnation of humans—some methods and messages; disposal from Roman arenas—some rituals and options;

arenas and eating—corpses and carcasses as food; rituals, spectacles, and the Tiber River; Christians—persecutions and disposal; and hunts and homicides as spectacles of death.

J. G. LANDELS, *Music in Ancient Greece and Rome* (London—New York: Routledge, 1999, $85) xii and 296 pp., 108 figs. Bibliography. Indexed. LCN: 98-3051. ISBN: 0-415-16776-0.

Landels, formerly lecturer in classics at the Universities of Hull and Reading and author of *Engineering in the Ancient World* (2nd ed., 1998), presents an introduction to ancient music from Homeric times to the emperor Hadrian in ten chapters: music in Greek life, poetry, and drama; the aulos, kithara and lyre, and other instruments; scales, intervals, and tuning; music, words, and rhythm; music and acoustical science; music and myth; the years between—Alexandria and southern Italy; the Roman musical experience; notation and pitch; and some surviving scores. The appendixes concern (1) technical analysis of Greek intervals, (2) the construction of the water-organ (ὕδραυλις), and (3) the Brauron aulos.

M. LATTKE, *Oden Salomos. Text, Übersetzung, Kommentar.* Teil 1, *Oden 1 und 3–14,* Novum Testamentum et Orbis Antiquus 41/1 (Fribourg: Universitätsverlag, 1999, 90 SFr; Göttingen: Vandenhoeck & Ruprecht) xi and 301 pp. Bibliography. ISBN: 3-7278-1245-1 (U), 3-525-53941-X (V&R).

With this volume, Lattke, professor of NT at the University of Queensland in Brisbane, Australia, and author of *Die Oden Salomos in ihrer Bedeutung für Neues Testament und Gnosis* (4 vols., 1979-98) and *Oden Salomos* (1995), begins his full-scale three-volume commentary on *Odes of Solomon.* Making reference to the Syriac, Greek, and Coptic versions, he presents expositions of Odes 1 and 3-14 (2 is lost) along with fourteen excursuses. He gives to each ode a title: (1) "The Crown of Truth"; (3) "The Love Metaphor and Gnosis"; (4) "Mixed Teaching in Dialogue Form"; (5) "My Hope, My Redemption"; and so forth. The excursuses deal with key concepts in the work: truth, love, rest, heart, redeem, drink and water, knowing, and so forth. The remaining two volumes will treat Odes 15-28 and 29-42, respectively.

R. LAURENCE, *Roman Pompeii. Space and society* (London—New York: Routledge, 1996, paper $22.99) xi and 158 pp. Illustrated. Bibliography. Indexed. LCN: 93-42553. ISBN: 0-415-14103-6.

After an eleven-page introduction, Laurence, lecturer in the department of classics at the University of Reading, examines the archaeological and literary evidence relating to the city of Pompeii from the viewpoint of architect, geographer, and social scientist. The nine chapters in his presentation concern ancient and modern town planning, public building and urban identity, local identity—neighbors and neighborhoods, production and consumption, deviant behavior, street activity and public interaction, the production of space, the temporal logic of space, and urbanism in Roman Italy. The cloth edition of this work was published in 1994.

R. LAURENCE AND J. BERRY (EDS.), *Cultural Identity in the Roman Empire* (London—New York: Routledge, 1998, $70) xi and 205 pp., 5 plates, 20 figs., 4 tables. Bibliographies. Indexed. LCN: 97-15373. ISBN: 0-415-13594-X.

After a nine-page introduction by Laurence, this volume presents ten essays on aspects of cultural identity in the various parts of the Roman empire: D. Braund on *cohors*—the governor and his entourage in the self-image of the Roman republic; P. van Dommelen on Punic persistence—colonialism and cultural identities in Roman Sardinia; E. Marshall on constructing the self and the other in Cyrenaica; K. Lomas on Roman imperialism and the city in Italy; D. Petts on landscape and cultural identity in Roman Britain; Laurence on territory, ethnonyms, and geography—the construction of identity in Roman Italy; A. Woolf on romancing the Celts—a segmentary approach to acculturation; R. M. J. Isserlin on a spirit of improvement—marble and the culture of Roman Britain; M. Grahame on material culture and Roman identity—the spatial layout of Pompeian houses and the problem of ethnicity; and V. M. Hope on negotiating identity and status—the gladiators of Roman Nîmes.

L. I. LEVINE (ED.), *Jerusalem. Its Sanctity and Centrality to Judaism, Christianity, and Islam* (New York: Continuum, 1999, $75) xxvii and 516 pp., 6 figs. Indexed. LCN: 98-15267. ISBN: 0-8264-1024-3.

The thirty-three essays in this volume discuss the sanctity and centrality of Jerusalem in the biblical tradition (three papers), in the second Temple period (six), in Byzantine times (nine), in the early Middle Ages (five), in medieval Jewish and Christian traditions (eight), and in the late Middle Ages and the modern era (two). The articles most pertinent to the NT field are by Levine on Second Temple Jerusalem as a Jewish city in the Greco-Roman orbit, M. Goodman on the pilgrimage economy of Jerusalem in the Second Temple period, A. I. Baumgarten on the role of Jerusalem and the Temple in "end of days" speculation in the Second Temple period, E. P. Sanders on Jerusalem and its Temple in early Christian thought and practice, P. S. Alexander on Jerusalem as the *omphalos* of the world—the history of a geographical concept, and A. Shinan on the many names of Jerusalem. The editor has provided a twelve-page introduction. The papers were prepared for a conference held in Jerusalem in 1996.

A. LINTOTT, *The Constitution of the Roman Republic* (Oxford: Oxford University Press, Clarendon Press, 1999, $80) xi and 297 pp. Bibliography. Indexed. LCN: 98-30456. ISBN: 0-19-815068-7.

After an introduction to the sources of Roman legal authority, this investigation of the constitution of the Roman republic contains chapters on a Roman political year; Polybius and the constitution; the story of the origin of the constitution; the assemblies; the senate; the higher magistrates and the pro-magistrates; tribunes, *aediles,* and minor magistrates; criminal justice; the influence of society and religion; the balance of the constitution; the mixed constitution and republican ideology; and the republic remembered. Lintott, fellow and reader in ancient history at Worcester College, Oxford, is also the author of *Violence, Civil Strife and Revolution in the Classical City* (1982).

S. MACALISTER, *Dreams and Suicides. The Greek Novel from Antiquity to the Byzantine Empire* (London—New York: Routledge, 1996, $80) ix and 235 pp. Bibliography. Indexed. LCN: 95-51016. ISBN: 0-415-07005-8.

MacAlister, lecturer in ancient Greek literature and classical civilization at the University of Sydney, explores the Greek novel from the flowering of the genre in late antiquity to its learned revival in 12th-century Byzantium, with particular attention to the ancient novelists' preoccupation with dreams and suicides. After an eighteen-page introduction, she deals with the following topics: a response to uncertainty; cultural meanings subjected to reflection; the novel, the dream, and "suicide" in the interim period; the Byzantine revival; and the revival in context. Also included as an appendix are synopses of novels highlighting dreams and suicides: Chariton's *Chaireas and Kallirhoe,* Xenophon's *Ephesiaka,* Achilles Tatius' *Leukippe and Kleitophon,* Longus' *Daphnis and Chloe,* and so forth.

H. MACCOBY, *Ritual and Morality. The Ritual Purity System and its Place in Judaism* (Cambridge, UK—New York: Cambridge University Press, 1999, $59.95) xii and 231 pp. Bibliography. Indexed. LCN: 98-35975. ISBN: 0-521-49540-7.

This investigation of the ritual purity system of the Hebrew Bible and how it developed into the ritual purity system of the rabbis explores the motivations behind these systems and the place that they occupy in the total religious system and theology of Israelite religion and Judaism. It deals first with sources of impurity such as the human corpse, the corpse in the tent [§ 42-1438], menstruation, and childbirth (the *zābâ* and *zāb*). Then it treats normal emission of semen, animals and purity, impurity and sacrifices, the paradoxes surrounding the red cow, the red cow and *niddâ,* leprosy, the purification of the leper, corpse and leper [§ 43-1425], ritual purity in the NT, J. Milgrom on purity in the Bible, the development from demons to ethics, and ritual purity and morality. The two appendixes concern (1) the *ḥăbērîm* and (2) the rabbinic system of grades of impurity. Maccoby, emeritus fellow of Leo Baeck College in London, contends that the impurities derive from the human cycle of generation, birth, and death, from which the sanctuary is to be guarded because of reverence due to the divine presence.

S. P. MATTERN, *Rome and the Enemy. Imperial Strategy in the Principate* (Berkeley—Los Angeles—London: University of California Press, 1999, $35) xxi and 259 pp., 5 figs., map, table. Bibliography. Indexed. LCN: 98-40630. ISBN: 0-520-21166-9.

Mattern, assistant professor of classics at the University of Georgia, investigates the reasons behind the Roman leadership's most important decisions about foreign war and peace between the battle of Actium in 31 B.C. and the fall of Severus Alexander in A.D. 235. After an introduction to the decision-making elite, she considers the Roman concepts of geography (the image of the world), military strategy, income and expenditure, and values. She argues that, for the Romans, international relations were not so much a complex geopolitical chess game as a competition for status, with much violent demonstration of superior prowess, aggressive posturing, and terrorization of the opponent, and that their most important policy goal was image or national "honor."

R. MELLOR, *The Roman Historians* (London—New York: Routledge, 1999, cloth $70, paper $21.99) x and 212 pp. Bibliography. Indexed. LCN: 98-27442. ISBN: 0-415-11773-9 (cloth), -11774-7 (paper).

After a five-page introduction and a chapter on the origins of Roman historiography, Mellor, professor of history at the University of California at Los Angeles and author of *Tacitus* (1993), considers the works of Sallust, Livy, Tacitus, and Ammianus Marcellinus, respectively, with attention to their literary achievements, political and social contexts, and moral visions. Then he discusses Roman biography, autobiography at Rome, and historical writing at Rome. He concludes that historiography was the social science of ancient Rome, i.e. the Romans' attempt to understand and improve society.

R. MELLOR (ED.), *The Historians of Ancient Rome* (New York—London: Routledge, 1998, cloth $80, paper $25.99) ix and 534 pp. Bibliography. LCN: 97-21974. ISBN: 0-415-91267-9 (cloth), -91268-7 (paper).

After a thirteen-page introduction, this anthology presents extensive passages as well as complete texts by ten Greek and Roman historians: Polybius, Appian, Sallust, Julius Caesar, Livy, Augustus, Suetonius, Tacitus, the "writers of Augustan history," and Ammianus Marcellinus. The material covered ranges from Livy's account of the city's foundation by Romulus to Ammianus Marcellinus' account of the great defeat at Adrianople. Major longer works are abridged or excerpted, while Sallust's *Bellum Catilinae,* Suetonius' *Life of Caligula,* and Augustus' *Res Gestae* are presented in their entirety.

R. MILES (ED.), *Constructing Identities in Late Antiquity* (London—New York: Routledge, 1999, $75) ix and 262 pp., 10 figs. Bibliographies. Indexed. LCN: 98-37614. ISBN: 0-415-19406-7.

After Miles's fifteen-page introduction to constructing identities in late antiquity, this volume presents essays by T. Whitmarsh on the "writes" of passage—cultural initiation in Heliodorus' *Aethiopica;* H. Morales on gender and identity in Musaeus' *Hero and Leander;* P. James on Prudentius' *Psychomachia*—the Christian arena and the politics of display; P. Easterling and Miles on dramatic identities—tragedy in late antiquity; G. Clark on translation into Greek—Porphyry of Tyre on the new barbarians; S. Harrison on autobiographical identity and philosophical past in Augustine's dialogue *De Libero Arbitrio;* P. Stewart on the destruction of statues in late antiquity; J. Huskinson on women and learning—gender and identity in scenes of intellectual life on late Roman sarcophagi; J. Harries on constructing the judge—judicial accountability and the culture of criticism in late antiquity; and P. Heather on the barbarian in late antiquity—image, reality, and transformation.

D. Montserrat (ed.), *Changing Bodies, Changing Meanings. Studies on the human body in antiquity* (London—New York: Routledge, 1998, $75) xvi and 234 pp., frontispiece, 10 plates, 5 figs. Bibliography. Indexed. LCN: 97-2928. ISBN: 0-415-13584-2.

After Montserrat's nine-page introduction, this volume presents studies by N. Vlahogiannis on disabling bodies; R. Hawley on the dynamics of beauty in classical Greece; A. Bowie on *exuvias effigiemque*—Dido, Aeneas, and the body as sign; P. Murray on bodies in flux—Ovid's *Metamorphoses;* G. Clark on bodies and blood—late antique debate on martyrdom, virginity, and resurrection; T. Wilfong on reading the disjointed body in Coptic—from physical modification to textual fragmentation; L. Meskell on the irresistible body and the seduction of archaeology; Montserrat on unidentified human remains—mummies and the erotics of biography; and J. Stevenson on *Nacktleben.*

C. Moreschini and G. Menestrina (eds.), *Lingua e teologia nel cristianesimo greco. Atti del convegno tenuto a Trento l'11-12 dicembre 1997,* ITC-isr Centro per le Scienze Religiose in Trento, Religione e Cultura 11 (Brescia: Morcelliana, 1999, paper 35,000 L) 310 pp. Indexed. ISBN: 88-372-1710-2.

Prepared for a conference held at Trent in 1997, this volume presents ten papers by Menestrina on the origins of Greek theological language—from the Septuagint to the NT, R. Radice on models of creation in Philo's writings, C. Micaelli on language and religious knowledge according to Clement of Alexandria, E. Norelli on some terms in Hippolytus' *Refutation of All the Heresies* and his project, G. Sfameni Gasparro on the mystical theology in the language of revelation according to Origen, G. M. Vian on theological language between Eusebius and Athanasius, U. Criscuolo on the "theology" of Theodore of Asinus (the "First" and the "One")—between Porphyry and Iamblichus, L. F. M. Seco on Christology and language in the writings of Gregory of Nyssa, Moreschini on a definition of the Trinity in Cyril of Alexandria's *Contra Iulianum,* and C. Bevegni on two homilies of Photius on the Arian heresy. The editors have provided a seven-page introduction.

T. Morgan, *Literate Education in the Hellenistic and Roman Worlds,* Cambridge Classical Studies (Cambridge, UK—New York: Cambridge University Press, 1998, $64.95) xvii and 364 pp., map, 24 tables. Bibliography. Indexed. LCN: 98-13857. ISBN: 0-521-58466-3.

Drawing on a wide range of evidence including papyri from Greco-Roman Egypt, this volume shows how education developed from a loose repertoire of practices in classical Greece into a coherent, though unregulated, system spanning the Hellenistic and Roman worlds. After setting the scene, it considers the structures of ἐγκύκλιος παιδεία, and discusses the teaching of literature (the writing on the wall, and elsewhere; maxims and morals), grammar and the power of language, rhetoric—art and articulation, and images of cognitive development—all in the mind. The appendixes concern (1) the Egyptian roots of Hellenistic education and (2) the papyri in schoolhands (an index). Morgan concludes that while the triumphalistic view of literate education needs correction, the influence of the written word and so of literate education on Hellenistic and Roman society and culture were out of all proportion to the number of people who could read and write. The volume is based on a doctoral dissertation supervised by M. Beard and D. Thompson and presented to Cambridge University.

Y. Muchiki, *Egyptian Proper Names and Loanwords in North-West Semitic,* SBL Dissertation Series 173 (Atlanta: Society of Biblical Literature, 1999, $48) xxv and 357 pp. Bibliography. Indexed. LCN: 99-40507. ISBN: 0-88414-004-0.

The revision of a doctoral dissertation directed by K. A. Kitchen and A. R. Millard and submitted to the University of Liverpool in 1990, this volume investigates how North-West Semitic scribes wrote Egyptian in their Semitic writing systems, with particular attention to consonantal correspondences. After an eight-page introduction, it discusses Egyptian proper names (personal, divine, and geographical) and loanwords in Phoenician and Punic, in Aramaic, in Hebrew, in Ugaritic, and in the El-Amarna tablets, respectively. Muchiki concludes that the Semitic scribes had no difficulty in transcribing Egyptian and that their work shows great care and consistency.

T. MURAOKA, *Hebrew/Aramaic Index to the Septuagint. Keyed to the Hatch-Redpath Concordance* (Grand Rapids: Baker, 1998, paper $24.99) 160 pp. LCN: 98-10548. ISBN: 0-8010-2145-6.

This Hebrew-Aramaic index to the Septuagint has also been published as part of the new edition of E. Hatch and H. A. Redpath's *Concordance to the Septuagint and the Other Greek Versions of the Old Testament (Including the Apocryphal Books)* [*NTA* 43, p. 203]. In his four-page introduction, Muraoka, professor of Hebrew at Leiden University and translator and reviser of P. Joüon's *Grammar of Biblical Hebrew* (2 vols., 1991), explains the general policy of this work and the symbols that he has used [see § 42-1566]. The index presents the Hebrew words in their alphabetical order along with their Greek equivalents in the Septuagint and the appropriate page-and-column numbers in Hatch-Redpath. For example, the Hebrew word *ʾeb* is followed by three Greek words and their concordance references: γέν(ν)ημα 238c, καρπός ("fruit") 723c, and ῥίζα 1251c.

J. NEUSNER, *The Four Stages of Rabbinic Judaism* (London—New York: Routledge, 1999, cloth $85, paper $27.99) xv and 226 pp. Bibliography. Indexed. LCN: 98-44400. ISBN: 0-415-19530-6 (cloth), -19531-4 (paper).

The four main stages in the development of rabbinic Judaism, according to Neusner, come with the closure of the Pentateuch, the period between the Pentateuch and the Mishnah, the Mishnah and other early rabbinic documents, and the two Talmuds. After a seven-page preface, he traces this development in six chapters: the Pentateuchal stage, from Scripture to Mishnah, the Mishnah on its own—the initial statement, the Mishnah in Pentateuchal context—continuity and change, the Talmuds—the conclusive statement, and the Talmuds in Pentateuchal context—Israel in history. Neusner is distinguished research professor of religious studies at the University of South Florida and professor of religion at Bard College in New York.

J. NEUSNER, *Jewish Law from Moses to the Mishnah. The Hiram College Lectures on Religion for 1999 and Other Papers,* South Florida Studies in the History of Judaism 187 (Atlanta: Scholars Press, 1998, $44.95) xiii and 186 pp. LCN: 98-38441. ISBN: 0-7885-0495-9.

The first three essays in this collection constitute the 1999 Hiram College Lectures on Religion: the shape of Judaism; systematizing Eden; and who owns Eden? and: from the Bible to the Torah. The next five essays concern what "a Judaism" is; religious belief and economic behavior; the theological anthropology of classical Judaism; comparing sources—Mishnah/Tosefta and Gospel; and vow-taking, the Nazirites, and the Law—whether James' advice to Paul accords with the halakah (see Acts 18:18; 21:23-24). Six book reviews conclude the volume.

J. NEUSNER, *Messages to Moscow and Other Current Lectures on Learning and Community in Judaism,* South Florida Studies in the History of Judaism 184 (Atlanta: Scholars Press, 1998, $44.95) viii and 199 pp. LCN: 98-27358. ISBN: 0-7885-0486-X.

This collection consists of nine addresses, three book reviews, and a memoir of the author's beginnings in the academic study of Judaism. The addresses concern beginning fresh—what Russian Jews have to learn from American Jewry, founding a scholarly tradition in Jewish learning—the Russian-Jewish moment, Jewish learning and the Jewish community—where do we go from here?, when Judaism dies but the Jewish community does not—Purim in Prague, the halakah as theology, ritual as a religious statement in Judaism, the rational disposition of scarce resources—when a religious system incorporates an economics, the transvaluation of value—when a religious system redefines wealth, and from parallels to analogues—reciprocally reading Gospels' and rabbis' parables.

J. Neusner and W. S. Green (eds.), *Dictionary of Judaism in the Biblical Period: 450 B.C.E. to 600 C.E.* (Peabody, MA: Hendrickson, 1999, $59.95) xxvi and 693 pp., 9 maps. LCN: 99-29475. ISBN: 1-56563-458-6.

First published in two volumes in 1996 by Simon & Schuster Macmillan [*NTA* 40, p. 561], this volume provides definitions of words likely to turn up in the Bible and related writings of "the biblical period" (defined as running from ca. 450 B.C. to A.D. 600), places that are commonly mentioned, and kings and emperors of this period. Its over 3,300 entries treat such topics as apocalypticism, Beth Shean, crucifixion, Diocletian, ps.-Eupolemos, fear of God, God-fearers, Herod the Great, Isis, John of Gischala, Josephus, kosher, Logos, the Maccabean revolt, Neapolis, Origen, Philo, righteousness, scriptural interpretation, Tiberias, vine and vineyard, and Zealots. The contributors include D. Aune, T. Bergren, M. J. Chiat, T. C. Eskenazi, D. J. Harrington, H. C. Kee, A.-J. Levine, B. Pearson, D. T. Runia, E. Schuller, T. Tobin, S. A. White, and T. Zahavy. Neusner served as editor in chief, with Green as editor. The associate editors were A. J. Avery-Peck, P. V. Flesher, L. L. Grabbe, G. W. E. Nickelsburg, G. G. Porton, A. J. Saldarini, and J. F. Strange.

J. H. Newman, *Praying by the Book. The Scripturalization of Prayer in Second Temple Judaism,* SBL Early Judaism and Its Literature 14 (Atlanta: Scholars Press, 1999, $49) x and 283 pp. Bibliography. Indexed. LCN: 99-28361. ISBN: 0-7885-0564-5.

The revised version of a doctoral dissertation directed by J. Kugel and accepted by the department of Near Eastern Languages and Civilizations at Harvard University in 1996, this volume examines and partially delineates the phenomenon of the "scripturalization of prayer" during the Second Temple period. After an eighteen-page introduction and an examination of the origins of the phenomenon (pre-exilic prayers and the beginnings of scripturalization), it considers scripturalization in the telling of history (Nehemiah 9), the past as blueprint for the present—salvation by typology in Judith 9, and biblical exempla—*3 Maccabees* 2. Also included are a concluding chapter on the movement from prayers to liturgy and an appendix on the history of scholarship on Jewish prayer and liturgy. Newman concludes that scriptural tradition became an integral part of prayers early in Israel's history and ultimately in Jewish and Christian liturgies.

C. Osiek, *Shepherd of Hermas. A Commentary,* ed. H. Koester, Hermeneia—A Critical and Historical Commentary on the Bible (Minneapolis, MN: Fortress, 1999, $48) xxi and 292 pp. Bibliography. Indexed. LCN: 99-21999. ISBN: 0-8006-6063-3.

In her 38-page introduction to *Shepherd of Hermas,* Osiek, professor of NT at the Catholic Theological Union in Chicago and author of *Rich and Poor in the Shepherd of Hermas. An Exegetical-Social Investigation* (1983), explores the literary, historical, and theological character of the work, and concludes that the author's primary milieu and source of inspiration was popular religion within a broad social base equally open to both Jewish and Hellenistic influence. Then she presents a translation, commentary, and notes below for each pericope in the *Visions* (vision of Rhoda, first vision of the woman church, family problems and a message of judgment and consolation, etc.), the *Mandates* (faith in God, simplicity, truth, chastity and adultery, etc.), and the *Similitudes* (a tale of two cities, elm and vine, winter trees, summer trees, true fasting, etc.).

H. M. Parkins (ed.), *Roman Urbanism. Beyond the Consumer City* (London—New York: Routledge, 1997, $70) xvi and 227 pp., 13 figs., 2 tables. Bibliographies. Indexed. ISBN: 0-415-11771-2.

The nine papers in this volume are by R. Laurence on writing the Roman metropolis, K. Lomas on the idea of a city—elite ideology and the evolution of urban form in Italy from 200 B.C. to A.D. 100, N. Morley on cities in context—urban systems in Roman Italy, H. Mouritsen on mobility and social change in Italian towns during the principate, Parkins on the "consumer city" domesticated—the Roman city in elite economic strategies, P. M. Allison on Roman households—an archaeological perspective, R. Alston on ritual and power in the Romano-Egyptian city, E. Marshall on ideology and reception—reading symbols of Roman Cyrene, and D. J. Mattingly on beyond belief—drawing a line beneath the consumer city.

J. Pastor, *Land and Economy in Ancient Palestine* (London—New York: Routledge, 1997, $75) xv and 281 pp., table. Bibliography. Indexed. LCN: 96-41705. ISBN: 0-415-15960-1.

Pastor, coordinator of the department of Jewish history at Oranim—the University of Haifa where he teaches about the history of the Second Temple period, contends that land was the single economic factor that united all aspects of the economy in Second Temple Palestine. After a twelve-page introduction, he deals with the Persian period, the early Hellenistic period, the late Hellenistic period, the Hasmoneans, the early Roman period, the Herodian period, Judea under direct Roman rule, and the period from Yavneh to Bar Kokhba. At each point he examines developments and problems related to landownership such as debt, taxation, famine, and others. He concludes that the economy of the Jewish people in the land of Israel throughout the Second Temple period retained certain constant characteristics, and that upsets related to landownership resulted in economic and social disequilibrium.

A. J. Pomeroy (ed.), *Arius Didymus. Epitome of Stoic Ethics,* SBL Texts and Translations 44, Graeco-Roman Series 14 (Atlanta: Society of Biblical Literature, 1999, $35) ix and 160 pp. Bibliography. LCN: 99-41529. ISBN: 0-88414-001-6.

Arius Didymus may be assumed to be the same as Arius, a prominent Alexandrian philosopher who accompanied Augustus when he entered Alexandria in 30 B.C. His work is of interest to readers concerned with ancient moral philosophy and the Greco-Roman context of early Christianity. The text of Arius Didymus' *Epitome of Stoic Ethics* used for this translation and commentary is generally that of C. Wachsmuth's edition (1884) of John of Stobi's *Eclogues.* After an eight-page introduction, this volume presents on facing pages the Greek text (with a critical apparatus) and a new translation, notes on the text (pp. 105-128), and a Greek-English glossary (pp. 131-160). Pomeroy teaches in the classics department at Victoria University of Wellington, New Zealand.

S. B. Pomeroy et al., *Ancient Greece. A Political, Social, and Cultural History* (New York—Oxford: Oxford University Press, 1999, cloth $35, paper $27.95) xxix and 512 pp., 19 maps. Illustrated. Bibliographies. Indexed. LCN: 98-14544. ISBN: 0-19-509742-4 (cloth), -509743-2 (paper).

Written by four well known classical scholars—Pomeroy, S. M. Burstein, W. Donlan, and J. T. Roberts, this new history of ancient Greece contains chapters on early Greece and the Bronze Age, the "dark age" of Greece and the 8th-century "renaissance" (ca. 1150-700 B.C.), archaic Greece (ca. 700-500 B.C.), Sparta, the growth of Athens and the Persian wars, the rivalries of the Greek city-states and the growth of Athenian democracy, Greece on the eve of the Peloponnesian War, the Peloponnesian War, the crisis of the polis and the age of shifting hegemonies, Philip II and the rise of Macedon, Alexander the Great, and Alexander's successors and the cosmopolis. Also included are maps, photographs, a time line, "document boxes," and a glossary.

S. B. Pomeroy (ed.), *Plutarch's* Advice to the Bride and Groom *and* A Consolation to His Wife. *English Translations, Commentary, Interpretive Essays, and Bibliography* (New York—Oxford: Oxford University Press, 1999, $55) xv and 224 pp., 3 figs. Bibliography. Indexed. LCN: 98-27968. ISBN: 0-19-512023-X.

This volume first presents translations (by D. Russell) and the Greek texts of Plutarch's *Advice to the Bride and Groom* and *A Consolation to His Wife,* along with reflections by Pomeroy on each work. Then it provides nine interpretive essays by S. Swain on Plutarch's moral program, L. Goessler on Plutarch's detailed account of his views on marriage, R. Hawley on practicing what you preach—Plutarch's sources and treatment, C. Patterson on Plutarch's traditional wisdom in *Advice to the Bride and Groom* through a philosophical lens, L. Foxhall on foreign powers—Plutarch and discourses of domination in Roman Greece, J. A. McNamara on gendering virtue, E. J. Stafford on Plutarch on persuasion, P. A. Stadter on φιλόσοφος καὶ φίλανδρος—Plutarch's views of women in the *Moralia* and *Lives,* and K. Bradley on images of childhood—the evidence of Plutarch. Also included is D. Harvey's bibliography on Plutarch's *Advice* and *Consolation.*

D. S. Potter, *Literary Texts and the Roman Historian,* Approaching the Ancient World (London—New York: Routledge, 1999, cloth $60, paper $20.99) x and 218 pp., 5 figs. Bibliography. Indexed. ISBN: 0-415-08895-X (cloth), -08896-8 (paper).

Potter, professor of Greek and Latin at the University of Michigan and author of *Prophecy and History in the Crisis of the Roman Empire* (1990) and *Prophets and Emperors. Human and Divine Authority from Augustus to Theodosius* (1993), explores the process that an aspiring Tacitus or Ammianus might follow in approaching the task of writing a historical work concerned with the Roman world. After supplying definitions (of history and truth) and some rules, he considers texts (sorting things out, participant evidence, publication and literary fashion, illustrative evidence, narrative, reconstructing fragmentary authors), scholarship (standards of research, historians and records, *Quellenforschung,* Near Eastern records of the past and the Roman imagination, grammarians and historians, the physical process), and presentation (the problem, L. von Ranke, objectivism and relativism, fact and presentation [Dionysius of Halicarnassus and Lucian, Cicero], other forms of presentation, verisimilitude).

L. and K. Ritmeyer, *Secrets of Jerusalem's Temple Mount* (Washington, DC: Biblical Archaeology Society, 1998, paper) 116 pp. Illustrated. LCN: 98-27110. ISBN: 1-880317-52-4.

Incorporating material published in *Biblical Archaeology Review* [see §§ 34-892; 36-1562], this volume contains essays on reconstructing Herod's Temple Mount in Jerusalem, a pilgrim's journey, quarrying and transporting stones for Herod's Temple Mount, reconstructing the Triple Gate, locating the original Temple Mount, and where the ark of the Covenant stood in Solomon's Temple. H. Shanks has provided a three-page foreword.

V. Rudich, *Dissidence and Literature Under Nero. The Price of Rhetoricization* (London—New York: Routledge, 1997, $90) xiii and 391 pp. Bibliography. Indexed. LCN: 96-32615. ISBN: 0-415-09501-8.

Rudich, a political émigré from the former Soviet Union and now professor of classics at Vassar College, intends this work as a companion to his *Political Dissidence under Nero: The Price of Dissimulation* (1993). After a sixteen-page introduction to the rhetoricized mentality, he deals with Seneca as the immoral moralist, Lucan as the moral immoralist, and Petronius as the immoral immoralist, respectively. Using the concept of the rhetoricized mentality, he analyzes the rhetorical aspects of expression and perception, and exposes the dynamics that facilitate the dissident's adjustment to reality and obfuscate the issues of right and wrong. He concludes that all three writers, their strategies of precaution notwithstanding, failed to avert conflict with the Neronian regime that arose not least because of their literary activity and ended in their ruin.

M. Schofield, *Saving the City. Philosopher-Kings and other classical paradigms,* Issues in Ancient Philosophy (London—New York: Routledge, 1999, $75) x and 242 pp. Bibliography. Indexed. LCN: 98-26068. ISBN: 0-415-18467-3.

This volume examines diachronically the major questions of ancient Greek and Roman political theory: What makes someone a good statesman? How are political communities cemented together? and How are they to be founded in justice? Its ten chapters concern εὐβουλία in the *Iliad,* the disappearing philosopher-king, Zeno of Citium's anti-utopianism, Plato on the economy, political friendship and the ideology of reciprocity, equality and hierarchy in Aristotle's political thought, ideology and philosophy in Aristotle's theory of slavery, sharing in the constitution, morality and the law—the case of Diogenes of Babylon, and

Cicero's definition of *res publica.* Schofield is fellow of St. John's College and reader in ancient philosophy at the University of Cambridge.

M. SCHOFIELD, *The Stoic idea of the city* (Chicago—London: University of Chicago Press, 1999, paper $14) xviii and 176 pp. Bibliography. Indexed. LCN: 98-56196. ISBN: 0-226-74006-4.

Schofield argues that the Greek Stoics conceived of an ideal city as one in which distinctions of local origin, birth, class, and sex are treated as irrelevant to citizenship and social functioning, and that the ideal Stoic city is held together by strong erotic ties. First published in 1991 by Cambridge University Press, this investigation of the Stoic idea of the city contains chapters on Cassius the Skeptic, the city of love, the cosmic city, and the development from republicanism to natural law. The eight appendixes treat Zeno and Alexander, problems with Stoic definitions of love, ethical attractiveness, descending to marriage, Plato and the Stoics on concord, Cleanthes' syllogism, ἀστεῖον, and Diogenes' cosmopolitianism. This paperback edition features a new five-page foreword by M. C. Nussbaum and the author's eleven-page epilogue on "impossible hypotheses."

J. P. SMALL, *Wax Tablets of the Mind. Cognitive studies of memory and literacy in classical antiquity* (London—New York: Routledge, 1997, $100) xviii and 377 pp. Bibliography. Indexed. LCN: 96-37725. ISBN: 0-415-14983-5.

Small, director of the US Center of the Lexicon Iconographicum Mythologiae Classicae and professor in the department of art history and the library at Rutgers University in New Jersey, argues that literacy is a complex combination of the technology of writing, the encoding and decoding of text symbols, the interpretation of meaning, the retrieval and display systems which organize how meaning is stored, and memory. After a six-page introduction, she deals with the logistics of the classical literate: memory for words, ancient books, "publication," the organization of collections of words, retrieval—documents and texts, and the cognitive development of the muses. Then she traces the historical development of ancient memory techniques: the Greek methods, the Roman contribution, and other advice for improving memory. Finally she considers the writing habits of the literate: tools of the trade, research techniques, composing the work, types of work or genres, and indirect applications of the art of memory.

J. T. SMITH, *Roman Villas. A Study in Social Structure* (London—New York: Routledge, 1997, $100) xxxiii and 378 pp., 76 figs. Bibliography. Indexed. LCN: 97-248. ISBN: 0-415-16719-1.

This volume explores the social structures of the Roman world by analyzing the plans of buildings of all sizes, ranging from slightly Romanized farms to palaces. It argues that virtually all houses were occupied by groups of varying composition, thus challenging the assumption that they were single-family houses whose size reflected only the owner's wealth and number of servants. After discussing aims and methods, it considers types of plan: hall houses; row-type houses; developed forms of row-houses; developed forms of hall houses; problematic house types; the porticus with pavilions (pavilions, porticuses); the elements and forms of villa complexes; palaces, peristyle houses, and luxury villas; and the villas of south-east Europe. Then it treats the villa system in operation: the late pre-Roman Iron Age background; modes of Romanization; patterns of villa development; and a model of development. The drawings were prepared by A. T. Adams. Smith is an honorary research fellow at the Institute of Archaeology, University College London.

R. SMITH, *A Concise Coptic-English Lexicon,* SBL Resources for Biblical Study 35 (2nd ed.; Atlanta: Scholars Press, 1999, $36) xvii and 59 pp. Bibliography. LCN: 99-27936. ISBN: 0-7885-0561-0.

The first edition of this lexicon of Sahidic Coptic was described in *NTA* 27, p. 356. Designed for use with the Coptic NT and the Nag Hammadi documents, it presents the words in alphabetical order, primarily by root consonants and then by vowels within the structure of consonants. The individual entries generally contain the Coptic word, some grammatical information, the English equivalent(s), and some grammatical forms. In the preface to this edition Smith notes that "hardly a page has been left without some refinement."

C. SOLÉ I AUGUETS, *Déu, una paraula sempre oberta. El concepte de Déu en el Qohèlet,* Collectània Sant Pacià 65 (Barcelona: Facultat de Teologia de Catalunya, 1999, paper) 375 pp. Bibliography. ISBN: 84-86065-54-2.

Prepared as a doctoral dissertation under the direction of F. Raurell and accepted in 1997 by the Facultat de Teologia de Catalunya, this investigation of the concept of God in the book of Ecclesiastes deals with the historical (sociopolitical and religious) context of the book and its author, Qoheleth's methodology and the literary shape of his book, the anthropology underlying the work, the probable influence of the book of Job on it, Qoheleth's concept of God, the affinities and discrepancies vis-à-vis other biblical texts, and the repercussions of the book's theology (in Sirach, Wisdom, and apocalyptic texts, as well as the NT, and its reception by Jews and by Christians). Solé i Auguets contends that the central theme of Ecclesiastes is "fear of the Lord."

P. SOUTHERN, *Augustus* (London—New York: Routledge, 1998 $40) xv and 271 pp., 20 plates, 6 figs., 2 maps. Bibliography. Indexed. ISBN: 0-415-16631-4.

Southern, author of *Domitian. Tragic Tyrant* (1997), describes her aim as telling the story of Augustus in chronological sequence rather than discussing details of administration or developments in art and literature during the Augustan age. She presents her biography of Augustus in nine chapters: Octavius to Octavian; Caesar, son of Caesar; consul and triumvir; the decisive decade; empire building; *totus orbis terrarum;* profit and loss; finale; and the legacy. She concludes that Augustus ruled the Roman world because he had the capacity to make people believe in him and then make them grateful.

W. SPEYER, *Frühes Christentum im antiken Strahlungsfeld. Kleine Schriften II,* Wissenschaftliche Untersuchungen zum Neuen Testament 116 (Tübingen: Mohr Siebeck, 1999, DM 168) x and 303 pp. Bibliographies. Indexed. ISBN: 3-16-147051-6.

Two earlier collections of Speyer's essays were described in *NTA* 34, p. 415 and 42, pp. 429-430. After a thirteen-page introduction to the foundations of spiritual Europe in the religions and cultures of ancient Mediterranean peoples and in Jewish-Christian faiths, this collection presents articles on killing as a ritual of life—the meaning of sacrifice, the power of curses and demons—the pre-history of the devil in antiquity with particular attention to Christianity (1997), feelings of decadence and the desire for beginnings perceived as powerful—the romantic characterization of antiquity (1996), the poet in solitude—a Western concept (1997), tolerance and intolerance in the early church (1996), the Christian ideal of sexual asceticism and its negative consequences for the stability of the Roman empire (1995), the church "saint" as a religious leitmotiv in church history (1997), the biblical poet Dracontius as exegete of God's six-day work of creation (1996), the omens in Dracontius' biblical poetry (1996), the equivocal nature of the barbaric (1995), the Greek and the foreign peoples—cultural encounters and ways toward mutual understanding (1989), cultural change and migrations in Europe (1996), human identity (1997), and the only "either-or"—the newness of Jewish and Christian revelation (1998). A six-page appendix provides bibliographical supplements and further observations on several of the topics.

A. STAPLES, *From Good Goddess to Vestal Virgins. Sex and category in Roman religion* (London—New York: Routledge, 1998, $65) x and 207 pp. Bibliography. Indexed. LCN: 98-7381. ISBN: 0-415-13233-9.

The revised version of a doctoral dissertation directed by J. Crook and M. Beard and accepted by Cambridge University, this volume explores how Roman religion constructed and defined women, and how Roman cults and rituals both created and reflected a society's perception of its female members. It contends that religious ritual provided the single public space where Roman women played a significant role. After an eight-page introduction, it deals with the cult of Bona Dea, the cults of Ceres and Flora, the role of Venus in Roman religion, and the Vestals and Rome (the uses of virginity). Staples concludes that while women's role in Roman religion was not marginal, their ritual identity was never independent of their relationship to men.

S. R. A. STARBUCK, *Court Oracles in the Psalms. The So-Called Royal Psalms in their Ancient Near Eastern Context,* SBL Dissertation Series 172 (Atlanta: Society of Biblical Literature, 1999, $37) xx and 271 pp. Bibliography. Indexed. LCN: 99-34459. ISBN: 0-88414-000-8.

Prepared as a doctoral dissertation under the direction of J. J. M. Roberts and accepted in 1996 by Princeton Theological Seminary, this volume notes that the recontextualization of oracles preserved in the OT royal psalms (Pss 2, 18, 20, 21, 45, 72, 89, 101, 110, 132, and 144) preceded not only the composition of the letter to the Hebrews but even that of the Hebrew Psalter itself. After establishing the state of the question and providing a review of scholarly positions on the royal psalms, Starbuck reconsiders the royal psalms within the wider context of the ancient Near East, discusses the singularity of the OT royal psalms, and reflects on their recontextualization. He concludes that the OT royal psalms point to Israel's continued faith upon, wrestling with, and reinterpretation of promises made by Yahweh that Israel would be a secure royal nation and a light to the peoples, with or without a king.

R. STONEMAN, *Alexander the Great,* Lancaster Pamphlets (London—New York: Routledge, 1997, paper $12.99) xx and 101 pp., 2 figs., 4 maps. Bibliography. LCN: 97-7028. ISBN: 0-415-15050-7.

Stoneman, author of *The Greek Alexander Romance* (1991) and *Legends of Alexander the Great* (1994), seeks to introduce students to the outlines of Alexander's career and the main problems of the sources, and to provide some orientation for further study of Alexander. After an introduction to the sources, he deals with the Macedonian background, the consolidation of Alexander's rule, the war in Asia Minor, Alexander as the son of Ammon, the conquest of Persia, the expedition to India, Alexander in Babylon, and Alexander's influence in antiquity.

Z. TALSHIR, *I Esdras. From Origin to Translation,* SBL Septuagint and Cognate Studies 47 (Atlanta: Society of Biblical Literature, 1999, $57) xii and 305 pp. Bibliography. Indexed. LCN: 99-38500. ISBN: 0-88414-006-7.

Based on a doctoral dissertation directed by I. L. Seeligmann and accepted (in Modern Hebrew) in 1984 by the Hebrew University of Jerusalem, this volume first considers the composition of 1 Esdras with reference to its make-up and structure in comparison with 2 Chronicles 35–36, Ezra 1–10, and Nehemiah 8 in an attempt to establish its *raison d'être.* Then it traces the *Vorlage* of 1 Esdras in the chapters parallel to the Masoretic text in order to determine how the discrepancies between the texts emerged. Finally it analyzes the translation technique and philosophy of 1 Esdras, and tries to outline the milieu in which the translator worked. Talshir concludes that 1 Esdras is a revision of parts of 2 Chronicles, Ezra, and Nehemiah, the sole purpose of which was the interpolation of the Story of the Youths (3:1–5:6), which was added to provide Zerubbabel with a more prominent role in the narrative of the return from exile.

E. ULRICH, *The Dead Sea Scrolls and the Origins of the Bible,* Studies in the Dead Sea Scrolls and Related Literature (Grand Rapids—Cambridge, UK: Eerdmans, 1999, paper $25; Leiden—Boston—Cologne: Brill) xviii and 309 pp., 2 plates. Indexed. LCN: 99-20790. ISBN: 0-8028-4611-4 (E), 90-04-11493-9 (B).

The first eight essays in this collection deal with the Dead Sea scrolls and the Hebrew Bible: the community of Israel and the composition of the Scriptures (1997); the Bible in the making—the Scriptures at Qumran (1994); double literary editions of biblical narratives and reflections on determining the form to be translated (1988); the canonical process, textual criticism, and latter stages in the composition of the Bible (1992); pluriformity in the biblical text, text groups, and questions of canon (1992); multiple literary editions—toward a theory of the history of the biblical text (1996); the paleo-Hebrew biblical manuscripts from Qumran Cave 4 (1995); and orthography and text in 4QDan^a and 4QDan^b and in the received Masoretic text (1990). The remaining six papers concern the Dead Sea scrolls, the Septuagint, and the Old Latin: the Septuagint manuscripts from Qumran—a reappraisal of their value (1992); Josephus' biblical text for the books of Samuel (1989); Origen's OT text—the transmission history of the Septuagint to the 3rd century A.D. (1988); the relevance of the Dead Sea scrolls for Hexaplaric studies (1998); the Old Latin translation of the Septuagint and the Hebrew scrolls from Qumran (1980); and characteristics and limitations of the Old Latin translation of the Septuagint (1985). Ulrich, chief editor of the biblical scrolls from Qumran, is professor of Hebrew Scriptures at the University of Notre Dame.

J. C. VANDERKAM, *Calendars in the Dead Sea Scrolls. Measuring time,* Literature of the Dead Sea Scrolls (London—New York: Routledge, 1998, cloth $65, paper $19.99) viii and 136 pp. Bibliography. Indexed. ISBN: 0-415-16513-X (cloth), -16514-8 (paper).

VanderKam, professor of Hebrew Scriptures at the University of Notre Dame and author of *The Dead Sea Scrolls Today* (1994), first provides an introduction to biblical and post-biblical calendars by discussing the pertinent passages in the Hebrew Bible, sources later than the Hebrew Bible, and rabbinic literature. Then he deals with the calendars in the Qumran texts under the following headings: the first calendrical hints, a history of scholarship on the Qumran calendars, the calendrical texts, and measuring and symbolizing longer units of time. He concludes that in the disputes that eventually led to the exile of the Qumran community the correct, divinely revealed calendar played a noteworthy part.

F. W. WEIDMANN, *Polycarp & John. The Harris Fragments and Their Challenge to the Literary Traditions,* Christianity and Judaism in Antiquity 12 (Notre Dame, IN: University of Notre Dame Press, 1999, $35) xvi and 189 pp., 8 plates. Bibliography. Indexed. LCN: 98-50200. ISBN: 0-268-03851-1.

In the Harris collection of Coptic literary fragments owned by the British Library are four papyrus leaves (MS Or. 7561, nos. 55, 56, 63, 64) that contain a text written in the Sahidic dialect of the Coptic language about Polycarp, bishop of Smyrna. Based on a doctoral dissertation directed by B. Layton and presented to Yale University, this volume seeks to make available their unique narrative and to locate that narrative within the literary traditions on Polycarp, John, and other apostles, martyrs, and related figures. After a twelve-page introduction, it presents an edition of the texts, a translation, an essay on the narrative strategy of the work ("apostolicity and martyrdom"), a commentary, and an essay on remembering Polycarp and remembering John ("hagiography and rivalry in Asia Minor"). Weidmann concludes that in these fragments the martyr Polycarp becomes a kind of surrogate for the apostle John, and that the work was composed in Greek in or around Smyrna between the 3rd and the 6th centuries A.D.

J. W. WEVERS, *Notes on the Greek Text of Leviticus,* SBL Septuagint and Cognate Studies 44 (Atlanta: Scholars Press, 1997, $49.95) xxxix and 519 pp. Indexed. LCN: 96-47348. ISBN: 0-7885-0324-3.

The other four volumes in Wevers's series of verse-by-verse analyses of the Septuagint books of the Pentateuch were described in *NTA* 35, pp. 134-135; 38, p. 161; 40, p. 189; and 43, p. 439. In his 31-page introduction he describes the Septuagint of Leviticus as more of an isolate type of translation than a contextual one and as reflecting the understanding of the biblical text by Diaspora Jewry in Alexandria in the 3rd century B.C. The text commented upon is that of the Göttingen Septuagint (1986) edited by Wevers. The notes deal principally with how the translator of the original Septuagint interpreted the text, and not with how later users of the Septuagint interpreted the text. Also included are appendixes on (1) proposed changes in the critical text of Leviticus and (2) terms for sacrifices. Wevers is emeritus professor of Near Eastern studies at the University of Toronto.

J. WOLSKI, *The Seleucids. The Decline and Fall of Their Empire,* Polska Akademia Umiejętności, Rozprawy Wydziału Historyczno-Filozoficznego 91 (Krakow: Polish Academy of Arts and Sciences, 1999) iv and 143 pp., 18 plates, folding map, table. Bibliography. Indexed. Distributed by the Enigma Press, Krakow. ISBN: 83-86110-36-8 (cloth), 83-86956-55-0 (paper).

In this history of the Seleucid empire, Wolski, professor emeritus of ancient history at the Jagiellonian University, attempts to elucidate the causes and the factors that influenced the course taken by the history of the Syrian state. Its eleven chapters deal with the Seleucid monarchy in the historical process; the Near East before the foundation of the Seleucid monarchy; the building of the Seleucid empire—the first threats in Asia Minor and Iran; criticism of sources for the crisis in the Seleucid state (mid-3rd century B.C.); the beginning of the crisis—the revolt of Andragoras in Parthia; the apogee of the crisis in Iran—the revolt of Diodotus in Bactria, Arsaces' invasion of Parthia, and the foundation of the Parthian state; the Iranian expedition of Seleucus II Callinicus (232-231 B.C.); the efforts of Antiochus III to halt the decline of the state; Antiochus III's expedition to the East; the Seleucids and the threat from Rome; and the elimination of the Syrian monarchy of the Seleucids.

A. J. WOODMAN, *Tacitus Reviewed* (Oxford: Oxford University Press, Clarendon Press, 1998, $72) xii and 255 pp. Bibliography. Indexed. LCN: 98-27415. ISBN: 0-19-815258-2.

The twelve papers on Tacitus and related topics in this collection deal with the literature of war (1983); the preface to the *Annals*—more Sallust? (1992); a death in the first act (*Annals* 1.6) (1995); Tacitus on Tiberius' accession; self-imitation and the substance of history (*Annals* 1.61-65 and *Histories* 2.70 and 5.14-15) (1979); *praecipuum munus annalium*—the construction, convention, and context of *Annals* 3.65.1 (1995); history and alternative histories (1988); the structure and content of *Annals* 4.57-67 (1972); Tacitus' obituary of Tiberius (1989); Nero's alien capital—Tacitus as paradoxographer (*Annals* 15.36-37) (1992); amateur dramatics at the court of Nero (*Annals* 15.48-74) (1993); and *lectorum incuria.* Woodman is professor of Latin at the University of Durham.

SOFTWARE

The New Interpreter's Bible. Electronic Edition. Disk 4, *Containing Print Edition Volumes I, II, IV, V, VII, VIII, IX and XII* (Nashville, TN: Abingdon, 1998, CD-ROM $130). System requirements: Windows 3.1 or higher (16 MB of RAM [32 MB recommended], 12 MB hard disk space); Macintosh version available by subscription only. ISBN: 0-687-01973-7.

Disk four of the electronic edition of *The New Interpreter's Bible* contains all of the text of the printed versions of volumes 1 [*NTA* 39, p. 129] and 8 [*NTA* 40, p. 146] included on Disk 1 [*NTA* 41, p. 201], volumes 4 [*NTA* 41, pp. 186-187] and 9 [*NTA* 40, pp. 524-525] added on Disk 2 [*NTA* 42, p. 435], volumes 5 (Proverbs–Song of Songs, Wisdom of Solomon–Sirach) and 7 [*NTA* 41, p. 403] added on Disk 3, and volumes 2 (Numbers–2 Samuel) and 12 [*NTA* 43, p. 183]. It also includes the full texts and critical notes of the NIV and the NRSV (and the NAB version of the Apocryphal/Deuterocanonical books), Greek and Hebrew fonts, and numerous visual aids (maps, charts, timelines, illustrations). For the electronic edition all the words of the print versions have been reformatted into a "Folio Views" database [see *NTA* 42, p. 435] for instant retrieval. This allows users to move through the pages of the book, move from one volume to another, examine footnotes, refer to charts and maps, locate and read cross-references, navigate from the table of contents or from specific points within the text of a volume, make marginal notes, insert bookmarks, highlight portions of text, search for words and phrases, export text to a word processor, etc. Paid subscribers receive Disk 4 with all volumes unlocked. Purchasers of a packaged copy receive a disk with volumes 2 and 12 unlocked; additional volumes may be unlocked for a fee. The *NIB* data files remain on the CD-ROM and cannot be copied to a hard drive. Network licenses are available at various rates. Basic instructions for using the electronic edition of the *NIB,* finding specific passages, using the NRSV and NIV, and accessing the Greek and Hebrew fonts are included. Technical support is available by calling 615-749-6777.—C.R.M.

New Testament Abstracts. Version 1.0, *Volumes 32–42, 1988-1998* (Cambridge, MA: Weston Jesuit School of Theology, 1999, CD-ROM). System requirements: For Windows 95/98/NT 4.0 (IBM compatible computer with 486 or Pentium processor; 4 MB of RAM; 12 MB hard disk space); Macintosh OS 7.0 or later (68020 [Macintosh II series] or greater processor; 3300 KB application RAM; 12.4 MB hard disk space). Phone: 617-492-1960. FAX: 617-492-5833. E-mail: NTAweston@aol.com.

Release 1.0 of the *New Testament Abstracts* CD-ROM contains all abstracts and book notices published in *NTA* from 1988-98 (volumes 32-42) in a fully searchable format. The data files can be viewed, searched, copied, and printed using the Adobe Acrobat Reader with Search interface included on the CD. There are two primary ways to use the CD-ROM. (1) All issues of *NTA* volumes 32 to 42 can be browsed and examined in much the same way as the print journal is used. Bookmarks and hyperlinks, however, enable the user to access quickly main categories such as Gospels-Acts and World of the New Testament and subcategories such as Matthew, Acts, Dead Sea Scrolls, and Early Church and to check all *NTA* cross references contained in volumes 32 to 42. *NTA* cross references appear on the screen as blue hyperlinks. Clicking on a blue hyperlink will take the user to the location identified in the reference. Clicking on the "back" button in the toolbar will bring the user back to the previous screen view where the hyperlink was located. (2) All issues of *NTA* volumes 32 to 42 can be searched using the Acrobat search function. Acrobat search is a full-text search: every combination of letters and numerals appearing on the CD has been indexed and can be quickly retrieved through simple searches of names (e.g., Hengel), titles (e.g., Metaphorik und Mythos im Neuen Testament), biblical passages (e.g., Mt 7:12), themes (e.g., New Jerusalem), or words or number combinations appearing in abstracts and book notices (e.g., Herodium, πειρασμός, 3-7831-1011-4) or complex searches using wildcard characters (?, *) and Boolean operators (AND, OR, NEITHER, NOR; e.g., Bruce AND Epistle to the Hebrews, amulets AND Genizah). An eight-page User's Guide provides installation instructions and covers the use of bookmarks, hyperlinks, the "contents" and "search" buttons, the Acrobat Reader with Search Interface, and the Acrobat toolbar. The CD-ROM is available to current individual subscribers to the print version of *NTA* at the preferred rate of $100 (single-user license) plus shipping ($5 in the USA, $9 international). The regular nonsubscriber rate is $150 plus shipping. The CD-ROM is available to current institutional subscribers (multi-user license) at the preferred rate of $250 plus shipping. The regular institutional rate is $350 plus shipping. Subscribers to Version 1.0 will be eligible for preferred rates on future releases (annual updates are planned with the inclusion of additional back years and technological updates). Order forms may be found on the *NTA* Web Page (http://members.aol.com/ntaweston/nta.html) and may be sent to: *New Testament Abstracts,* Weston Jesuit School of Theology, 3 Phillips Place, Cambridge, MA 02138, USA.—C.R.M.

QuickVerse Version 6 Deluxe (Hiawatha, IA: Parsons Technology, 1999, 3 CD-ROMs $299.99). For Windows 95/98/NT 4.0 or later (Pentium processor, minimum 16 MB RAM, minimum 45 MB hard disk space, 640x480 display with 256 colors minimum). ISBN: 1-57264-316-1. Telephone: 319-395-9626. URL: http:// www.quickverse.com.

This new version of the *QuickVerse* Bible software [see *NTA* 41, pp. 413-414; 43, p. 216] offers more books per CD-ROM collection and free access to a limited number of titles online. New to version 6 is a right-mouse button "Quick" menu with options such as "QuickSearch," which allows users to highlight any word and instantly find all its occurrences in a book; "QuickLink," which permits users to easily view related verses and reference information; and "QuickDefine," which gives the biblical definition for any word without having to open a dictionary. Version 6 also includes additional features designed to enhance personal Bible reading. The *QuickVerse* Online Library, which enables users with an Internet connection to access a library of STEP-compatible books [see *NTA* 41, p. 414] directly from *QuickVerse,* has been further integrated into the program. Each *QuickVerse* purchase includes access to a limited number of titles; access to the entire collection (over 300 titles) is available by subscription ($4.95 per month). As with previous versions *QuickVerse* 6 permits the simultaneous use of any type of reference book (Bible text, dictionaries, topical resources, encyclopedias, etc.) and is thoroughly cross-referenced for easy location of related reference material. Information may be located by specific word or phrase. Boolean (AND/OR), wildcard, and proximity searches are supported and may be executed across Bibles and reference books at once. Hundreds of full-color pictures, maps, and illustrations are included and linked to their related passages. Users may add their own comments to the various texts and then copy reference material (along with personal notes), pictures, and maps to word processing documents. A thirty-five page "QuickTrip Tutorial" booklet offers tips for using *QuickVerse,* the *QuickVerse* library, the *Parsons Bible Atlas,* and *Bible Illustrator for Windows.* Version 6 is available in three CD-ROM editions: standard (8 Bibles and 38 reference titles for $99.99), expanded (11 Bibles and 54 reference titles for $199.99), and deluxe (16 Bibles and 76 reference titles for $299.99). Current *QuickVerse* owners can upgrade to the various editions of version 6 at special prices by calling the Learning Company at 1-800-644-6344. Technical assistance is available by phone or online.—C.R.M.

ADDITIONAL BOOKS RECEIVED

G. ARÉN, *Envoys of the Gospel in Ethiopia. In the Steps of the Evangelical Pioneers, 1898–1936,* Studia Missionalia Upsaliensia 75 (Stockholm: EFS förlaget, 1999; Addis Abeba: Evangelical Church of Mekane Yesus) 569 pp., map. Illustrated. Bibliography. Indexed. ISBN: 91-526-2655-5.

G. BECKMAN, *Hittite Diplomatic Texts,* ed. H. A. Hoffner, SBL Writings from the Ancient World 7 (2nd ed.; Atlanta: Scholars Press, 1999, paper $14.95) xx and 224 pp., chart, 3 maps. Bibliography. Indexed. LCN: 99-14347. ISBN: 0-7885-0551-3.

M. V. FOX, *A Time to Tear Down and A Time to Build Up. A Rereading of Ecclesiastes* (Grand Rapids—Cambridge, UK: Eerdmans, 1999, paper $30) xvii and 422 pp. Bibliography. Indexed. LCN: 98-53602. ISBN: 0-8028-4292-5.

E. HOFFMANN, *Lexikon der Steinzeit,* Beck'sche Reihe 1325 (Munich: Beck, 1999, paper DM 34) 419 pp. Bibliography. ISBN: 3-406-42125-3.

A. G. VAUGHN, *Theology, History, and Archaeology in the Chronicler's Account of Hezekiah,* Archaeology and Biblical Studies 4 (Atlanta: Scholars Press, 1999, paper $39) xviii and 240 pp., 9 tables. Bibliography. LCN: 99-046954. ISBN: 0-7885-0594-7.

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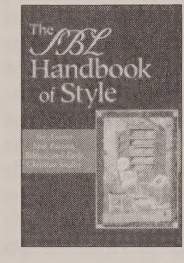

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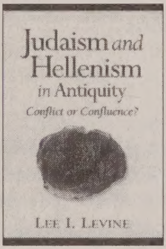

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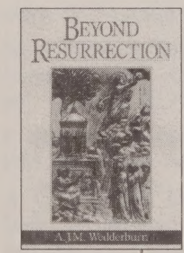

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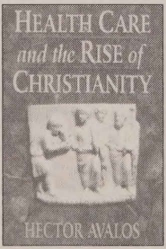

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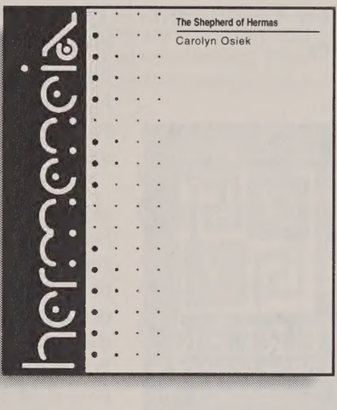

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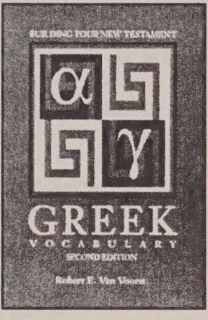

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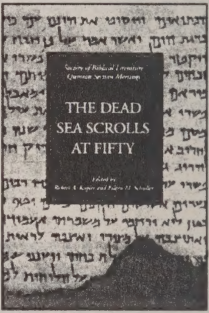

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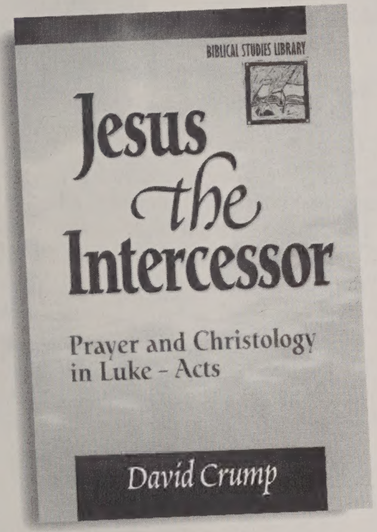

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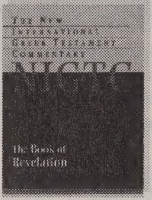
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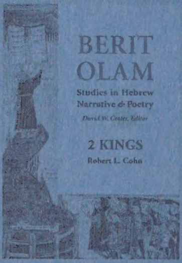
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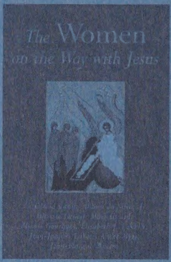
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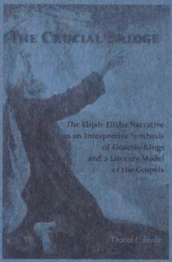
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THE NEW TESTAMENT: GENERAL

751. C. E. Braaten, "The Gospel Proviso: Lessons from 20th-Century Theology for the Next Millennium," *Dialog* 38 (4, '99) 245-253.

The article examines eight critical 20th-century theological disputes whose outcomes have shaped our understanding of the gospel we are prepared to transmit to future generations: (1) A. Schweitzer, M. Kähler, and the quest of the historical Jesus yesterday and today; (2) A. von Harnack and the essence of Christianity; (3) K. Barth and the otherness of God and his unique revelation; (4) R. Bultmann and the hermeneutical question; (5) W. Pannenberg and the reclaiming of apocalyptic eschatology and the historical resurrection; (6) the Holocaust and the canonicity of the OT; (7) liberation theology and the freedom of the gospel; and (8) the Second Vatican Council and the ecumenical movement for church unity. [The same issue contains responses to Braaten by J. E. Strohl (pp. 253-256) and A. Garcia-Rivera (pp. 256-259).]—D.J.H.

752. C. H. Cosgrove, "A History of New Testament Studies in the 20th Century," *RevExp* 96 (3, '99) 369-383.

This selective essay on the history of NT studies in the 20th century treats the changing social locations of the discipline, the quest for the historical Jesus, Pauline studies, the development of new interpretative methods and approaches, early Christian writings (a diverse Christianity in a diverse theological/religious environment), the history of the concept of a "New Testament," and prospects.—C.R.M.

753. R. Hoppe, "Aufgabenstellung und Konzeption einer 'Einleitung in das Neue Testament'. Eine Standortbestimmung," *BibZeit* 43 (2, '99) 204-211.

After a quick sketch of the history of NT introductions with reference to the progressive expansion of their scope beyond the canon, the article reviews the recent contributions by U. Schnelle, I. Broer, R. E. Brown, and B. D. Ehrman with reference in each case to their conception and particular issues. Then it considers the coverage of NT introductions in connection with reflections on the relation of NT and postapostolic literature to the literature of the non-Christian world.—C.R.M.

Canon

754. P. A. Geyser, "Nuwe Testament-geskrifte as kanon: Die vraag na 'n uitgebreide databasis vir historiese-Jesus ondersoek (New Testament writings as canon: The quest for an extended database for historical Jesus research)," *HervTeolStud* 55 (2-3, '99) 510-532.

The article seeks to reestablish the disparate traditions concerning the origins and growth of the documents that developed into the NT canon. It first discusses L. M. McDonald's *The Formation of the Christian Biblical Canon* (2nd ed., 1995). Some accepted notions (e.g. that the NT canon was completed before the end of the 2nd century) are subjected to closer scrutiny. Finally it takes up the question whether the NT canon should be revised in light of recent historical Jesus studies.—C.R.M.

755. M. SAEBØ, "Det gamle testamente som kanon i kirken — en utfordring til teologi og kirke" [The Old Testament as Canon in the Churches — a Challenge to Theology and Church], *TidsTeolKirk* 70 (2, '99) 83-99.

This reflection on the OT as canon in the churches first describes and evaluates critically the radical approaches of B. S. Childs and F. Schleiermacher. Then it points out the significance of the positions represented by K. Barth and G. von Rad, respectively, and considers with reference to specific texts the relation between literary tradition and theological interpretation on the way to the canon.—D.J.H.

Interpretation

756r. G. AICHELE ET AL., *The Postmodern Bible* [*NTA* 39, p. 490].

J. BOTHA ET AL., "A South African response to *The Postmodern Bible* — a time to break down or a time to build up?" *Neotestamentica* 32 (1, '98) 1-35.—In this review article four African authors present their response to *The Postmodern Bible* collaboratively in the form of a "summary" of the argument of the book along with critical questions: the introductory chapter (D. F. Busakwe), reader-response criticism (J. Uys), structuralist and narratological criticism (Botha), poststructuralist criticism (Botha), rhetorical criticism (H. S. Gungadoo), psychoanalytical criticism (Busakwe), feminist and womanist criticism (Uys), and ideological criticism (Busakwe). Botha concludes that *The Postmodern Bible* constitutes yet another chapter in the long conflict and uneasy relation between church and academy. Although the ancient historical situations of the texts in the biblical world vanish into insignificance in this volume, it is nevertheless an excellent textbook for advanced study in contemporary humanities.—C.R.M.

757. J. D. H. AMADOR, "Where Could Rhetorical Criticism (Still) Take Us?" *CurrResBibStud* 7 ('99) 195-221.

After observing that NT rhetorical criticism is underdeveloped in method and theory, this article [see § 43-1510] discusses the following major approaches within rhetorical critical studies at large: genre, social movements, symbolic convergence, sociolinguistics, metaphor, narrative, argumentation, feminist, and critical rhetoric and the rhetoric of inquiry. Each approach is defined and outlined, its major methodological features are touched upon, and its potential impact upon rhetorical critical approaches to the Bible is explored.—D.J.H.

758. A. BACH, "Cracking the Production Code: Watching Biblical Scholars Read Films," *CurrResBibStud* 7 ('99) 11-34.

Recently scholarly interest in Bible and film has grown steadily. The article examines the reciprocal and heuristic relation of the spectator to the work. It first treats the two categories of books in this subdiscipline: one in which the scholar "reads" a film about a biblical character or event; the other in which biblical tropes are used in the analysis of films. Then it comments on the genres of the American Western, film noir, science fiction, and Jesus films.—C.R.M.

759. R. BARRETT, "St. Thomas the Exegete," *MilltownStud* 44 ('99) 6-33.

After observations on modern biblical exegesis with reference to the views of R. Bultmann and P. Ricoeur, the article discusses the allegorical and dialectical approaches to Scripture practiced by medieval theologians, Thomas Aquinas as *magister in sacra pagina,* and the general rules or characteristics of his exegetical method. Thomas Aquinas's approach to Scripture can be viewed as a remedy to the methodical doubt that inhibits the flourishing of theological inquiry based upon scriptural exegesis.—D.J.H.

760. J. BEHR, "Scripture, the Gospel, and Orthodoxy," *StVladTheolQuart* 42 (3-4, '99) 223-248.

The gospel that was delivered by the apostles is the basis for seeing subsequent theological reflection and church life as the working out of the implications contained in the gospel itself. The earliest Christian attempts to explain Christ are largely exegetical in character: What is said of Christ is rooted in the details of Scripture. However, it is God's work in Christ that gives form and direction to this exegesis. In this sense Christ is the key to Scripture: He is the latent sense of that which was written, the Word in the words.—D.J.H.

761. F. BERETTA, "De l'inerrance absolue à la vérité salvifique de l'Ecriture. *Providentissimus Deus* entre Vatican I et Vatican II," *FreibZeitPhilTheol* 46 (3, '99) 461-501.

In the second half of the 19th century there developed two positions in Catholic theology about the inspiration of Scripture. A majority position insisted on the divine efficient causality behind all the assertions (religious, natural, and historical) of the biblical writer, while a minority position insisted on the final causality of Scripture as revelation pertaining to salvation. While the matter was not decided at Vatican I, Pope Leo XIII's encyclical *Providentissimus Deus* in 1893 adopted the majority position and affirmed the absolute inerrancy of Scripture. At Vatican II (see *Dei verbum* 11), however, a definition of the formal object of the truth of Scripture centered on the salvific finality of revelation, and consequently of inspiration, was adopted.—D.J.H.

762. E. BISER, "'Er muss wachsen.' Anstösse zu einer reduktionstheoretischen Methode," *StimmZeit* 218 (2, '00) 75-84.

John the Baptist's statement about Jesus in Jn 3:30 ("He must increase, but I must decrease") provides a key to a "reduction theoretical" reading of the biblical texts. This idea is developed under seven headings: the inversion, the coming, the service, the key, the increase, the reception, and the invocation.—D.J.H.

763. J. BRECK, "Chiasmus as a Key to Biblical Interpretation," *StVladTheolQuart* 42 (3-4, '99) 249-267.

Chiasmus represents an invaluable key to a proper understanding of Holy Scripture—and of much else in human experience. Because many biblical authors used this rhetorical method to produce their works, it is necessary for us to understand the method in order to interpret those works properly. To hear the word of God and interpret it correctly and fully, we need to read the chiastic portions of the Bible according to the way they were written. We need to read them "chiastically."—D.J.H.

764. T. BUSH, "*Sola Scriptura* in Catholic seminaries," *HomPastRev* 100 (4, '00) 31-32, 43-48.

Growing numbers of Scripture teachers now place such a disproportionate emphasis on modern methods of Scripture study that it appears in the majority of Catholic seminaries the

Bible is no longer studied in a manner which is consistent with the directives set forth by Vatican II's *Dei verbum.*—D.J.H.

765. A. CAMPLANI AND L. PERRONE, "Bibliografia generale di storia dell'interpretazione biblica. Esegesi, ermeneutica, usi della Bibbia. A General Bibliography on the History of Biblical Interpretation. Exegesis, Hermeneutics, Uses of the Bible. Nr. 16 [1997/2]," *AnnalStorEseg* 14 (2, '97) 571-604.

This installment [see § 42-760] provides bibliographical information for 339 recently published books and articles on general topics, the history of exegesis, and the history of hermeneutics. A list of biblical references and indexes of authors and subjects are included.—D.J.H.

766. H. J. B. COMBRINK, "The rhetoric of the church in the transition from the old to the new South Africa: socio-rhetorical criticism and ecclesiastical rhetoric," *Neotestamentica* 32 (2, '98) 289-307.

After listing possible responses of the church to the world according to socio-rhetorical criticism (introversionist, conversionist, revolutionist, etc.), the article explores the intertexture of the ecclesiastical rhetoric used in South Africa, considers how the churches are responding to the challenge of the new dispensation in South Africa, and indicates the need for a common agenda and rhetoric for the church in South Africa.—C.R.M.

767. M. DALY-DENTON, "Going Beyond the Genially Open 'Cf.': Intertextual Reference to the Old Testament in the New," *MilltownStud* 44 ('99) 48-60.

After introducing the theory of intertextuality, the article identifies three modes of intertextual reference (quotation, allusion, echo) and discusses criteria for each category. Then it illustrates each of the three modes with examples (primarily NT references to the Psalms). Methodologies employing an intertextual approach allow an intuitive and imaginative approach to the NT that forces us to ask reader-oriented questions.—C.R.M.

768. J. DELORME, "Orientations of a Literary Semiotics Questioned by the Bible," *Semeia* 81 ('98) 27-61.

The article first surveys research developments in semiotic analysis as applied to the Bible during the 1970s and 1980s, respectively. Then it discusses research options and orientations under the following broad headings: text, discourse, and meaning; discourse figurativity; and from utterance to enunciation. It concludes that while semiotics does not replace exegesis, it does remind exegetes and semioticians that in each of their multiple tasks they are first of all readers.—C.R.M.

769. N. DOUGLAS-KLOTZ, "Midrash and Postmodern Inquiry: Suggestions Toward a Hermeneutics of Indeterminacy," *CurrResBibStud* 7 ('99) 181-193.

The paper analyzes parallels to the midrashic tradition of biblical interpretation that can be found in various postmodern social science research models of inquiry. It seeks to place the ancient hermeneutical traditions in dialogue with such postmodern voices, and to suggest the development of a hermeneutic of indeterminacy when dealing with biblical traditions. Such a hermeneutic would explore the boundaries of text, reception-hearer, and the intersubjective phenomenology of interpretation.—C.R.M.

770. P. DUTCHER-WALLS, "Sociological Directions in Feminist Biblical Studies," *Social Compass* [Louvain] 46 (4, '99) 441-453.

After establishing a working definition of a feminist approach, the article describes and illustrates three approaches to sociologically based feminist biblical criticism: social roles, social history, and social science. It concludes that within a feminist perspective that understands gender relations as both problematic and socially created, the ability of a scholar to use the approach of social history and/or social science provides powerful tools for feminist analysis, the reconstruction of women's lives and history in the ancient social world, and creative construction of alternative models for textual interpretation.—D.J.H.

771. G. FACKRE, "Bible, Community, and Spirit," *HorBibTheol* 21 (1, '99) 66-81.

Ecumenical hermeneutics takes its place at the table joining the catholic conversation of the Christian community about the Bible's testimony to the triune God's defining deeds, so led there by its understanding of why the Holy Spirit works (revelation), where it does (authority), and how it does (interpretation). An appendix (pp. 77-81) illustrates with reference to Jn 14:6 a fourfold exegetical method rooted in pneumatology, looking for the common, critical, canonical, and contextual senses of the text.—D.J.H.

772. O. GENEST, "From Historical-Critical Exegesis to Greimassian Semiotics: A Christological Issue, the Meaning of Jesus's Death," *Semeia* 81 ('98) 95-112.

The article presents the application of Greimassian semiotics to a problem of exegesis: the meaning of Jesus' death in the NT. It describes the reasons for passing from historical criticism to semiotics and its actual conceptual impact. This radical shift in paradigm has produced a progressive transformation of the initial question, and has constantly given a new impetus to hermeneutical activity. Evaluation of the trajectory covered discusses the results reached by a semiotic study of the epistles focused on their discourses of Jesus' death, and on their literary identity as "parallel thinking" or discursive rationality.—C.R.M.

773. S. GILLMAYR-BUCHER, "Intertextualität. Zwischen Literaturtheorie und Methodik," *ProtoBib* 8 (1, '99) 5-20.

In view of the lively discussion and diverse understandings of intertextuality over the last three decades, the article traces the development of this concept from a literary-theoretical model to a methodical approach to textual analysis: the starting point (J. Kristeva, 1967), the roles of the author and the reader, on the way to a method, production- and reception-aesthetical ways of viewing intertextual relations, and the central questions of an intertextual approach.—C.R.M.

774. A. HAUGE, "Feministteologi — en kjønnsbevisst, kritisk og nyskapende teologi" [Feminist theology — A gender-conscious, critical and new-creative theology], *TidsTeolKirk* 70 (3, '99) 209-232.

The article sketches some tendencies in feminist theology (mainly western, white) during the 1990s with particular attention to works published between 1995-96. It focuses on how the shift from modernism to postmodernism affects feminist understandings of gender/sex, the concept of gender, subject, language, and God; feminist theological critique of androcentric theological anthropology; and feminist critique of traditional Christology and various strategies for developing feminist or inclusive Christologies.—C.R.M.

775. L. HOULDEN, “The Achievement of New Testament Scholarship,” *Theology* 102 (809, ’99) 318-327.

The article reflects on some areas of NT scholarship that seem to offer the prospect of usefulness to those who are serious about ministry, Christian education, and formation: the Evangelists as theologians, unity and diversity in the NT, the Jewishness of Jesus and of Paul, and social and literary methods of interpretation.—D.J.H.

776. J. W. JONES, “Back to the Future: Postmodern and Patristic Reading of Scripture,” *EpworthRev* 26 (4, ’99) 43-51.

The rich possibilities of postmodern reading methods bear a more than passing resemblance to hitherto long discredited patristic reading methods. The article treats the rediscovery of allegory, the creative and controversial work of Origen, significant differences between the premodern and postmodern views of the function of tradition in the reading community, and the positive effects of recognizing the rich range of meanings of Scripture in postmodernist and patristic reading strategies.—C.R.M.

777. R. KIEFFER, “From Linguistic Methodology to the Discovery of a World of Metaphors,” *Semeia* 81 (’98) 77-93.

The article first presents a biographical account of the author’s work regarding the relation between traditional historical-critical exegesis and modern linguistics, with particular attention to the Johannine world of metaphors. Then it examines Acts 10:1–11:18 with insights drawn both from semiotics and alternative models of analysis: surface level and deep level in Acts 10:1–11:18, the technique of narration and of discourse, and mirrored narratives and discourses. [In the same issue R. Rose and R. Velunta (pp. 177-186) offer a response to this and other contributions to *Semeia* 81.]—C.R.M.

778. U. H. J. KÖRTNER, “Schriftwerdung des Wortes und Wortwerdung der Schrift. Die Schriftlehre Karl Barths im Kontext der Krise des protestantischen Schriftprinzips,” *Zeitschrift für dialektische Theologie* [Kampen] 15 (2, ’99) 107-130.

After situating Barth’s approach to Scripture in the context of the crisis of the Scripture principle in Protestant theology, the article calls attention to some new developments in reading and interpreting Scripture. Then it attempts a rereading of Barth in the context of the recent discussion, with particular attention to the following topics: word and Scripture; the autonomy of the text, the authority of the reading community, and the freedom of the reader; and understanding and interpreting Scripture.—D.J.H.

779. R. LEMMER, “Movement from allegory to metaphor or from metaphor to allegory? ‘Discovering’ religious truth,” *Neotestamentica* 32 (1, ’98) 95-114.

That the use of allegory should be a well accepted literary technique is indicated not only by a more postmodern approach to the theory of literature but also by more profound considerations such as those of the discovery and generation of religious truth. Allegory is epistemically activated and justified by metaphor to have a function in the area of religious belief.—D.J.H.

780. M. MASENYA, “Biblical authority and the authority of women’s experiences: Whither way?” *Scriptura* 70 (’99) 229-240.

After summarizing the views of various feminist interpreters on the relation between the authority of the Bible and the authority of women's experiences, the article notes that the Bible is both oppressive and liberative, and proposes a *Bosadi* (womanhood) way of approaching the Bible informed by one's experiences as an African-South African woman.—D.J.H.

781. T. J. McGovern, "The Interpretation of Scripture 'in the Spirit': the Edelby Intervention at Vatican II," *IrTheolQuart* 64 (3, '99) 245-259.

The article explores the significance of the directive in Vatican II's *Dei verbum* 12 that Scripture should be read and interpreted "in the same Spirit in whom it was written," with particular attention to the intervention by Archbishop Edelby of Edessa. The concept of reading and interpreting Scripture "in the Spirit" opens wide horizons at the hermeneutical and theological levels. It is not a novel approach, but rather a restatement of a fundamental principle of patristic exegesis that the Council Fathers wanted to recover for the ongoing exegetical enterprise. It is at the same time a corrective to the overemphasis on critical exegesis of the past decades, the results of which in terms of a real contribution to theology and to personal spirituality have been increasingly called into question.—D.J.H.

782. J. Muis, "Spricht Gott in der heiligen Schrift? Dogmatische Analyse der dreifachen Gestalt des Wortes Gottes," *Zeitschrift für dialektische Theologie* [Kampen] 15 (2, '99) 131-154.

After clarifying the expression "word of God" (the meaning of "word," the relation to revelation, whether it is a metaphor), the article considers K. Barth's starting point: the word of God as the basis of preaching in the church, and the human word of Scripture as the word of God. Then it discusses the word of God and Scripture: one word and three forms, how God speaks to humans, and the event of God's word in Scripture. Barth allowed us to understand the Bible as Holy Scripture and Holy Scripture as the word of God, without identifying the word of God, Holy Scripture, and revelation. He used two models: Jesus Christ the eternal Word of God, and God the speaker.—D.J.H.

783. A. Mulloor, "Development of Biblical Studies in the Second Millennium: Historical Moments and Trend-setting Shifts," *Jeevadhara* 29 (173, '99) 341-354.

This survey of developments in biblical studies during the second Christian millennium first considers the medieval period, the Reformation, and the Renaissance (as a turning point). Then it treats the historical-critical method (with particular attention to form criticism and redaction criticism), new methods and approaches, and official Catholic responses. The development has moved from history to meaning, to the encounter with God, to encounter with others, and to the experience of existential transformation.—D.J.H.

784. C. Ocker, "Medieval Exegesis and the Origin of Hermeneutics," *ScotJournTheol* 52 (3, '99) 328-345.

The chronology of hermeneutics argued by Matthias Flacius Illyricus and adapted by W. Dilthey and H. G. Gadamer is wrong, insofar as it neglects the medieval discovery of the hermeneutical problem and the spontaneous ways that interpreters overcame it. The fact that there were few "hermeneutical treatises" in the Middle Ages cannot obscure the habits of mind that Gadamer would call "hermeneutical" that were so prevalent in the practice of biblical commentary, the most widely exercised form of intellectual work in the learned culture of medieval Europe.—D.J.H.

785. J.-M. OUÉDRAOGO, "Esquisse d'une sociologie de la Bible chez Max Weber," *Social Compass* [Louvain] 46 (4, '99) 409-439.

When Weber studied the NT closely, two issues preoccupied him: the relationship of the first Christians to the world, and whether and how their religious culture might induce action. He discovered that the first Christians had a complex relationship with the world, typified by tension, indifference, and adaptation. He also observed that their conception of faith did not lead to action.—D.J.H.

786. L. PANIER, "From Biblical Text to Literary Enunciation and its Subject," *Semeia* 81 ('98) 63-75.

The article first gives a brief account of the analysis of certain texts (e.g. Lk 1:1-4; 1 Jn 1:1-4) in order to argue that reading has its own value as the act of a subject, as a practice (an act of enunciation) of language and of letters. Then it attempts to present a semiotic theory of literary enunciation that accounts for the coherent and original conception of the act of writing/scripture and of reading developed and proposed by the NT texts. [In the same issue R. Rose and R. Velunta (pp. 177-186) offer a response to this and other contributions to *Semeia* 81.]—C.R.M.

787. J. PARAPPALLY, "An Ecumenical Approach to Scripture and Tradition and Biblical Hermeneutics," *Jeevadhara* 29 (172, '99) 284-297.

The understanding of the organic unity of Scripture and tradition, the recognition of Scripture as a constituent part of the living tradition, and the unique place and role of Scripture as *norma non normanda* in the church have been major achievements in the ecumenical endeavor between Catholics and Protestants. The confessional differences have been overcome to a great extent with the acceptance of the historical-critical method of exegesis by Protestant and Catholic biblical scholars.—D.J.H.

788. D. PATTE, "Critical Biblical Studies from a Semiotics Perspective," *Semeia* 81 ('98) 3-26.

Semiotics contributes a perspective that clarifies the nature, task, and goals of critical biblical studies and that, consequently, helps biblical scholars perform their roles in a self-conscious, critical, and responsible way. The article first considers the complex interactions of semiotics and critical biblical studies in the essays in *Semeia* 81 [see §§ 44-768, 772, 777, 786, 947]. Then it examines the critical and didactic goals, respectively, of critical biblical studies from a semiotic perspective. Finally it treats the ethical responsibility of critical biblical studies from a semiotic perspective. It concludes that the ultimate didactic goal of critical biblical studies as a field is an ethical one. It is to teach interpreters of the Bible to assume responsibility for their interpretations. [In the same issue R. Rose and R. Velunta (pp. 177-186) and J. S. Croatto (pp. 187-210) offer responses to various of the contributions to *Semeia* 81.]—C.R.M.

789. G. M. M. PELSER, "Die vraag na die noodsaaklikheid van 'n eietydse belydenis: Nuwe Testamenties en hermeneuties beoordeel (The question regarding the need for a contemporary creed: Argued from a New Testament and hermeneutical perspective)," *HervTeolStud* 55 (2-3, '99) 417-436.

To produce a creed in accordance with current hermeneutical insights is much more difficult than the way in which the existing creeds were created. For a creed to function as it ought, it should be the result of an interpretation of the biblical text(s) on the basis of current hermeneutical theory and practice, and be a means for expressing one's faith in a meaningful way in every life situation or faith experience.—D.J.H.

790. R. F. PERSON, "A Reassessment of Wiederaufnahme from the Perspective of Conversation Analysis," *BibZeit* 43 (2, '99) 239-248.

Wiederaufnahme (resumptive repetition) is not necessarily a redactional technique to alert the reader where an insertion occurs. Rather, it is a technique that alerts the reader that the text will return to a previous topic after an interruption, whether that interruption was caused by a redactional insertion or simply the same author's change of topic. This function is consistent with the function of a common feature of everyday conversation to which *Wiederaufnahme* is closely related—that is, restarts (see Jer 27:19-22; Jn 18:33-37).—D.J.H.

791. G. J. POLAN, "Catholics and the Bible at the Turn of the Millennium," *BibToday* 37 (6, '99) 366-371.

The article discusses the positive value of the various methods of biblical interpretation described in the Pontifical Biblical Commission's 1993 statement on the interpretation of the Bible in the church [see § 38-1205] and gives particular attention to the practice of *lectio divina*.—D.J.H.

792. J. PUNT, "'My Kingdom for a method': Methodological preoccupation in areas of South African New Testament scholarship," *Neotestamentica* 32 (1, '98) 135-160.

This paper concerns the preoccupation of South African NT scholars with methodology. It first presents a typology of some of the explicit hermeneutical considerations of certain scholars in whose contributions an attempt to account for methodology can be detected. Next it considers method in NT scholarship internationally. Then it offers a preliminary evaluation of South African NT scholarship and method.—C.R.M.

793. G. REYES, "Esbozo histórico de los acercamientos literarios al texto bíblico," *Kairós* [Guatemala City] 24 ('99) 39-59.

The history of the development and diffusion of literary approaches to the biblical text may be divided into three periods: beginnings (1969-74), consolidation (1974-81), and apogee and dominance (1981-97). Literary approaches focus on the text itself, in its final canonical form and viewed as a literary unity.—D.J.H.

794. J. C. ROCHELLE, "Honoring the Jews in Christian Preaching," *CurrTheolMiss* 27 (1, '00) 34-41.

As a help toward preparing the ground for a renewed relationship of Christians to their Jewish matrix, the article offers suggestions about adjectives and prepositions ("new" and "old," B.C./A.D. versus B.C.E./C.E.), rendering symbols and figures without prejudice (the Pharisees, the Jewish background of Christian festivals, the textual unity of the Bible), overcoming the trauma of theological history (Marcion and his legacy, Plato and his legacy, translating terms), and style and grace (the epic and the novel, preaching as invitation into a common story).—D.J.H.

795. F. F. SEGOVIA, "Notes toward Refining the Postcolonial Optic," *JournStudNT* 75 ('99) 103-114.

This counter-response to the review panel [§ 44-46r] of R. S. Sugirtharajah (ed.), *The Post-*

colonial Bible [*NTA* 43, p. 379] pursues the three main points raised by the respondents: teaching biblical studies with the postcolonial optic as central (pedagogy), doing postcolonial analysis in the light of other discourses of resistance and emancipation (solidarity), and deploying the postcolonial optic with awareness of differences in historical contexts and imperial/cultural formations (applicability).—D.J.H.

796. B. L. SHERWIN, "Understanding Scripture and the Holocaust," *BibToday* 38 (1, '00) 34-43.

Not only must the Shoah influence how we understand Scripture, but it must also compel us to develop a traditionally rooted, though contemporaneously pertinent, understanding of our relationship in the post-Shoah world to the Scriptures, God, and one another.—D.J.H.

797. K. SYREENI, "Wonderlands: A Beginner's Guide to Three Worlds," *SvenskExegÅrs* 64 ('99) 33-46.

The article sketches the value of a three-world hermeneutical model (a combination of literary and sociology of knowledge approaches) with attention to its components (text world, symbolic world/universe, concrete world), the resulting synchronic and diachronic "cosmology," and its relation to other interpretative models. It concludes by suggesting that a complex combination of the models discussed does justice to the complexity of the process of interpretation.—C.R.M.

798. J. S. UKPONG, "Models and Methods of Biblical Interpretation in Africa," *Neue Zeitschrift für Missionswissenschaft/Nouvelle Revue de science missionnaire* [Immensee] 55 (4, '99) 279-295.

This survey of African biblical studies that seek to link the text with the African context first considers inculturation models: comparative studies, Africa-in-the-Bible studies, evaluative studies, and inculturation hermeneutics. Then it discusses studies that use the liberation framework: liberation hermeneutics, black theology, and feminist hermeneutics.—D.J.H.

799. J. VITÓRIO, "Os estudos bíblicos em novas perspectivas," *PerspTeol* 36 (85, '99) 323-361.

After explaining the expression "new perspectives" and defining "perspective" as a hermeneutical location, the article considers biblical interpretations undertaken from the perspectives of women, persons of color, Bible-study groups in Brazil (the CEBs), ecology, and Pentecostals. Then it discusses the various axes of these new hermeneutics: theo-christological, ecclesiological, ecumenical, pastoral, etc.—D.J.H.

800. R. WENTZ, "Liturgisches Gedenken in Typologie und Allegorese," *Heiliger Dienst* [Salzburg] 53 (4, '99) 214-235.

The typological interpretation of Scripture is based on the belief that past events witness to the creative power of God and have significance for the present. After surveying discussions about biblical typology (L. Goppelt, G. von Rad, G. Fohrer, H. Haag), the article distinguishes various kinds of typological interpretation in the NT and reflects on some problems raised by typological approaches to Scripture. Then it considers the uses of typology and related approaches (allegory, mimesis, analogy, etc.) in the Jerusalem mystagogical catecheses and in the writings of Theodore of Mopsuestia and Ambrose.—D.J.H.

801. G. O. West, "Being Partially Constituted by Work with Others. Biblical scholars becoming different," *JournTheolSAfric* 104 ('99) 44-53.

It is important for biblical scholars to acknowledge not only who they are but also with whom they read biblical texts. The point is illustrated by analyzing the reading of Mt 19:16-26 in Pope John Paul II's 1993 encyclical *Veritatis splendor* and the reading of Mk 10:17-22 by socially engaged biblical scholars in South Africa and ordinary African readers [§ 38-800].—D.J.H.

Textual Criticism

802. M. A. Robinson, "Investigating Text-Critical Dichotomy: A Critique of Modern Eclectic Praxis from a Byzantine-Priority Perspective," *Faith & Mission* [Wake Forest, NC] 16 (2, '99) 16-31.

The article aims to demonstrate by examples that the weaknesses and inadequacies of the modern eclectic approach are more severe than those claimed against the Byzantine-priority hypothesis. The problem areas that the examples illustrate involve textual support (Jn 9:4; 18:1; 18:5; 18:3), issues of grammar (Jn 5:8-11), and alleged harmonization to parallel passages (Jn 19:20; Mt 27:34; Jn 18:14/11:50; Jn 18:11; Lk 17:36; Mt 27:35; Mt 27:49).—D.J.H.

803. T. C. Skeat, "The Codex Sinaiticus, the Codex Vaticanus, and Constantine," *Journ TheolStud* 50 (2, '99) 583-625.

The biblical manuscripts known as Sinaiticus and Vaticanus were both written at Caesarea in the middle of the 4th century A.D. After establishing Caesarea as the place where Sinaiticus was written and relating the writing of Vaticanus to it, the article links the manuscripts with Constantine's request that Eusebius supply him with fifty copies of the Holy Scriptures and explains why Sinaiticus was left behind (because it was never completed, perhaps due to its huge format). Then it sketches the later histories of Sinaiticus and Vaticanus, and concludes with photographs that illustrate the relationship between the two manuscripts.—D.J.H.

Textual Criticism, §§ 44-804, 830, 848, 850, 926, 929, 932, 933, 936, 949, 1021.

Biblical Linguistics and Philology

804. T. Baarda, "Νομικός in Syriac Texts," *NovTest* 41 (4, '99) 383-389.

The ordinary rendering of νομικός in the Syriac tradition from the Diatessaron onward is *spr'* ("scribe"), which is the equivalent of γραμματεύς. But where νομικός and γραμματεύς stood side by side (Mt 22:35 parr.; 23:13 par.), the Syriac translator of the Diatessaron chose the rendering *ydʿ nmws'* ("knowing the Law"), which also appears in the Peshitta of Mt 22:35 and the Arabic Diatessaron.—D.J.H.

805. N. Baumert, "Εἰς τό mit Infinitiv," *FilolNT* 11 (21-22, '98) 7-24.

The article argues that in the Pauline letters and in the NT as a whole εις τό with the infinitive alone always has a final meaning but with an accusative and an infinitive it always has a consecutive meaning. This is crucial especially for the interpretation of 1 Cor 10:6.—D.J.H.

806. P. W. Cheung, "Revisiting the Case of an Infinitive with Two Substantival Accusatives," *Pastoral Journal* 8/*Jian Dao* 13 [Hong Kong] ('99) 69-101.

Where an infinitive is constructed with two substantival accusatives in the Greek NT, the subject generally precedes the object/predicate in the construction. However, while a plausible word-order pattern may be established, linguistic investigation would fare better by focusing more on fundamental linguistic processes than on instituting a word-order rule.—D.J.H.

807. G. H. R. Horsley, "Synagogor och semantik" [Synagogues and Semantics], *Svensk ExegÅrs* 64 ('99) 125-139.

Interest in a revision of J. H. Moulton and G. Milligan's *Vocabulary of the Greek Testament* (1914-29) resulted in the series New Documents Illustrating Early Christianity (vols. 1-5, 1981-89). It has meanwhile become clear that an entirely new lexicon is needed, which will show with reference to nonliterary texts that the language of the NT is a normal part of Greek Koine rather than "biblical Greek." The lexicon, in preparation, will be edited by Horsley and J. A. L. Lee. Examples will be drawn from inscriptions and nonliterary papyri between the 3rd-century B.C. and the 3rd-century A.D., and entries will be restricted to words occurring in the NT. Each entry will include information on the word's frequency and geographical spread, definitions with examples from the NT, and examples from inscriptions and papyri in chronological order. Of special interest for the Synagogue Project in Lund is the meaning of the word προσευχή. The three meanings in the NT (verbalized address to a deity, action of verbally addressing a deity, and a building or place where Jews and others gather for prayer and related activity) all occur in nonliterary texts.—B.A.P.

808. J. A. L. Lee and G. H. R. Horsley, "A Lexicon of the New Testament with Documentary Parallels: Some Interim Entries, 2," *FilolNT* 11 (21-22, '98) 57-84.

In preparation for a lexicon intended to replace J. H. Moulton and G. Milligan's *Vocabulary of the Greek Testament* (1914-29), this installment [see § 43-53] provides entries for forty words beginning with Greek letters from *alpha* to *epsilon* (ἄγκιστρον, ἄγρα, ἀδήλως, etc.) for which no documentary evidence had been noted in previous NT lexica.—D.J.H.

809. J. Makujina, "Modal Possibilities for the Elliptical Verb in the Imperative-Comparative Clause in NT Greek," *FilolNT* 11 (21-22, '98) 43-55.

The modal possibilities of the elliptical verb in the imperative-comparative clauses in the NT depend on the function of the comparative clause. If the clause has an emphatic function, its verb may employ a potential mood, though the indicative is far more common. If the purpose of the comparative clause is primarily to modify, describe, or limit the imperative, the elliptical verb restricts itself to the indicative mood, securing the clarity and reality that are necessary to illustrate a command properly.—D.J.H.

810. J. J. Pilch, "Biblical Language and Bible English," *BibToday* 37 (6, '99) 382-386.

The article looks at OT passages in which words and gestures not only have a plain and obvious meaning (bald, eat, thigh, hand, finger) but a symbolic, sexual one too. It also notes cases of explicit meanings with respect to bodily functions.—C.R.M.

811. A. PIÑERO, "New Testament Philology Bulletin No. 21," *FilolNT* 11 (21-22, '98) 143-175.

This bulletin [see § 43-58] provides bibliographic information and (in most cases) summaries for 214 books and articles related to NT philology.—D.J.H.

812. A. PIÑERO, "New Testament Philology Bulletin No. 22," *FilolNT* 11 (21-22, '98) 177-205.

This bulletin [see § 44-811] provides bibliographic information and (in most cases) summaries for 206 books and articles related to NT philology.—D.J.H.

813. C. TOLL, "The Meaning of the Aramaic Expression 'Son of Man'. An Addition to J-C Loba Mkole's 'Synthèse d'opinions philologiques,'" *JournNWSemLang* 23 (1, '97) 225-226.

A proper starting point for interpreting "Son of Man" is to be found not in Dan 7:13 but rather in expressions in Semitic and other ancient languages that refer to a "foreigner" or "another." It is possible that "Son of Man" when used by Jesus in the NT represents a modest "I," equivalent to "your slave."—D.J.H.

Biblical Translation

814. W. W. COMBS, "Errors in the King James Version?" *Detroit Baptist Seminary Journal* [Detroit, MI] 4 ('99) 151-164.

In light of those who hold the King James Version of the Bible to be without error, the article considers the definition of error, textual errors in the KJV (readings not in agreement with the Hebrew/Aramaic and Greek texts of the Bible), translation errors in the KJV (e.g. Heb 10:23; Acts 12:4; 19:37), transmission errors in the KJV (printing errors and changes), and errors and the authority of Scripture. The inspired autographs (and not the KJV) are the final authority for the Christian.—C.R.M.

815. J. MARTIN, "The Good Book," *America* 181 (13, '99) 12-15.

The Pennyroyal Caxton Edition of the King James Bible, which B. Moser has illustrated, is the only edition of the Bible with original illustrations created in the 20th century. Besides creating the 232 images, Moser selected the typefaces and organized the layout of this new Bible. The results of his efforts are breathtaking.—D.J.H.

816. I. NOWELL, "Translations: What are they? Why do we make them?" *BibToday* 38 (1, '00) 50-52.

After considering challenges in translating, the article considers the special problems encountered in translating the Bible and reflects on Bible translations throughout the centuries.—D.J.H.

817. M. PROKURAT, "NRSV: Preliminary Report," *StVladTheolQuart* 42 (3-4, '99) 359-374.

The article presents an overview of the reception of the NRSV Bible in the Orthodox churches of the USA in the 1990s under ten headings: canon, history, and content; ecumenical challenge and international relations; history of exegesis; Hebrew/Aramaic, Greek, Latin, and other Scripture; hierarchical recognition; historical-critical method; inclusive language; pericope divisions; SCOBA (Standing Conference of Orthodox Bishops in America) translation committee criteria; and seminary education.—D.J.H.

818. J. G. STACKHOUSE, "The Battle for the Inclusive Bible," *ChristToday* 43 (13, '99) 83-84.

Two books by conservative evangelical Bible scholars, M. Strauss's *Distorting Scripture?* (1998), and D. A. Carson's *The Inclusive Language Debate* (1998), are very helpful in sorting out issues in the current debate about inclusive Bible translations. One wonders whether the fervor in this latest battle for the Bible has been aroused by the clash of social and political agendas.—D.J.H.

819. M. J. STREETT, "The Necessity of Hebrew in the Translation of an Orthodox Old Testament Canon," *StVladTheolQuart* 42 (3-4, '99) 339-358.

The article seeks to outline some of the basic issues involved in translating an Orthodox OT canon. It contends that neither the Masoretic Text nor the Septuagint alone are able to form the basis of this Orthodox canon or any translation of it, but only the two combined, with the Hebrew as primary reference where books exist in both languages. It treats issues of LXX grammar, extra-scriptural attitudes toward the transmission of the manuscripts of the LXX and the MT, intra-scriptural attitudes toward the two textual languages, the necessity of multiple witnesses, and a section on critical tools currently in print and issues in contemporary translation of an Orthodox OT canon.—C.R.M.

Biblical Translation, §§ 44-827, 1195, 1374.

Computer-Assisted Research, § 44-839.

Scholars

820. ANON., "List of publications: John Henry Roberts," *Neotestamentica* 32 (2, '98) 605-608.

This list of Professor Roberts's books and articles published between 1963 and 1998 appears in the fascicle honoring him for his work at the University of South Africa and his contributions to biblical studies. [A photograph of Roberts and a personal appreciation of him by R. Lemmer, J. Vorster, and P. Botha are included on pp. iii-iv. Abstracts of the seventeen contributions to the *Festschrift* are found elsewhere in this number.]—D.J.H.

821. F. X. D'SA, "The Contribution of George M. Soares-Prabhu to Method in Theology," *Third Millennium* [Rajkot] 2 (4, '99) 97-108.

After general comments on Soares-Prabhu's theological method, the article describes how he realized his Asian/Indian theology of liberation: decoding the text, analyzing the signs of the times, and interpreting the significance of the analyses. Then it considers his vision of Jesus' vision of the kingdom of God as a new society.—D.J.H.

822. B. GERHARDSSON, "Hur Fridrichsens *Fyrahanda sädesåker* kom till" [How Fridrichsen's *Fyrahanda sädesåker* Came About], *SvenskExegÅrs* 64 ('99) 141-148.

When A. Fridrichsen came to Uppsala (1928), he began to publish expositions of the

Gospel texts in the Swedish lectionary. But his plan to publish a full commentary never materialized. After his death (1953) Gerhardsson began to collect from various church periodicals in Sweden and Denmark the individual expositions Fridrichsen had published, which amounted to 219 expositions of 148 of the 206 appointed lectionary texts. He engaged H. Riesenfeld, E. Beijer, and B. Gärtner to work with him in producing the missing expositions, following Fridrichsen's style as much as possible. The result (1958, latest ed. 1980), entitled *Fyrahanda sädesåker*, has been used by many priests of the Swedish Church in sermon preparation.—B.A.P.

823. S. GIBSON, "British Archaeological Institutions in Mandatory Palestine, 1917-1948," *PalExplQuart* 131 (2, '99) 115-143.

The article describes the principal British archaeological institutions in Jerusalem between 1917 and 1948: the British School of Archaeology in Jerusalem, the Department of Antiquities of Palestine, and the Palestine Archaeological Museum. It also considers the contributions made by the Palestine Exploration Fund in establishing the BSAJ and in supporting excavations in Jerusalem. The achievements of these institutions led to a great deal of goodwill and cooperation with other foreign archaeological institutions in Jerusalem and to the flourishing of internationally sponsored archaeological activity in the Holy Land. The British Mandate period is generally regarded as the formative "golden age" of archaeology in Palestine.—D.J.H.

824. W. J. HOLLENWEGER, "A Life With the Bible," *LexTheolQuart* 34 (1, '99) 41-51.

The author describes his involvement with the Bible and his efforts at biblical interpretation at various times in his life: as a young lay preacher, as a student of theology, as a university teacher, and as a pupil of Scripture again with unchurched people. He gives particular attention to how narrative exegesis translates critical theology into bodily language.—D.J.H.

825. M. D. HOOKER-STACEY, "Methodism's Contribution to New Testament Scholarship," *EpworthRev* 27 (1, '00) 56-62.

After noting that Methodist biblical scholarship begins with J. Wesley himself, the article offers a select survey of those who specialized in the NT. It considers A. Clarke (1760?-1832) and then scholars of the modern era: W. F. Moulton (1835-98), J. H. Moulton (1863-1917), A. S. Peake (1865-1929), J. A. Findlay (1880-1961), W. F. Howard (1888-1952), and V. Taylor (1887-1968).—C.R.M.

826. D. M. JACOBSON, "Obituary. Michael Weitzman, 1946-1998," *Bulletin of the Anglo-Israel Archaeological Society* [London] 16 ('98) 117-119.

Weitzman was an intellectual giant who possessed the rare gift of a comprehensive mastery of Semitic languages, encompassing Hebrew, Syriac, and even Arabic, and he displayed a profound knowledge of their literature. The article describes his intellectual formation, academic achievements, and personal qualities.—D.J.H.

827. H. J. KACZMARSKI, "Humanissimus Auctor. Na 50-lecie przekładu Pisma Świętego Nowego Testamentu dokonanego przez ks. Eugeniusza Dąbrowskiego," *CollTheol* 69 (1, '99) 105-111.

The article celebrates Professor Dabrowski's fifty-year involvement in translating the NT into Polish by sketching his biography and scholarly achievements, discussing his life's work as a Bible translator, and calling attention to his "unknown" contributions.—D.J.H.

828. J. A. LOADER, "Strack-Billerbeck, Orthodoxy and a Jewish New Testament," *Herv TeolStud* 55 (2-3, '99) 601-610.

When one compares the work of H. Strack and P. Billerbeck with that of J. C. Schöttgen, it becomes clear that while they superseded earlier works in majestic fashion, the emphasis in Christian theology on the study of the NT as a Jewish document or on reading it from the vantage point of a Semitic linguistic background and Jewish sources became important in the Protestant tradition because of the needs of Protestant orthodoxy.—D.J.H.

829. B. MONTAGNES, "La correspondance du Père Lagrange avec Jean Guitton (1933-1935)," *RevThom* 99 (4, '99) 736-762.

After a four-page introduction, the article presents the texts of fourteen letters written by M.-J. Lagrange to Guitton between 1933 and 1935. They concern the publication of a commentary on the Song of Songs (1934) by G. Pouget and Guitton, and illustrate Lagrange's friendship toward Guitton. An appendix contains a letter by Guitton to Cardinal Tisserant in 1938.—D.J.H.

830. G. NEVILLE, "Science and Tradition: F. J. A. Hort and his Critics," *JournTheolStud* 50 (2, '99) 560-582.

In addition to Hort's textual criticism the principal areas of his work and influence that have attracted notice are those which include Christian doctrine, the relation of science and religion, and historical theology. The article explores his clear and subtle attitude to questions of science and religion in demonstrating that of the three topics mentioned, the most important for assessing Hort's contribution to 19th-century religious ideas is the relation between science and religion.—C.R.M.

831. T. H. OLBRICHT, "Histories of North American Biblical Scholarship," *CurrResBib Stud* 7 ('99) 237-256.

The history of biblical studies has yet to develop into a systematic discipline. Histories of biblical studies have focused on (1) the conclusions of past commentators; (2) the theological tasks confronting interpreters; (3) the collection, cataloguing, and evaluation of past approaches; (4) defenses of specific approaches; (5) a perspective from which to view current directions; and (6) developments in their socio-theological context. The article surveys histories of North American biblical studies, and more comprehensive histories including Americans. It suggests that various scholars need to try their hand at writing an overarching history of biblical studies in North America.—C.R.M.

832. B. OLSSON, "Text är arbete att förstå. Om olika textperspektiv i svensk bibelforskning under 1900-talet" [Text is Work to Understand. On Various Text Perspectives in Swedish Biblical Scholarship during the 1900s], *SvenskExegÅrs* 64 ('99) 5-22.

Twentieth-century Swedish biblical scholarship is divisible into three periods. The first period (ca. 1900-30) is noted for a focus on the texts as historical documents and an openness to comparative use of extrabiblical texts. This led to strained relationships between theology and the church. The second period (ca. 1930-70) was in some ways the high point of Swedish biblical scholarship. Comparative, philological, and religious-historical research gave way to phenomenology and the history of ideas, leading to "realistic Bible exposition" and "biblical theology." The third period (ca. 1970-present) witnessed increasing international contacts and interdisciplinary work. Theology was divorced from the church; diversity and pluralism prevailed, with methods imported from linguistics, literary theory, sociology, anthropology, etc. Biblical scholarship became more text-oriented. "Text linguistics" dominated in the 1970s. Since the 1980s the emphasis has switched somewhat from "work" on texts to the "understanding" of texts, with the application of rhetorical theory, reader-response criticism, and a renewed interest in historical realia. The culmination of 20th-century Swedish biblical scholarship will be the completion of the new Bible translation in the year 2000.—B.A.P.

833. H. SAMSON, "Zwischen Gottlosigkeit und messianischer Erwartung: Gedanken zu Jacob Taubes (1923 - 1987)," *TheolZeit* 55 (4, '99) 354-363.

After reflecting on Taubes as an extraordinary figure and a passionate thinker almost always involved in controversial discussions, the article describes him in two characteristic positions: as a Pauline Jew, and as an early Barthian gnostic, respectively. Then it considers the place of the "dogmatic myth of gnosis" in his work and life.—C.R.M.

834. T. C. SMITH, "Edgar V. McKnight: Scholar, Teacher, Churchman, and Administrator," *PerspRelStud* 26 (2, '99) 115-125.

After discussing McKnight's educational background, the article describes his achievements as a teacher, scholar, administrator, and churchman. Through his diligent and disciplined study, McKnight has made remarkable contributions to NT interpretation and contributed a lasting influence on his students and in scholarly circles. The same issue (which is dedicated to McKnight) contains a photograph of him and a bibliography of his publications (pp. 121-125).—D.J.H.

835. R. B. TODD, "E.R. Dodds: The Dublin Years (1916-1919)," *Classics Ireland* [Dublin] 6 ('99) 80-91.

From 1916 to 1919 Dodds lived and worked in or near Dublin. There he developed his insight about the end of rationalism in classical antiquity and his interest in social psychology as the key to effective historical analysis. Thus Dublin may lay claim to being the intellectual birthplace of *The Greeks and the Irrational* (1952). [The same fascicle contains Dodds's essays "The Rediscovery of the Classics" (pp. 92-98) and "The Renaissance of Occultism" (pp. 98-104), as well as a bibliography of writings by and about Dodds (pp. 104-105).]—D.J.H.

836. A. VAN DER HEIDE, "Der HEEREN aarden vat. Gereformeerde theologen over het Jodendom" [The Lord's Earthen Vessel. Reformed Theologians on Judaism], *GerefTheol Tijd* 99 (3-4, '99) 136-146.

Part of the centennial celebration of *Gereformeerde Theologische Tijdschrift,* this article considers contributions by Reformed theologians regarding Judaism in the intertestamental period, rabbinic literature, traditional Judaism, the election of Israel, and "Israel theology."—D.J.H.

837. J. S. VOS, "Het einde van de gereformeerde exegese. Balans van 100 jaar uitleg van het Nieuwe Testament" [The end of Reformed exegesis. Survey of a hundred years of interpretation of the New Testament], *GerefTheolTijd* 99 (3-4, '99) 88-135.

Part of the centennial celebration of *Gereformeerd Theologisch Tijdschrift,* this article first reviews developments in NT studies at the Vrije Universiteit te Amsterdam with reference to the interests and achievements of A. Kuyper, P. Biesterveld, F. W. Grosheide, R. Schippers, T. Baarda, and S. J. Noorda, and to the present situation. Then it discusses developments at the Theologische Universiteit Kampen with reference to the works of L. Lindeboom, S. Greijdanus, H. Ridderbos, H. Baarlink, and C. den Heyer. It concludes with reflections on the relation between theological education and historical criticism.—D.J.H.

838. M. WILES, "The Journal of Theological Studies: Centenary Reflections," *JournTheol Stud* 50 (2, '99) 491-514.

After citing the original aims of the journal as enunciated by H. B. Swete, the article considers the types of contributions (reviews, chronicles, documents, notes and studies, articles), discusses some writers who were representative of the ethos of the journal and others who represented different shades of opinion, and deals with the policies of its various editors and the changes in format throughout the years.—D.J.H.

839. T. N. WINTER, "Roberto Busa, S.J., and the Invention of the Machine-Generated Concordance," *ClassBull* 75 (1, '99) 3-21.

Busa is best known as the producer of the 56-volume *Index Thomisticus.* With IBM's enabling help, Busa was at the pivot point (or was the pivot point) between handmade scholarly tools and machine-made scholarly tools. His impossible dream of 1949 is the reality of 1999. Two appendixes provide a list of challenges for further work and a select bibliography of Busa's publications.—D.J.H.

Bulletins

840. L. DEVILLERS, "Bulletin de Nouveau Testament," *RevThom* 99 (4, '99) 763-786.

Descriptions and evaluations of fourteen recently published works (in French, German, and English) appear under the following headings: the source Q (three), Matthew (one), Mark (two), Luke (three), John (two), Revelation (two), and NT Christology (one).—D.J.H.

841. R. GODOY, "Libros recibidos," *FilolNT* 11 (21-22, '98) 209-223.

This bulletin provides bibliographical information and descriptions for about eighty books (published in various languages) on the Bible in general and on the NT.—D.J.H.

842. D. J. HARRINGTON, "Books on the Bible," *America* 182 (8, '00) 18-27.

Descriptions and evaluations of twenty-nine recently published books, all in English, on various aspects of OT and NT study [see § 43-1616].—D.J.H.

843. P.-H. POIRIER, "Ancienne littérature chrétienne et histoire de l'Église," *LavalThéol Phil* 55 (3, '99) 499-530.

Descriptions and evaluations of twenty-five recently published works, in various languages, appear under the following headings: scholarly tools (two), the Bible and the history of exegesis (five), Judaism (three), gnosis and Manichaeism (three), history (two), literary and doctrinal history (three), and editions and translations (seven).—D.J.H.

844. D. SENIOR, "The Bible in Review. The New Testament and Related Topics," *Bib Today* 37 (6, '99) 394-399.

Descriptions and evaluations of nineteen recently published books, all in English, on the NT and related matters.—D.J.H.

845. D. SENIOR, "The Bible in Review. The New Testament and Related Topics," *Bib Today* 38 (1, '00) 60-64.

Descriptions and evaluations of nineteen recently published books, all in English, on the NT and related matters.—D.J.H.

846. J. VERHEYDEN, "Scriptura Sacra Novi Testamenti," *EphTheolLov* 75 (2-3, '99) 245*-318*.

Bibliographic information for 1558 books and articles [see § 43-875] appears under these general headings: introduction (nos. 5102-5352), NT theology (5353-5496), NT books (5497-6586), and early Christian writings (6587-6659). [The same fascicle contains as part of J. Lust's bibliography of OT studies sections on Scripture in general (pp. 144*-159*) and on Judaism (pp. 219*-245*).]—D.J.H.

847. H. WANSBROUGH, "New Testament chronicle," *Priests & People* 14 (1, '00) 37-41.

Descriptions and evaluations of ten recently published books, all in English, appear under the following headings: Herod and Pilate (two), Jesus (three), origins (one), and commentaries (four).—D.J.H.

GOSPELS—ACTS

Gospels (General)

848. S. ARBACHE, "Les versions arabes des Évangiles," *MelSciRel* 56 (3, '99) 85-93.

The article treats the first printed editions of the Arabic NT, research on the Arabic manuscripts of the Gospels, and the first Arabic versions of the NT. The ancient Arabic versions of the Gospels have been little studied to date. The realm to explore is quite extensive given the diversity of the source languages: Greek, Syriac, Coptic, and Latin.—C.R.M.

849. E. BISER, "Jesus — das Wunder Gottes," *GeistLeb* 72 (6, '99) 422-435.

Taking as its starting point Jesus' mission to sinners (see Mk 2:17), the article considers the modern debate about miracles, the links between Jesus' miracles and the kingdom of God, the faith and wonder of his contemporaries toward his miracles, and the miracle of Easter. It concludes that Jesus is the great miracle of God.—D.J.H.

850. P.-M. BOGAERT, "Ordres anciens des évangiles et tétraévangile en seul codex," *RevThéolLouv* 30 (3, '99) 297-314.

Among the Greek and early versions it is possible to discern twelve different orders in the arrangement of the Gospels. This diversity suggests that the grouping together of the Gospels occurred independently in different places and not all at one time for all. It would be hazardous, however, to presume that the grouping of the four Gospels in one codex (P^{64} + P^{67} + P^{4}) had already taken place in the 2nd century A.D. The theological affirmation that the one and only gospel of Christ is given in the four Gospels largely precedes the date when it had become possible to group them together in one codex during the 3rd century.—D.J.H.

851. D. I. Brewer, "Review article: The use of Rabbinic sources in Gospel studies," *TynBull* 50 (2, '99) 281-298.

After raising the problem of dating rabbinic sources and noting J. Neusner's way of dealing with it, the article examines three books whose authors believe that they can identify early rabbinic material and deal with it critically. B. H. Young's *The Parables* (1998) demonstrates many similarities between the theologies of Jesus and the post-A.D. 70 rabbis but fails to demonstrate that the rabbis before A.D. 70 followed the same theology. The first essay in R. D. Aus's *"Caught in the Act," Walking on the Sea, and The Release of Barabbas Revisited* (1998) is masterful, but the other two studies are examples of "parallelomania." M. Casey's *Aramaic Sources of Mark's Gospel* (1998) offers creative and sometimes compelling arguments based on rabbinic texts. The three works illustrate the treasures and problems waiting for the NT scholar in rabbinic literature.—D.J.H.

852. A. Faucher, "Jésus, Dieu chez nous, une fois pour toutes," *Parabole* [Montreal] 22 (2, '99) 9-10.

The beginnings of the four Gospels are different in content and style. But they agree in portraying Jesus as the presence of the God of Israel in human history.—D.J.H.

853. F. A. Gosling, "O Judas! What have you done?" *EvangQuart* 71 (2, '99) 117-125.

The article considers W. Klassen's contention in *Judas. Betrayer or Friend of Jesus?* (1996) that παραδίδωμι should be translated as "hand over" and not "betray" under four headings: the usage in classical Greek, in the LXX, in Josephus, and in the NT. It concludes that the verb παραδίδωμι carries a negative nuance through all strata of the language. Thus the only proviso one can make is on the actual meaning of "betrayal."—C.R.M.

854. A. W. D. Hui, "John the Baptist and Spirit-Baptism," *EvangQuart* 71 (2, '99) 99-115.

The article considers two issues: (1) whether John the Baptist spoke of a baptism with the Holy Spirit—one element (Mk 1:8; Jn 1:33; cf. Acts 1:5; 11:16), or a baptism of the Holy Spirit and fire—two elements (Mt 3:11; Lk 3:16); and (2) the original meaning of John's prophecy. It concludes that John envisaged a messianic figure (probably the Davidic Messiah) who would once and for all cleanse and purify Israel with the power of the fiery Spirit. There is no need to doubt the essential reliability of John's reference to a Spirit-and-fire baptism in Q 3:16.—C.R.M.

855. P. Mourlon Beernaert, "Les quatre Vivants et les quatre Évangélistes," *LumVit* 54 (3, '99) 269-285.

After treating the place of humanity and animals in the Bible and commenting on texts in Ezekiel (1:4-14; 10:18-23; 11:22-25) and Revelation (4:6-7; 5:5-6), the article surveys the various witnesses (Irenaeus, Ambrose, Jerome, Augustine, Gregory the Great) to the tradition of representing the Evangelists by the four living creatures (human, eagle, bull, and lion in several different arrangements) and mentions a few characteristic examples in Christian art.—C.R.M.

856. P. PERKINS, "Mary in the Gospels. A Question of Focus," *TheolToday* 56 (3, '99) 297-306.

The article discusses the references to Mary in the Gospels with regard to the enigma of Jesus' family, the infancy narrative (Mary through OT eyes), and Mary and the ministry of Jesus (John's Gospel). The Gospels do not paint a single portrait of Mary. Each time she appears, they invite us to focus on another facet of Jesus as the presence of salvation.—D.J.H.

Gospels General, §§ 44-813, 822, 873, 1402, 1471.

Jesus

857. J.-N. ALETTI, "Exégète et théologien face aux recherches historiques sur Jésus," *RechSciRel* 87 (3, '99) 423-444.

This discussion of the relation between historical Jesus research and theology first considers how and to what extent historical investigation has influenced NT exegesis. Next it argues that investigation of the historical Jesus is incomplete apart from a literary-critical approach in all its dimensions. Finally, after addressing the issue of the relation of faith to the work of the historian and the theologian, respectively, it suggests that in the area of Christology historical research supplies information necessary for the work of theologians.—C.R.M.

858. P. BATIFFOL, "Jésus et l'Église," *BullLittEccl* 100 (3-4, '99) 253-264.

This excerpt from an article published in 1904 takes issue with A. Loisy, A. von Harnack, and others regarding the relation between Jesus and the church. It argues that Jesus proclaimed the formation of the church (see Mt 16:17-19) which the apostles brought to realization after Easter, and that Jesus intended his message for Gentiles as well as Jews.—D.J.H.

859. A. D. BAUM, "Die Diskussion der Authentizität von Herrenworten in altkirchlicher Zeit. Ein Beitrag zur Geschichte der Leben-Jesu-Forschung," *TheolBeitr* 30 (6, '99) 303-317.

In pagan antiquity writers such as Polybius and Galen engaged in debates about the literary authenticity of certain works. In the patristic period the authenticity of oral and written Jesus traditions was debated by Papias, Marcion, Clement of Alexandria, Celsus, Porphyry, Apollinaris, Faustus, and Augustine. While in many respects these writers anticipated the modern criteria of continuity and discontinuity, the new element since the Enlightenment was the acceptance of negative judgments about the authenticity of dominical logia within Christian theology.—D.J.H.

860r. T. CAHILL, *Desire of the Everlasting Hills. The World Before and After Jesus Christ* [*NTA* 44, p. 379].

L. T. JOHNSON, "The gospel according to Cahill," *Commonweal* 126 (20, '99) 52-55.—Cahill writes a sort of fast-food history that is sufficiently nutritious to be consumed both rapidly and with guiltless pleasure. Despite his basically celebratory tone, Cahill cannot entirely shake his ambivalence concerning the heritage of the NT. His book does no real damage and does some real good.—D.J.H.

861r. J. D. CROSSAN, *The Birth of Christianity* [*NTA* 42, p. 579].

(1) W. LOADER, "Simple choices? A response to John Dominic Crossan," *Colloquium* 32 (2, '99) 67-74.—Crossan's construct of Jesus' mission is attractive and eminently "preachable." But his exclusion of future divine intervention, his tendency to pose oversimplified alternatives, and the discontinuity of Jesus with John the Baptist and early Christian tradition (especially Paul) raise serious questions about the adequacy of his interpretation of Jesus. (2) R. K. MCIVER, "Methodology and the search for the historical Jesus: A response to John Dominic Crossan," 75-98.—Crossan's great reliance on Q and *Gospel of Thomas* are questionable. While his use of insights from other disciplines can only enhance our understanding of Jesus, the most useful data on Jesus are to be found in the four canonical Gospels. Also his positions on Jesus' assessment of himself and on the resurrection determine to a large extent what kind of Jesus he constructs. [The same issue contains responses to Crossan from two systematic theologians (F. Rees on pp. 99-109, and G. Moore on pp. 111-117) and two specialists in church ministry (G. Rutherford on pp. 119-129, and D. Purnell on pp. 131-140), as well as a "final word" from Crossan (pp. 141-152).]—D.J.H.

862. D. C. DULING, "The Jesus Movement and Social Network Analysis (Part I: The Spatial Network)," *BibTheolBull* 29 (4, '99) 156-175.

This study contends that social network analysis will help to imagine and conceptualize better G. Theissen's model of itinerant charismatics and community sympathizers in two directions: Jesus' geographical and social framework or context, and Jesus' social relationships. After briefly describing social network analysis, this installment focuses on Jesus' spatial network, drawing on Graph Theory, Central Place Theory, and Urbanology: Galilee as a region, central places and population centers, and physical links between central places. It concludes that knowledge of the networks of roads and of the Sea of Galilee "lake networks" helps one to imagine Jesus' physical network, which in turn has potential for imagining Jesus' social network. The latter topic (Jesus' personal points and personal links) will be treated in the next installment. An appendix suggests that "Bethany beyond the Jordan" (see Jn 1:28; 10:40) may refer to Batanea.—C.R.M.

863. M. FÉDOU, "'Le Jésus historique' des Pères de l'Église au temps des Réformes," *RechSciRel* 87 (3, '99) 333-352.

In the patristic, medieval, and Reformation periods there were significant discussions about the history of Jesus and the Gospels that bore witness to him. While all displayed confidence in the historical value of the Gospels, some authors did argue this point in response to objections raised from the outside and were led to formulate "critical" questions regarding the biblical texts. The contribution of these writers to understanding the historical Jesus is far from negligible.—D.J.H.

864. A. GESCHÉ, "Pour une identité narrative de Jésus," *RevThéolLouv* 30 (3, '99) 336-356.

In this installment [see § 44-126] the narrative quest of the identity of Jesus is transformed into the narrative discovery (*invention*) of his identity. Taking Jesus' ethical identity as the starting point, it passes through the narrative identity of the reader and concludes with reflections on the identities of Jesus. A note on literary exegesis and a list of studies on narrative analysis are included on pp. 355-356.—D.J.H.

865. E. GREEN, "More Musings on Maleness: The Maleness of Jesus Revisited," *Feminist Theology* [Sheffield, UK] 20 ('98) 9-27.

Reflection on the maleness of Jesus is necessary to dismantle the binary oppositions of the patriarchal social and symbolic order. The article considers (1) a reclaiming of Mary as a female savior figure through the philosophy of sexual difference, (2) the androgynous Christ who through the paradigms of transvestism and passing renders all boundaries fluid and all identities partial, and (3) Jesus breaking the law of *omertà* or silence as undoing the male bonding so necessary to the functioning of kyriarchy.—D.J.H.

866. J. GUNDRY-VOLF, "'To Such as These Belongs the Reign of God.' Jesus and Children," *TheolToday* 56 (4, '00) 469-480.

After an overview of children in the biblical tradition, the article identifies ways in which the significance of children is underscored in Jesus' teaching and practice under the following headings: children as recipients of the reign of God (Mk 10:13-16 parr.), children as models of entering the reign of God (Mk 10:15), humble like a child (Mt 18:1-5), serving children and being great (Mk 9:33-37 parr.), welcoming children and welcoming Jesus, and children and knowledge of Jesus (Mt 21:14-16). It concludes with the implications of the findings for Christian faith and practice.—C.R.M.

867. D. J. HARRINGTON, "New Books on Jesus," *America* 181 (18, '99) 24-25.

Descriptions and evaluations of recent books on Jesus and related topics by J. R. Porter, E. W. and W. Stegemann, W. P. Weaver, M. Borg and N. T. Wright, B. D. Ehrmann, G. H. Twelftree, F. J. Matera, P. van Buren, and R. Bauckham.—D.J.H.

868. M. JACOBS, "'Historical Jesuses', their movements and the church," *Neotestamentica* 32 (2, '98) 405-423.

The article examines the work of five scholars (E. P. Sanders, B. L. Mack, R. A. Horsley, M. J. Borg, J. D. Crossan) whose work forms part of the "third quest" of the historical Jesus and who also make contributions with regard to the Jesus movement. In each case it starts with the scholar's view of Jesus and then focuses on how the movement initiated by Jesus is envisioned and how these constructed movements are related to the church. One is struck by the diversity of views about Jesus even among those who work more or less within the same paradigm.—C.R.M.

869r. G. JOSSA, *La verità dei Vangeli* (Rome: Carocci, 1998).

G. DE ROSA, "La 'Verità' dei Vangeli. Gesù di Nazaret tra fede e storia," *CivCatt* 150 (3585, '99) 251-259.—Jossa's investigation of the historical Jesus and the truth of the Gospels is well founded and well informed. He argues for the historical continuity and the theological discontinuity between the historical Jesus and the Christ of faith. However, while the Evangelists presented the story of Jesus in the full light of his resurrection, their creativity should not be overemphasized. The early Christian community was more traditional than creative.—D.J.H.

870. S. P. KEALY, "Jesus' Approach to Mission," *AfrEcclRev* 41 (2-3, '99) 66-78.

Jesus' approach to mission can be summarized under three aspects: the basic principle of the incarnation, his brief public ministry, and the education of his disciples. The most important lesson that Jesus has to teach is his acceptance of a life of insignificance and seeming failure.—D.J.H.

871. K. KERTELGE, "From the *Jüngergemeinde* of Jesus to the early Christian church," *Neotestamentica* 32 (2, '98) 425-432.

This consideration of the origins of the church focuses on the pre-Easter and post-Easter beginnings: where the church begins (Mt 16:18-19), the main impulse provided by meeting Christ after the resurrection, and the formation of the church according to Acts 2. The church according to the will of Jesus Christ is the tangible church as it evolved with the help of the Holy Spirit after the resurrection.—C.R.M.

872. F. KUBO, "Jesus and God's People Israel," [in Japanese] *Katorikku Kenkyu* [Tokyo] 68 ('99) 53-88.

To understand the founding of the church, we should focus on how Jesus gathered Israel and how he envisioned the community of the true people of God. Jesus concentrated his efforts to gather God's people Israel. He gathered disciples and willed that they would represent the true people of God. His death "for many" (Mk 14:24) meant a death "for Israel," since even in his last moments Jesus never abandoned his desire to gather Israel.—D.J.H.

873. M.-J. LAGRANGE, "Jésus et la critique des Évangiles," *BullLittEccl* 100 (3-4, '99) 243-252.

This excerpt from an article published in 1904 takes issue with A. Loisy about what constitutes good critical methodology regarding the Gospels as sources for the history of Jesus. It defends the sincerity of the Evangelists and value of the Gospels as sources, and criticizes Loisy's positions on the post-Easter origins of the church and of the confession of Jesus as the Messiah.—D.J.H.

874. D. MARGUERAT, "La 'Troisième Quête' du Jésus de l'histoire," *RechSciRel* 87 (3, '99) 397-421.

After noting the circumstances of the first and second "quests" of the historical Jesus, the article considers the various manifestations of the third quest under five headings: hearing the voice of Jesus (the Jesus Seminar), the itinerant Cynic philosopher, the man of the Spirit, the prophet of the restoration of Israel, and the exponent of social change. Then it evaluates the third quest with attention to its continuity or departure from previous quests and the recurrent themes of recent research: sources (use of Christian Apocrypha, criteria of authenticity), the question of eschatology, and the Jewishness of Jesus.—C.R.M.

875r. R. MARTIN, *The Elusive Messiah* [*NTA* 44, pp. 385-386].

V. A. HARVEY, "Jesus and history, the believer and the historian," *ChristCent* 117 (3, '00) 91-94.—Martin is a philosopher who says that he just wants to help ordinary readers and ordinary Christians to understand the challenge of life-of-Jesus research. While he is primarily interested in the problem of faith and history, he does not help either the nonbeliever or the believer to understand the problem of faith and NT criticism. His relaxed, multiperspectival faith is not Christian faith at all; it is just another name for skepticism.—D.J.H.

876. J. P. MEIER, "The Present State of the 'Third Quest' for the Historical Jesus: Loss and Gain," *Biblica* 80 (4, '99) 459-487.

Despite the questionable method and positions of the Jesus Seminar, the third quest for the historical Jesus has resulted in seven notable gains as compared with the old quests, namely: (1) the ecumenical, international, and interfaith nature of the present scholarly dialogue; (2) a critical rethinking and reexamination of the various texts proposed as reliable sources; (3) a much more nuanced and variegated picture of Judaism at the time of Jesus; (4) the intense use of new insights from archaeology, philology, and sociology to locate Jesus more correctly in his time and place; (5) improvement in the articulation and use of criteria of historicity; (6) a more positive treatment of the miracle tradition in the Gospels; and (7) the emphatic reaffirmation of the Jewishness of Jesus.—C.R.M.

877. M. MIKHAEL, "Jesus and Women: Confusing Samples," *NESTTheolRev* 19 (1, '98) 29-43.

In comparison with the situation of women's roles and positions in the life of the community in Jesus' day, his attitude to women is startlingly new and different. Perhaps the most radical aspect of Jesus' approach to women was that he engaged them in theological discussion. Yet the stories of the Samaritan woman (Jn 4:1-42) and the Syrophoenician woman (Mt 15:21-28 par.) present a confusing contrast.—C.R.M.

878. M. F. MURCHISON, "Jesus in His Words: Implicit Christology in the Sayings Accepted as Authentic by the Jesus Seminar," *SewaneeTheolRev* 43 (1, '99) 47-60.

Submitting sayings that the Jesus Seminar deems to be either Jesus' own *ipsissima verba* (red) or at least something like what he said (pink) to the hermeneutic of a phenomenology of persons yields evidence of implicit and even explicit Christology, as well as of messianic consciousness.—D.J.H.

879. T. G. NAGANOOLIL, "The Christological Titles and Contemporary Jesus-Research," *Biblebhashyam* 25 (4, '99) 251-265.

The article contends that the tradition history of the christological titles applied to Jesus must examined anew. It considers the Messiah, the Son of God, Jesus as the Son, God as the Father of Jesus, and the Son of Man, respectively. It concludes that the question whether Jesus articulated his own identity in titles is not the same as whether he was conscious of possessing the relationship to God implied in the titles.—C.R.M.

880. T. G. NAGANOOLIL, "The Historical Portrait of Jesus in the Pluralistic Theology of Religions," *Vidyajyoti* 63 (7, '99) 477-490.

The "pluralist" theologians build up their portrait of the historical Jesus on the basis of material about which there is substantial disagreement among NT scholars. Their inquiry is tainted by the delusions that (1) there is a value-free and religiously neutral approach to the historical Jesus, and (2) a skeptical (rather than critical) attitude is necessary.—D.J.H.

881. J. PARAPPALLY, "Jesus, the Mystery of Freedom in History," *Jnanadeepa* [Pune, India] 2 (2, '99) 108-118.

Freedom found its historical expression and transhistorical realization in Jesus Christ. The source of Jesus' own freedom and of his mission of liberation was his intimate union with his Father whom he called *Abba* with the spontaneity of a child. With a shocking freedom, Jesus interpreted religious laws, broke down social barriers, violated dehumanizing regulations, denounced oppression and exploitation of the poor and marginal, and paid heavily for his life and expression of authentic freedom.—D.J.H.

882. C. Perrot, "La quête historique de Jésus du XVIII^{e} siècle au début du XX^{e}," *RechSciRel* 87 (3, '99) 353-372.

From the 18th century onward the distance grew between the "Christ of faith" of the churches and the "historical Jesus" that the rationalists sought to construct. This did not happen without some frenzies of imagination, especially in the 19th century. Paradoxically the reading of the Bible in the vernacular sometimes became embarrassing, if not dangerous. This was confirmed by different attempts, sometimes contradictory, to understand the Jesus of history even to the point of denying his existence.—D.J.H.

883. B. Petrà, "Gesù, maestro di sapienza. Un *altro* approccio all'universalità etica del messaggio cristiano," *Rivista di teologia morale* [Bologna] 124 ('99) 487-493.

After raising the problem of the singularity of Jesus and the universality of ethical claims, the article considers Jesus as a wisdom teacher and the form of his wisdom teaching. Then it reflects on wisdom as a way toward faith in Jesus and the movement from Jesus as the sapiential norm of life to Christ as the norm of life in the Spirit.—D.J.H.

884. J. Schlosser, "Le débat de Käsemann et de Bultmann à propos du Jésus de l'historie," *RechSciRel* 87 (3, '99) 373-395.

For R. Bultmann, the recovery of the historical Jesus was haphazard and of limited theological interest. In 1953 E. Käsemann was at the center of a reaction against Bultmann's historical skepticism, which he found exaggerated and dangerous. The community that expresses its faith and proposes its kerygma in the form of a narrative needs to integrate the earthly history of Jesus and give it authority. Even if it is not possible to write a life of Jesus, the history of Jesus is constitutive of faith.—D.J.H.

885. P. J. W. Schutte, "Historiese Jesus-navorsing en evangelisasie (Historical Jesus research and the church's vision of evangelism)," *HervTeolStud* 55 (2-3, '99) 643-655.

The article draws on the results of historical Jesus research (with particular attention to the works of M. J. Borg and A. van Aarde) to facilitate a reinterpretation of the church's vision of evangelism. Jesus' subversion of conventional cultural values, pneumatic existence, and interaction with outcasts and elite alike suggests that evangelism should not aim to socialize people into existing cultural values or patterns under the pretense of communicating the gospel message.—C.R.M.

886. G. Theissen, "Jesus — Prophet einer millenaristischen Bewegung? Sozialgeschichtliche Überlegungen zu einer sozialanthropologischen Deutung der Jesusbewegung," *EvangTheol* 59 (6, '99) 402-415.

After considering various types of revolutionary movements and the concept of "millenarianism," the article looks at three recent Third World millenarian movements and compares them with the Jesus movement in 1st-century Palestine. It concludes that the Jesus movement surmounted frontiers that other millenarian movements generally have not surmounted: those between a particular people and other peoples, and those between the simple people and the ruling classes.—D.J.H.

887. J. VARICKASSERIL, "Jesus Modifies the Old Testament: A Case Study of Jesus' View on Use of Violence," *Mission Today* [Shillong, India] 1 (4, '99) 367-370.

On the matter of violence Jesus purified and ameliorated the Old Law. His radical break with the past is illustrated by Lk 4:18-19; 9:51-56; 19:45-46; and 22:35-38.—D.J.H.

888. A. VERDOODT, "Critique de l'approche de J.D. Crossan à partir de la sociologie et de l'histoire," *Social Compass* [Louvain] 46 (4, '99) 471-479.

Although Crossan uses rigorous criteria in order to establish historical facts about Jesus, he also introduces some rather exotic material for his interpretation. Socio-economic data is not well utilized in Crossan's approach, which is also careless with respect to accepted criteria of historicity.—C.R.M.

889r. N. T. WRIGHT, *Jesus and the Victory of God* [*NTA* 41, p. 369; § 44-147r].

S. WALTON, "Exit the Second Coming?" *Anvil* 16 (4, '99) 281-291.—The article summarizes the argument of the book, identifies its strengths, and raises some questions. Wright takes history seriously, sees the big picture, summarizes scholarly debates clearly, and is persuasive in his focus on eschatology and messiahship. Questions concern the influence of subsequent Christian faith on the Evangelists, the fall of Jerusalem and the vindication of Jesus, the historian and the resurrection, the date of the Gospels, and how early Christians came to believe in the "second coming" of Jesus.—C.R.M.

890r. IBID.

M. I. WEGENER, "A Book Worth Discussing: *Jesus and the Victory of God* by N. Thomas Wright," *CurrTheolMiss* 26 (6, '99) 462-467.—After considering Wright's critical realism, historical methodology, and place in the "third quest," the article describes his portrayal of Jesus as an eschatological prophet. It concludes that Wright's case is compelling and deserves a careful hearing, but suggests that he may have overstated his case and forced the evidence to fit his preconceived pattern.—D.J.H.

Jesus, §§ 44-754, 978, 1228.

Passion and Death

891. ANON., "La croce di Gesù: scandalo e follia," *CivCatt* 150 (3582, '99) 457-470.

With reference to ancient Greek and Latin texts, the article first describes who was crucified (rebels, brigands, slaves) and how they were crucified (the cross, associated punishments, the mode of death) in the Roman empire in general and in Judea in particular. Then after describing the passion and death of Jesus, it considers how Paul and other early Christians proclaimed the crucified Christ and in what sense it was a scandal and a folly.—D.J.H.

892. E. FALQUE, "L'agonie du Christ," *Christus* 46 (184, '99) 449-456.

This reflection on the death of Jesus first develops a broad framework with reference to facing death, the myth of the golden age, and the conquest of sin. Then it considers the "agony" of Jesus in the garden of Gethsemane, Christ in agony, and the themes of abandonment and communion in Jesus' passion and death.—D.J.H.

893. M. Gourgues, "La vie et la mort de Jésus: une même dynamique," *Christus* 46 (184, '99) 441-448.

The Gospels present the death of Jesus as chosen, in line with his life, integrated with his proclamation of the kingdom, and in keeping with gospel values. Jesus' death, like his life, manifests his trust in God and solidarity with others.—D.J.H.

894. D. Tombs, "Crucifixion, State Terror, and Sexual Abuse," *UnSemQuartRev* 53 (1-2, '99) 89-109.

An understanding of how recent Latin American regimes used terror to create fear and promote fatalism provides a context for recognizing Jesus' crucifixion in similar terms to state terror. Furthermore, the use of sexual humiliation and violence in Latin American torture raises questions as to whether Jesus also suffered sexual abuse. In the light of Latin American torture practices the Gospel accounts indicate a striking level of public sexual humiliation in the treatment of Jesus, and this may not disclose the full horror of Jesus' torture before his death.—D.J.H.

895. J. E. Zimmerman, "Jesus of Nazareth: High Priest of Israel's Great Fall Festival—The Day of Atonement," *EvangJourn* 17 (2, '99) 49-59.

Jesus' behavior during the evening and night before his death closely resembles the behavior of the high priest chosen for the Day of Atonement and the activities of the high priestly function. In comparing one with the other, they appear too similar to be happenstance, especially the circumstances surrounding Jesus' prayer in Gethsemane.—D.J.H.

Passion and Death, § 44-772.

The Resurrection

896. P. Grelot, "Comment parler du Christ ressuscité?" *EspVie* 109 (19, '99) 409-416.

After considering the uses of the term "resurrection" with reference to various NT and OT texts, the article discusses its place in the promise of the "new world" (the eschatological context) and reflects on what it means to speak of the resurrection of Jesus Christ.—D.J.H.

897. S. B. Marrow, "ΑΘΑΝΑΣΙΑ/ΑΝΑΣΤΑΣΙΣ: The Road Not Taken," *NTStud* 45 (4, '99) 571-586.

Almost inevitably, early Christian theologians read the death of Jesus through the optic of the immortality of the soul. However, the immortality of the soul is incompatible with the NT teaching of resurrection. By the resurrection of the dead the NT understands the resurrection of identifiably the same individual who died—body, soul, and spirit. What comes to be at the resurrection is the same body, i.e. the same subject of all the relationships that death severed definitively with God, with others, and with creation.—D.J.H.

Synoptics

898. C. L. Blomberg, "Las posesiones materiales en la enseñanza de Jesús según los Evangelios Sinópticos," *Kairós* [Guatemala City] 24 ('99) 7-29.

Many of Jesus' parables employ financial themes to teach spiritual lessons, and the applications of these lessons often include financial aspects. Other teachings of Jesus indicate that the liberation that he offers includes both material and spiritual dimensions, warns against greed, and calls for generosity, especially toward the poor in the community of disciples. The way that people use their possessions repeatedly reveals their spiritual condition.—D.J.H.

899. J. L. ESPINEL MARCOS, "La ironía de Jesús en los evangelios sinópticos," *Ciencia Tomista* [Salamanca] 126 (2, '99) 213-226.

After discussing the nature of irony, the article considers examples of Jesus' use of irony in the Synoptic Gospels under four headings: the sayings of Jesus, the parables (see Mk 4:12), prophetic actions, and the passion of Jesus.—D.J.H.

900. G. GAETA, "Escatologia e storia nella tradizione sinottica," *AnnalStorEseg* 16 (1, '99) 105-116.

While the question of the interval between Jesus' resurrection and his parousia was posed very early in the history of early Christianity, the search for its theological justification did not produce the elimination of imminent expectation in the Synoptic tradition. Rather, depending on the specific sensibility of each Evangelist, there was a deeper exploration of eschatology that moved beyond fanaticism and disappointment.—D.J.H.

901. P. GUILLAUME, "Miracles miraculously repeated. Gospel Miracles as duplication of Elijah-Elisha's," *BibNotiz* 98 ('99) 21-23.

The miracles of Jesus described in each of the Synoptic Gospels seem to reflect the Elijah-Elisha cycle in 1 and 2 Kings. Being aware of the OT model underlying a Gospel story allows the interpreter to pinpoint the Evangelist's redactional activity, what was left behind and what was transformed, in order to get a better understanding of the author's intention.—D.J.H.

902. D. HERMANT, "Les redites chez Marc et les deux autres synoptiques (I^{er} partie)," *RevBib* 106 (4, '99) 511-548.

After developing a typology of repetitions with reference to texts in John's Gospel, this installment examines the various repetitions in the "Matthew-Mark collection": present in Mk and absent in Mt, present in both Mk and Mt, and absent from Mk and present in Mt. Then it considers the repetitions in the "Mark-Luke collection": present in Mk and absent in Lk, present in Mk and Lk, and absent in Mk and present in Lk. The comparison shows a clear tendency to reduction, particularly in what could be seen as repetitions.—D.J.H.

903r. P. HOFFMANN, T. HIEKE, AND U. BAUER, *Synoptic Concordance. A Greek Concordance to the First Three Gospels in Synoptic Arrangement.* Band 1, *Introduction. A–Δ* [NTA 44, p. 383].

F. NEIRYNCK, "A New Synoptic Tool," *EphTheolLov* 75 (4, '99) 407-418.—The editors can rightly hope that this tool, allowing a word-for-word comparison of the Gospel texts, makes exegetical work on the Synoptic Gospels considerably easier. After mentioning E. C. dos Santos's *Comparative Concordance* (1985), the article considers the project represented by the present volume, which was developed in Bamberg, in light of its similarities and differences with a Synoptic Concordance being prepared in Leuven under the following headings: text, sequence, key word and context, Acts, Synoptic parallels, Mark and Q, fixed phrases and formulae, Synoptic neutrality, and the Leuven concordance.—C.R.M.

904. M. PESCE AND A. DESTRO, "La remissione dei peccati nell'escatologia di Gesù," *AnnalStorEseg* 16 (1, '99) 45-76.

Some sayings of Jesus in the Synoptic Gospels (e.g. Mt 6:12, 14-15) present a concept of the forgiveness of sins that does not involve sacrificial expiation or reference to Jesus' death. In such texts the condition for the forgiveness of sins is social reconciliation within the community (see Mt 18:23-35) in the sense of the Levitical utopia of the Jubilee year (see 11QMelchizedek).—D.J.H.

905. R. RIESNER, "Rückfrage nach Jesus. Teil 1: Neue Literatur zur synoptischen Überlieferung," *TheolBeitr* 30 (6, '99) 328-341.

Descriptions and evaluations of the following publications: R. Bultmann, *Die Geschichte der synoptischen Tradition* (10th ed., 1995); S. Byrskog, *Jesus the Only Teacher* (1994); G. Theissen and D. Winter, *Die Kriterien in der Jesusforschung* (1997); M. Ebner, *Jesus—ein Weisheitslehrer?* (1998); J. Schröter, *Erinnerung an Jesu Worte* (1997); C. P. Thiede and M. d'Ancona, *Der Jesus-Papyrus* (1996); Thiede, *Ein Fisch für den römischen Kaiser* (1998); H.-J. Schulz, *Die apostolische Herkunft der Evangelien* (1997); C. Blomberg, *Die historische Zuverlässigkeit der Evangelien* (1998); and D. Wenham, *Paulus. Jünger Jesu oder Begründer des Christentums?* (1999).—D.J.H.

906r. J. SCHRÖTER, *Erinnerung an Jesu Worte* [*NTA* 43, pp. 172-173].

A. FUCHS, "Die Schwachstelle der Zweiquellentheorie. Antwort auf den Verteidigungsversuch von Jens Schröter," *StudNTUmwelt* 24 ('99) 167-210.—After situating Schröter's work in the context of recent scholarship and noting his skepticism about pre-Markan and pre-Q written documents, the article examines in detail his analyses of the mission instruction (Mk 6:7-13 parr.) and the Beelzebub pericope (Mk 3:22-27 parr.). It concludes with critical comments about Schröter's presuppositions regarding the extent and character of Q, and about his use of the Q hypothesis to avoid all objections and criticisms (especially with regard to the minor and major agreements).—D.J.H.

907. M. E. SHELDON, "The Eschatological Son of Man in Jewish and Christian Literature," *EvangJourn* 17 (2, '99) 60-75.

The paper argues that Jesus took an obscure reference to "one like a son of man" in Dan 7:13 and applied it to himself messianically. It treats *4 Ezra* and Daniel, apocalyptic features of the Messiah in *4 Ezra,* apocalyptic features of the Son of Man in the Synoptic Gospels, and apocalyptic features common to the Messiah in *4 Ezra* and the eschatological Son of Man in the Gospels.—C.R.M.

Synoptics, §§ 44-908, 980, 1252.

Matthew

908. K. P. FISCHER, "'Der Berg' in den Evangelien - Zeichen für die Völker," *BibNotiz* 99 ('99) 42-54.

The references to "the mountain" (τὸ ὄρος) in the Synoptic Gospels (especially Matthew) have great theological significance. Against the background of OT traditions about Zion and its Temple as the mountain of God (see Isa 2:2-5), the article examines Jesus' saying about the presence of what is "greater than the Temple" (Mt 12:6), the so-called cleansing of the Temple, "the mountain" as the place of teaching and healing, the mountain of the transfiguration, and the mountain as the place where the disciples are called. Then it considers why "the mountain" is in Galilee, faith that can move mountains (the mountain in the north, "the mountain" of commissioning in Mt 28:16-20), and the theme of the new temple.—D.J.H.

909. T. FORNBERG, "Matthew and His Readers. Some Examples from the History of Interpretation," *Theology & Life* [Hong Kong] 22 ('99) 131-147.

Christians of a later age often read biblical texts in a way in which the authors and first readers could not possibly have foreseen, much less intended. The article discusses examples from the history of the interpretation of Matthew under the following headings: Matthew as a part of the Bible and of Christian tradition, ethical teaching, ecclesiology and ministry, anti-Semitism, and Mt 28:18-20 as the Great Commission.—C.R.M.

910. P. J. HARTIN, "Disciples as authorities within Matthew's Christian-Jewish community," *Neotestamentica* 32 (2, '98) 389-404.

After clarifying the context of Matthew within the struggle for the heart of Judaism in the period after A.D. 70, the article explores the role of the disciples in Matthew's Gospel (discipleship in Mt compared with discipleship in Mk, the authority of the disciples, and Peter). The portrayal of the disciples and Peter in Matthew makes it clear that teaching and learning are the hallmarks of a disciple of Jesus. All the offices or roles or functions within the community are directed toward the same end. This stance represents the response of the Matthean ἐκκλησία to the authorities of the Pharisaic συναγωγή.—C.R.M.

911. K. PAFFENROTH, "Jesus as Anointed and Healing Son of David in the Gospel of Matthew," *Biblica* 80 (4, '99) 547-554.

After a general examination of anointing in Matthew, the article examines Matthew's accounts of Jesus' healing activities, and the significance of the title Son of David in his Gospel, respectively. It concludes that Matthew emphasizes and relates these three aspects of Jesus' ministry so as to represent Jesus as the uniquely anointed "Christ," the Son of David who has come to heal.—C.R.M.

912. D. C. SIM, "Angels of eschatological punishment in the Jewish and Christian apocalyptic traditions and in the Gospel of Matthew," *HervTeolStud* 55 (2-3, '99) 693-718.

In Jewish and Christian apocalyptic traditions some angels merely transported the wicked to the place of eternal punishment, while others resided in the place of punishment and inflicted tortures on the condemned. Matthew's Gospel clearly represents the angels who transport the wicked to the place of condemnation (see Mt 13:41-42, 49-50; 22:13). But it may also reflect the tradition of angelic torturers in the parable of the unforgiving servant (see 18:34).—D.J.H.

913. [Mt 1–2] P. J. CUNNINGHAM, "A Tale of Two Creches," *BibToday* 37 (6, '99) 378-381.

The Gospels of Matthew and Luke tell the story of Jesus' birth from different perspectives. Luke's version has dominated. Perhaps it would be better to reserve Luke's version for the feast of the Nativity and Matthew's for the feast of Epiphany.—D.J.H.

914. X. Pikaza, "Mesías judío, Cristo universal (Mt 1–4). La figura de Jesús ante el Tercer Milenio," *Estudios Trinitarios* [Salamanca] 32 (3, '98) 283-356.

In his infancy narratives (chaps. 1–2) and other accounts based on Mark and Q (chaps. 3–4), Matthew stresses both Jesus' roots in Israel and his universal significance: Jesus as the Messiah of Israel and universal Savior (1:1-25), King of the Jews and universal figure (2:1-23), the Spirit of God and divine sonship—the baptism of the Messiah (3:1-17), and the Son of God and the devil's temptations (4:1-25).—D.J.H.

915. E. Cuvillier, "La Visite des Mages dans l'Évangile de Matthieu (Matthieu 2,1-12)," *FoiVie* 98 (4, '99) 75-85.

After situating Mt 2:1-12 in the literary and religious framework of the 1st century, the article focuses on the Magi and the star, presents an exposition of the text (context, structure, reading), and notes the major theological themes (conflict, God's intervention in history, divine revelation and human wisdom, God's supremacy over the elements of the world).—D.J.H.

Mt 2:16, § 44-970.

Mt 3:13-17, § 44-942.

Mt 3:16, § 44-943.

916. [Mt 5–7] J. A. Draper, "The Genesis and Narrative Thrust of the Paraenesis in the Sermon on the Mount," *JournStudNT* 75 ('99) 25-48.

This narrative approach to the Sermon on the Mount in Mt 5–7 first treats its setting (delivered to the four disciples of 4:18-22) and structure (a concentric pattern centered on 6:22-34 and "righteousness"). Then it presents an extended analysis of the structure: the beatitudes (5:1-12), the challenge to the four disciples (5:13-20), "adding to righteousness" (5:21-48), "not in front of other people" (6:1-21), etc. Finally it treats the mission to all the nations entrusted to the wider circle of the twelve/eleven but under the guardianship of the smaller inner circle. The focus of the Sermon is from start to finish the question of the role of the Torah in the Christian community and of true leadership and teaching consistent with that.—C.R.M.

Mt 6:9-13, § 44-1237.

917. K. Syreeni, "A Single Eye: Aspects of the Symbolic World of Matt 6:22-23," *StudTheol* 53 (2, '99) 97-118.

This study seeks to account for Matthew's conspicuous use of eye imagery in 6:22-23. It first maps out the literary context of the saying. Next it analyzes the contents and argumentative structure of 6:22-23. Then it attempts to get behind the "text-world" image to the symbolic level of meaning (Matthew's symbolic universe). Finally it treats the symbolism of body organs in the Sermon on the Mount (the symbolic nearness of heart and eye—see 6:21). It concludes that Mt 6:22-23 should not be understood as a philosophical statement about the nature of visual perception. Rather it should be interpreted in terms of intersecting and conflicting symbolic-world schemes.—C.R.M.

918. [Mt 6:28] J. SCHRÖTER, "Vorsynoptische Überlieferung auf P.Oxy. 655? Kritische Bemerkungen zu einer erneuerten These," *ZeitNTWiss* 90 (3-4, '99) 265-272.

J. M. Robinson and C. Heil's argument that a textual variant to Mt 6:28b furnishes evidence for the existence of Q in written form [§ 43-179] and Robinson's contention that the version of the sayings on anxiety in P.Oxy. 655 (cf. Lk 12:22-31 par.) represents pre-Synoptic tradition older than Q [see e.g. § 43-1689] are subjected to a series of critical considerations (textual variants, methodology for verifying pre-Synoptic tradition). The article concludes that the supposition that the two versions of the sayings on anxiety in Q and P.Oxy. 655 go back to an underlying tradition-complex is not convincing, since the P.Oxy. 655 text may more plausibly be explained as a post-Synoptic version.—C.R.M.

919. A. MORENO GARCÍA AND K. LIMBURG, "*Comentario a Mat 10, 16* de Pedro de Valencia. Un manuscrito inédito de la Biblioteca Nacional de Madrid," *Helmantica* [Salamanca] 49 (150, '98) 247-266.

After a brief introduction, the article presents the autograph Latin text (with textual and other notes) by Pedro de Valencia (1555-1620) in folios 154-159 of MS 5585,14 preserved in the Biblioteca Nacional de Madrid. After considering the difference between σοφία and φρόνησις according to Aristotle, the text focuses on the interpretation of Mt 10:16 (especially φρόνιμοι ὡς οἱ ὄφεις καὶ ἀκέραιοι . . .) and illustrates how a distinguished humanist read Scripture.—D.J.H.

Mt 10:37, § 44-984.

920. [Mt 12:15-21] R. BEATON, "Messiah and Justice: A Key to Matthew's Use of Isaiah 42.1-4?" *JournStudNT* 75 ('99) 5-23.

A definition of κρίσις as "justice" rather than "judgment" may offer a clue to the role of Isa 42:1-4 in Mt 12:15-21. After preliminary comments concerning Matthew's quotation of Isa 42:1-4 in Mt 12:15-21, its text and context, and judgment vis-à-vis justice, the article explores the theme of justice within the citation and 11:28–12:16. It argues that the primary link between the citation and its context may be found in a developed contradistinction between justice and injustice, namely, the Pharisees' concern for strict halakic observance and their concomitant unjust treatment of the people versus Jesus' own conceptualization of Torah observance and the justice evidenced in his care for the people as Messiah.—D.J.H.

Mt 12:30, § 44-953.

921. D. H. TRIPP, "*Zizania* (Matthew 13:25): Realistic, if also Figurative," *JournTheolStud* 50 (2, '99) 628.

That sabotage of the sort described in Mt 13:25 is practicable and the imagery realistic [see § 42-214] was born out in the personal experience of H. Alford and reflected in his commentary on the passage in *The Greek Testament* (1863).—C.R.M.

922. J. ERNIAKULATHIL, "The Form and Genre of Mt 13,44-46," *Biblebhashyam* 25 (4, '99) 307-326.

After considering the nature and form of Jesus' parables in the NT, the article discusses the function of the formal characters in Mt 13:44-46, the salient features and words in the two parables, their literary form, their life-setting (in the church and in Jesus' ministry), and their emphasis on the presence of God's kingdom.—D.J.H.

923. [Mt 14:13-21] T. HEITHER, "Die Wunder Jesu in der Auslegung der Kirchenväter. 2. Teil," *ErbAuf* 75 (5, '99) 383-395.

The second installment [see § 44-225] in this exploration of how the Church Fathers treated Jesus' miracles first considers the multiplication of the loaves (Mt 14:13-21 parr.) in the writings of Augustine, Origen, and Ambrose. Then it discusses the raising of Lazarus in Jn 11:17-44 with reference to comments by Origen and Augustine.—D.J.H.

Mt 19:16-26, § 44-801.

924. I. SUDO, "Ethnizität und Heil — Exegese von Mt 21,43," *AnnJapanBiblnst* 24 ('98) 33-65.

Mt 21:43 should be translated as follows: "Therefore I tell you, the kingdom of God will be taken away from you and given to every people when it produces its fruits." After considering the philological foundations of this interpretation, the article surveys the history of the verse's interpretation and shows that this approach is coherent with Matthean theology. It concludes that the verse does not concern the transfer of God's kingdom from one people to another or the dissolution of Israel as God's people but rather serves as a very important element in Matthean universalism.—D.J.H.

Mt 22:35, § 44-804.

Mt 23:1-36, § 44-980.

Mt 26:26-29, § 44-957.

925. A. VAN AARDE, "Matthew 27:45-53 as the turning of the tide in Israel's history," *HervTeolStud* 55 (2-3, '99) 671-692.

Matthew considered both the fall of Jerusalem/the Temple and the coming of the Son of Man as anticipated in the crucifixion/resurrection of Jesus. He placed these events within his description of the history of Israel as revealed in Scripture but as not yet concluding the period of the First Testament. The so-called tension between imminence and indeterminate future must be understood from the 1st-century Mediterranean perspective on time. The key to Matthew's understanding of time is to be found in discerning the turning of the tide, which is located in Mt 27:45-54.—D.J.H.

Mark

926. C.-B. AMPHOUX, "Le texte grec de *Marc*," *MelSciRel* 56 (3, '99) 5-25.

The Greek text of Mk that is edited and translated today is the fruit of a long history. After listing the principal editions of the Greek NT from Erasmus to the present, the article describes the principal Greek manuscripts that contain Mk (uncials and papyri, minuscules). Then it considers the main types of the text of the Greek NT (Byzantine, Alexandrian, Western, Caesarean) and how the history of the first editions of the Gospels (with particular attention to Mk) may be deduced from the evidence of about thirty manuscripts dated approximately between A.D. 120-380. The textual diversity of the editions indicates that there was a plurality of texts, which throws the attempt to establish the original text into question.—C.R.M.

927. A. Bedenbender, "Stillstand zur Unzeit. Erläuterungen zur Bedeutung des 'Sabbat' in einigen neutestamentlichen Schriften und zur Symbolsprache des Markus," *Texte & Kontexte* [Berlin] 22 (84, '99) 19-41.

The article first examines the place of the Sabbath in Mark (with particular attention to the sequences of 2:23–3:6 and 2:13-22) and locates it in a complex inventory of symbols that serve both to display Mark's position and to define other positions. Then it briefly compares the picture in Mark to those found in Matthew and John. It concludes that the Sabbath conflicts of the NT are better understood when they are not explained on the basis of an established conception of the Jewish Sabbath. On the contrary, one discerns in them an inner-Jewish debate conducted with polemical passion in which very diverse questions were debated under the caption "Sabbath."—C.R.M.

928. M. E. Boring, "Markan Christology: God-Language for Jesus?" *NTStud* 45 (4, '99) 451-471.

This study argues that a number of Markan texts express a "high" Christology without compromising either Jesus' humanity or a truly monotheistic doctrine of God. It treats the putative Markan hierarchy of beings and the non-hierarchical character of Markan Christology, whether Mark's Christology can be fitted into a pattern of NT Christology on a chronological scale, Markan modes of Christology (titles, narrative), and texts that suggest "deity" of Christ (1:2-3; 1:11; 1:16-20; 1:24; 1:23-27; 2:1-12; 4:35-41; etc.). It concludes that the narrative genre chosen by Mark must be given full due in discussions of his Christology, and that the explicit use of God-language for Jesus by later NT authors and the classical creeds is in continuity with the Christology already present in Mark.—C.R.M.

929. A. Boud'hors, "Éditions de *Marc* en copte: arrière-plans et perspectives," *MelSciRel* 56 (3, '99) 53-63.

Between the beginning of the 18th century and that of the 20th century, editions of the NT in the Sahidic and Boharic Coptic dialects followed closely on the arrival of the manuscripts in Europe. The Sahidic edition is now out of date because new and old sources have been published. In particular, the double tradition revealed for Mark's Gospel will have to be taken into consideration in the multilingual edition of the Coptic versions.—D.J.H.

930. E. K. Broadhead, "A Linguistic Constellation in the Gospel of Mark," *AusBibRev* 47 ('99) 70-72.

In Mark κράζω is used, with one possible exception (5:5), as a tool for Christology. It presents differing responses to Jesus (demons—1:23; 3:11; 5:5, 7; 9:26; disciples—6:49; people in need—9:24; 10:47, 48; crowds—11:9; 15:13, 14). When words other than κράζω are used for crying out (1:3, 26; 15:27), the christological connection is absent.—C.R.M.

931. C. Cloutier-Dupuis, "Jésus et les droits humains!" *Parabole* [Montreal] 21 (5, '99) 9-10.

With initial attention to Mark the article shows how the actions of Jesus anticipate all of our charters of human rights. The golden rule moves beyond mathematical equations of justice to love of one's neighbor.—C.R.M.

932. A. DESREUMAUX, "*Marc* en araméen christo-palestinien," *MelSciRel* 56 (3, '99) 73-84.

The manuscript fragments that contain Mark's Gospel in Christo-Palestinian Aramaic (spoken by the Melkite communities of Palestine and Arabia) come from copies of the four Gospels with certain passages designated for use in liturgy and in lectionaries. The first modern editions were made in the 18th century. At the end of the 19th and the beginning of the 20th centuries, documentary discoveries led to the publication of scholarly editions. Like all the other texts in Christo-Palestinian Aramaic, these Gospels were translated from Greek, very probably from a manuscript of the four Gospels. Two types of texts can be distinguished, one of which perpetuated itself with very little variation for five centuries.—D.J.H.

933. J.-C. HAELEWYCK, "La version latine de *Marc*," *MelSciRel* 56 (3, '99) 27-52.

This report on the Latin version of Mark's Gospel first surveys the printed editions of the Vulgate from the 15th and 16th centuries, more recent editions of the Vulgate, and editions of the Vetus Latina. Then it reviews research on the Old Latin tradition with regard to the manuscripts, the patristic citations, the African text, and the European text. It concludes by outlining the main aspects of a publishing project for the Old Latin version of Mark's Gospel.—D.J.H.

934. E. LAVERDIERE, "In the Following of Christ. The Eucharist in the Gospel According to Mark," *Emmanuel* 106 (1, '00) 26-34, 38.

In Mark's Gospel the Eucharist is the sacrament of the following of Christ. This article gives an overview of Mark's story of Jesus and of his story of the Eucharist, and shows how in each section of his Gospel Mark refers and alludes to the Eucharist.—D.J.H.

935. E. S. MALBON, "'Reflected Christology': An Aspect of Narrative 'Christology' in the Gospel of Mark," *PerspRelStud* 26 (2, '99) 127-145.

This exploration of "reflected Christology" in Mark's Gospel (1) sketches out a general schema of the entire Markan cast of characters, highlighting who is in conflict with whom, and (2) focuses on three pairs of minor characters who serve as exemplars of Jesus' words and deeds for the rest of his followers. The tension between the narrator's point of view and Jesus' point of view enables the implied author to present a Jesus whose focus is always on God, even though the narrator keeps focusing on Jesus. Four diagrams are included.—D.J.H.

936. B. OUTTIER, "Les versions géorgiennes de *Marc*," *MelSciRel* 56 (3, '99) 65-72.

The article first reviews the history of the printed editions of the NT in Georgian from the first editions (18th-19th centuries) intended for liturgical use up through the critical editions of the 20th century. Next it considers research on the complex textual history of the Georgian versions of the Gospels (discovery of the Old Georgian version, recent editions). Finally it comments on the significance of these Georgian versions (Old Georgian, 5th-11th centuries; the Georgian Vulgate, 11th century) for the textual history of Mark.—C.R.M.

937. R. STRELAN, "The Fallen Watchers and the Disciples in Mark," *JournStudPseud* 20 ('99) 73-92.

After a survey of references to the Watchers (see Gen 6:1-4) in Jewish literature, the article interprets Mark's picture of the disciples against the background of the Watchers legend (with particular attention to the passion narrative) as a means toward urging watchfulness and holiness in Christian discipleship. His gospel offered hope and reconciliation to those who like Peter compromised their calling as holy watchers (see Mk 13:37) to leave all familial relations, to cross social boundaries, and to serve the Holy One of God.—D.J.H.

938. Y. SUGAWARA, "The Minor Characters in Mark's Gospel: Their Roles and Functions," *AnnJapanBibInst* 24 ('98) 66-82.

After surveying existing studies of the minor characters in Mark, the article employs narrative criticism to define their roles and functions (the effect of the communication between the implied author and the implied reader) in the Gospel: minor characters who have direct and active contact with Jesus in one scene, minor characters who have direct but passive contact with Jesus in one scene, and minor characters who have indirect contact with Jesus in one scene. It concludes that the minor characters function as positive examples and models for the action of the implied reader/narratee who knows the gospel story.—C.R.M.

939. B. VAN IERSEL, "Een 'evangelist' kijkt terug: Veertig jaar bezig met Marcus (An 'Evangelist' Looks Back: Forty Years of Reading Mark)," *TijdTheol* 39 (3, '99) 228-243.

The article considers developments in exegesis over the last forty years with reference to the author's own exegesis of Mark. Three phases are distinguished, each of which represents a fascination with a particular approach: (1) the world behind the text—a diachronic method primarily utilizing form and redaction criticism; (2) the world of/in the text—a synchronic approach dominated by semiotic analysis concerned with the text as the readers see it; and (3) the world before the text—a shift from the word to the reader and the influence of the act of reading on understanding the text.—C.R.M.

940. A. YARBRO COLLINS, "Mark and His Readers: The Son of God among Jews," *HarvTheolRev* 92 (4, '99) 393-408.

The article explores how those members in Mark's audience who were knowledgeable about and preferred Jewish traditions would have understood his portrayal of Jesus as the Son of God. The title would have conveyed to them the ideas that God will choose the Messiah, appoint him as God's agent, and endow him with divine power. J. A. Fitzmyer's assertion that "Son of God" had no messianic nuance before it was applied to Jesus is untenable. Several passages from the Qumran scrolls, especially 4Q246, make it highly likely that the opposite was the case.—D.J.H.

Mark, § 44-902.

941. R. S. POON, "'The Beginning of the Gospel.' The Introductory Statement of Mark's Gospel (1:1-3)," *Pastoral Journal* 8/*Jian Dao* 13 [Hong Kong] ('99) 103-118.

The introductory statement about Jesus' identity in Mk 1:1 is closely tied to the OT quotation in 1:2-3. Together they serve as the beginning of the prologue in 1:1-15 and of the whole Gospel, and thus provide the proper orientation for interpreting Mark's Gospel.—D.J.H.

942. A. FUCHS, "Die agreements der Perikope von der Taufe Jesu. Mk 1,9-11 par Mt 3,13-17 par Lk 3,21-22," *StudNTUmwelt* 24 ('99) 5-34.

The agreements between Mt 3:13-17 and Lk 3:21-22 against Mk 1:9-11 are better explained as the result of the use of a revised version of Mark ("Deutero-Mark") by Matthew and Luke than as evidence for their reliance on a Q form of the episode. An appendix (pp. 31-34) examines critically the other solutions to the problem that have been proposed by M. F. Cain and M. D. Goulder.—D.J.H.

943. [Mk 1:10] F. MANNS, "La symbolique animale évoque-t-elle l'Esprit Saint?" *LumVit* 54 (3, '99) 255-267.

When the NT takes up the symbolism of the dove to evoke the Holy Spirit, it stands in a long oral and written tradition. The article examines the role of the dove (Mk 1:10; Mt 3:16; Lk 3:22; Jn 1:32) in the narrative of the baptism of Jesus in the light of Jewish traditions, surveys patristic interpretations, and raises the theological question of the Spirit-dove as a mother figure.—D.J.H.

944. J. PAINTER, "When is a House not Home? Disciples and Family in Mark 3.13-35," *NTStud* 45 (4, '99) 498-513.

In Mk 3:13-35 four successive groups fall under critique: the Twelve (3:19, 21), the crowd (3:20-21), the scribes from Jerusalem (3:22-30), and the natural family (3:31-35). The Twelve are fallible followers. Membership in the eschatological family lies open before all, including the reader. The critique of the natural family is not as severe as that of the other three groups. The Markan narrative also supports the view that the mission of Jesus depended on the hospitality of the households of his followers.—D.J.H.

945. R. C. SPARGO, "Jesus Unbound: The Correction of Jesus's Intentions in Mark 5-8," *Religion and the Arts* [Leiden] 3 (3-4, '99) 303-334.

Jesus' hard to read intentions in Mk 5–8 (see especially 5:21-43; 7:24-30) derive from Mark's attribution of a paradoxical inhumanity to him at the narrative moments that require his greatest responsiveness. Thus Jesus becomes the figurative center of Mark's formulation of an ethics of responsiveness, which is the reception of another's demand in a manner dramatically opposed to expectation, good feeling, or religious understanding.—D.J.H.

946. D. JASPER, "The Gaps in the Story: The Implied Reader in Mark 5:1-20," *SvenskExeg Års* 64 ('99) 79-88.

The article offers two broad readings of Mk 5:1-20 in dialogue with one another. The first acknowledges the problematic fragmentariness of the Markan text, while the second assumes that what is important is the unity of the text as we now read it apart from its history and textual origins. In the course of the presentation, W. Iser's phenomenological approach to the reading process is critiqued. Although there has been a tendency to separate out literary readings of the Bible from the scholarly work of biblical critics, they cannot do without each other in the business of reading and interpreting the Bible.—C.R.M.

947. J. DELORME, "John the Baptist's Head—The Word Perverted: A Reading of a Narrative (Mark 6:14-29)," *Semeia* 81 ('98) 115-129.

The article seeks to provide a general definition for what one calls "a reading" not by formulating a general theory but by considering Mark's story of the murder of John the Baptist according to the following outline: rumor and identification of Jesus (Mk 6:14-16), the story of John's murder (6:17-29), John and Jesus, and reading(s). It concludes that the text neither teaches nor explains but allows for the interplay of figures that can speak to any human being.—C.R.M.

948. D. Marion, "Textes évangéliques sur l'Eucharistie. IV. Marc *6,* 30-44: Le signe des pains qui donc est celui-là qui nourrit la foule?" *EspVie* 109 (24, '99) 353*-360*.

After discussing the keywords and the plan of Mk 6:30-44, the article [see § 44-987] uncovers its layers of tradition: the Evangelist's interventions, the pre-Markan tradition, the primitive account, and the event behind the text. Then it considers the successive rereadings of the event: the primitive tradition (a great act of compassion, a messianic and eschatological deed), the eucharistic interpretation in the primitive catechesis, Mark's christological perspective, and the ecclesial perspective (the role of the disciples).—D.J.H.

949. R. H. Gundry, "No *NU* in Line 2 of 7Q5: A Final Disidentification of 7Q5 with Mark 6:52-53," *JournBibLit* 118 (4, '99) 698-707.

Careful examination of photographs and microscopic analysis show that *iota* is a better reading than *nu* in line 2 of 7Q5, and so the word αὐτῶν that is necessary for the identification of the fragment as Mk 6:52-53 disappears. Perhaps this identification can now rest in peace without suffering exhumation.—D.J.H.

950. [Mk 8:22-26] B. Dupont, "The Markan Journey. A Tale of Two Blind Men," *Emmanuel* 106 (1, '00) 35-38.

Mark's Gospel is the Gospel of journeying. Mark uses two blind men (see Mk 8:22-26; 10:46-52) to help his readers to open their own eyes to the divine identity of Jesus and their ultimate destination with him in heaven.—D.J.H.

951. N. F. Santos, "Jesus' Paradoxical Teaching in Mark 8:35; 9:35; and 10:43-44," *BiblSac* 157 (625, '00) 15-25.

Application of the "transfiguration" method (i.e. the rhetorical process of transforming verbal paradoxes into metaphors) developed by R. M. Fowler can make more intelligible Jesus' paradoxical sayings about saving and losing one's life (Mk 8:35), being first and last (9:35), and greatness and servanthood (10:43-44), and so can help the reader to see their relevance for discipleship and their application to Christian life.—D.J.H.

952. [Mk 9:2-8] A. E. Gardner, "Patterns that Connect: The Transfiguration, the Providence of God, and the Chiasmus," *Encounter* 60 (3, '99) 355-391.

The article first examines the Markan transfiguration narrative (Mk 9:2-8) as an example of wisdom thinking and shows how it serves as the keystone and center of the entire Gospel of Mark, which is itself organized as a chiasmus with inversely parallel key words. Then it relates the chiastic structure to the providence of timely events, with reference to the wisdom convention of key words. The appendix (pp. 372-391) presents an outline of the chiastic pattern of Mark's Gospel as a whole.—D.J.H.

Mk 9:35, § 44-951.

953. [Mk 9:40] B. A. Gerrish, "For and against," *ChristCent* 116 (35, '99) 1232-1233.

Mk 9:40 ("Whoever is not against us is for us") calls for generosity in our estimate of others, while Mt 12:30 ("Whoever is not with me is against me") calls for honesty in testing ourselves. Both judgments are to be made by the standard of unqualified commitment to Christ and his cause.—D.J.H.

Mk 10:17-22, § 44-801.

Mk 10:43-44, § 44-951.

Mk 10:46-52, § 44-950.

954. J. Cárdenas Pallares, "El hijo rechazado (Mc 12:1-12)," *EfMex* 17 (51, '99) 345-358.

After placing Jesus' conflict with the religious and political leaders of his time in the context of his prophetic and more than prophetic consciousness, the article discusses the parable about the rejected son in Mk 12:1-12 with reference to its primitive nucleus, the early church's reading of it in light of Jesus' resurrection, and the vision of the Evangelist.—D.J.H.

955. S. Schlumberger, "Appel au lecteur! (lecture de Marc 13)," *FoiVie* 98 (4, '99) 87-96.

Taking as its starting point the call to understand in Mk 13:14, the article explains four principles for reading texts as articulated by U. Eco: the text exists for its reader, the text as a lazy machine, the model reader, and the encyclopedia. Then with the help of Eco's principles, it presents an exposition of Mk 13: an inaugural sortie; from one question to another, from one end to another; some signs which are not; a signal-event; from one language to another—the end of one world and the birth of another; and watch and read.—D.J.H.

956. D. Marion, "Textes évangéliques sur l'Eucharistie. I. Marc *14,* 17-52: L'Eucharistie au coeur de la Passion," *EspVie* 109 (21, '99) 305*-312*.

After a general outline of the Markan passion narrative (Mk 14–15), the article presents a vertical reading of the three sequences in Mk 14:17-52 (the Last Supper, the prayer in Gethsemane, the arrest) with particular attention to their tripartite and concentric structures (ABC, DEF, A'B'C'). Then it offers a horizontal reading that links the parallel sections in the three sequences (ADA', CFC', BEB').—D.J.H.

957. [Mk 14:22-25] D. Marion, "Textes évangéliques sur l'Eucharistie. II. Les récits de l'institution de l'Eucharistie," *EspVie* 109 (22, '99) 321*-329*.

This investigation of the four NT accounts of the institution of the Eucharist (Mk 14:22-25; Mt 26:26-29; Lk 22:15-20; 1 Cor 11:23-25) considers the liturgical traditions of the first Christian communities, what Jesus did and said on the night when he was handed over, and the course of development from Jesus' meal to the NT traditions. It concludes by noting four principal aspects of Jesus' Last Supper: sacrificial, eschatological, ecclesiological, and paschal-sacramental.—D.J.H.

958. [Mk 16:1-8] G. Kittel, "Das leere Grab als Zeichen für das überwundene Totenreich," *ZeitTheolKirch* 96 (4, '99) 458-479.

Mk 16:1-8 should be interpreted as a narrative that in expounding 1 Cor 15:4 proclaims the resurrection of Jesus as the conquest over the power of the kingdom of death and as the dawning of a new creation. The rising sun, the stone rolled back, and the empty tomb are best taken as metaphors that aim beyond the historically real to the opening up of the gates of death and to the end of death's rule. The decisive question is not whether we regard the narrative as historically true but whether we understand the biblical language that points parabolically to God's reality and his life-giving power.—D.J.H.

959. E. LAVERDIERE, "The Gospel According to Mark: An Alternate Ending (16:9-20)," *Emmanuel* 103 (3, '97) 156-164.

The first installment establishes that Mark ended his Gospel with the silence of the women (16:8) and suggests that the "longer ending" in 16:9-20 was conceived not as an addition but rather as an alternate ending to be read in place of 15:47 and 16:1-8.—D.J.H.

960. E. LAVERDIERE, "The Gospel According to Mark: The Longer Ending, An Alternate Ending (16:9-20). Interpretation," *Emmanuel* 103 (4, '97) 232-239; (5, '97) 282-287, 290; (6, '97) 358-365.

The second installment [see preceding abstract] provides an overview of Mk 16:9-20, and presents interpretations of the appearances of the risen Christ to Mary Magdalene (16:9-11) and to the two disciples (16:12-13). The third installment discusses the appearance of the risen Jesus to the eleven and his discourse to them (16:14-18). The fourth installment notes that believing and not believing is the theme of the alternate ending, and gives an exposition of the passage about the ascension of the Lord and the mission of the eleven (16:19-20).—D.J.H.

Luke

961. R. H. ANDERSON, "The Cross and Atonement from Luke to Hebrews," *EvangQuart* 71 (2, '99) 127-149.

The article [see § 42-980] explains the significance of the absence of a theology of the cross in Luke (or why he has deemphasized it) and the meaning of the cross for Luke (an emphasis on the resurrection). It also traces the development of a limited atonement doctrine in Judaism to an unlimited doctrine in Hebrews and explains why it was necessary to make Jesus the high priest. Finally it explains how Luke cautiously drafted his books with the beliefs and sensitivities of the high priest in mind.—C.R.M.

962. S. P. KEALY, "Luke's Gospel Today," *ChicStud* 38 (3, '99) 237-248.

The article identifies some modern scholarly contributions that will enable a deeper reading of and conversation with Luke's writing. It treats recent books and recent issues (the Spirit, the poor, women, politics, respectively).—C.R.M.

963. J. J. KILGALLEN, "Parables in the Gospel of Luke," *ChicStud* 38 (3, '99) 273-282.

The essay shows how the parables served Jesus' purposes and now serve Luke's aims. It discusses the twenty-four parables in Luke's Gospel under three headings: the Galilee parables, the journey parables, and the Jerusalem period.—C.R.M.

964. V. McCracken, "The Interpretation of Scripture in Luke-Acts," *RestorQuart* 41 (4, '99) 193-210.

The article examines Luke's exegetical "prooftexting" as a way of approaching the larger hermeneutical discussion of the legitimacy of early Christian exegesis. After treating the general nature of exegesis in the NT, it considers Luke's use of the OT in Acts, recent evangelical answers to the question of the appropriateness of Luke's exegesis, and a proposed solution to the question. A new paradigm of correct reading will recognize that correct exegesis is largely determined by the standards and expectation of the interpretive community itself.—C.R.M.

965. R. F. O'Toole, "Jesus in the Gospel of Luke," *ChicStud* 38 (3, '99) 262-272.

After general observations, the article employs composition criticism in an attempt to identify all significant data about Jesus in Luke's Gospel. It first treats Jesus as teacher, prophet, savior, Servant of Yahweh, Christ, Son of Man, and Son of God. Then it discusses Luke's predication of the same activities of the Father and Jesus, Jesus' passion and death, the risen Jesus, and Jesus as Lord.—C.R.M.

966. S. Principe, "Chi era Luca?" *Henoch* 21 (1-2, '99) 131-146.

Although it is commonly thought that Luke was not a Jew by birth but was a pagan converted to Christianity, this study affirms his Jewish origin. It suggests that Luke's work can be analyzed in three sections in which the infancy narratives (Lk 1–2) may be understood as midrash, the Gospel proper (Lk 3–24) as a haggadah, and Acts as a kind of chronicle. Further, the rereading of some Lukan passages (e.g. Lk 3:7; 7:36; 10:26; 11:15-16; 11:52; 13:31; 14:1; Acts 5:34; 23:9) reveals a Pharisaic character to Luke's thought. Luke also accords an important place to the Law and prayer. Luke's knowledge of the liturgy and of priestly practice in particular may hint at his priestly origin.—C.R.M.

Luke, §§ 44-887, 1474.

Lk 1–2, § 44-913.

967. K. W. Weyde, "Lukas og Malaki. En analyse av lukansk nyinterpretasjon med saerlig vekt på Luk 1,8-25" [Luke and Malachi. An Analysis of Lukan Reinterpretation with Particular Attention to Luke 1:8-25], *TidsTeolKirk* 70 (2, '99) 101-118.

In Lk 1:13-17 not only Mal 3:1, 23-24 [4:5-6] but also Mal 2:6 and 3:13ff. are actualized and reinterpreted. The phrase "to turn the hearts of parents to their children" (Lk 1:17) quoted from Mal 3:24 [4:6] has a theological reference (disobedient versus believers). As an end-time Elijah-like figure, John will establish a (messianic) people prepared for the Lord. The way in which the OT is used in Lk 1:13-17 has points of similarity with how earlier traditions were employed in the book of Malachi.—D.J.H.

968. D. Schinkel, "Das Magnifikat Lk 1,46-55 – ein Hymnus in Harlekinsjacke?" *ZeitNTWiss* 90 (3-4, '99) 273-279.

The literary device of the cento (κέντρων in Greek, "patchwork" in English) known since the time of Aristophanes helps to explain the composition, language, and form of the Magnificat in Lk 1:46-55. After describing the nature of the cento with the help of various examples, the article shows how the Magnificat takes over verses or word groups and individual words as well as motifs from the Septuagint.—D.J.H.

969. J. LUZARRAGA, "El *Benedictus* (Lc 1,68-79) a través del arameo," *Biblica* 80 (3, '99) 305-359.

Translation of the Benedictus (Lk 1:68-79) into the Palestinian Aramaic of the NT period casts light on certain features of the hymn and suggests the possibility of an Aramaic background, since the Aramaic version faithfully renders the somewhat irregular Greek and fits well with the contents and forms of the prayers of the time and with the requirements of poetry. The text as a whole appears to be a hymn to God into which blessings called down upon a child have been inserted.—D.J.H.

970. [Lk 2:1-5] J. WINANDY, "Sur l'année où naquit Jésus. Deux témoignages concordants," *EphTheolLov* 75 (4, '99) 419-420.

Information furnished by Josephus (*Ant.* 17:42) and Tertullian (*Adv. Marc.* 4.7; 4.19), considered in relation to Lk 2:1-5 and Mt 2:16, confirms what is commonly believed today: that the birth of Jesus should be placed at the end of the year 7 B.C. or the beginning of the year 6 B.C.—C.R.M.

Lk 2:7, § 44-1246.

971. J. D. M. DERRETT, "Ἄνθρωποι εὐδοκίας (Lk 2:14b)," *FilolNT* 11 (21-22, '98) 101-106.

That the reading ἄνθρωποι εὐδοκίας is correct at Lk 2:14 is confirmed by the angels who reveal themselves to the shepherds. From his birth a savior turns people without God's favor into people with his favor. The angels, always jealous of Adam and Abraham, at last admit that God has "got it right."—C.R.M.

972. A. SERRA, "La profezia di Simeone (Lc 2,34-35) nella tradizione greco-latina dei secoli II - XIV. Contenuti e proposte," *Marianum* 60 (1-2, '98) 239-384.

The article first surveys how the Church Fathers of the East treated various aspects of Lk 2:34-35: "ruin and resurrection" (2:34a), the "sign of contradiction" (2:34b), the sword (2:35a), and "the thoughts of many hearts" (2:35b). Then it considers how these same topics were treated by Western Church Fathers, and concludes with observations on the liturgical use of the passage.—D.J.H.

973. [Lk 3:1-20] C.-W. PARK, "Eine Untersuchung zum Bild Johannes des Täufers bei Josephus und Lukas. Ihre Darstellungen im Blick auf politische Zusammenhänge," *Yonsei Journal of Theology* [Seoul] 4 ('99) 59-83.

Josephus' account of John the Baptist complements those in the Gospels. After considering the political dimensions in Josephus' description of John the Baptist (*Ant.* 18:116-119), the article discusses the political aspects of Luke's presentation of John in Lk 3:1-20 and other passages in Luke-Acts, and notes the similarities and differences in the two portrayals of John the Baptist.—D.J.H.

974. E. LAVERDIERE, "The Original Prologue of the Gospel of Luke: Luke 3:1–4:13," *ChicStud* 38 (3, '99) 249-261.

After a descriptive definition of the terms "preface" and "prologue," the article shows that what we call "the background and preparation for Jesus' mission" (Lk 3:1–4:13) was most probably the beginning of the narrative in an earlier draft of Luke-Acts. Then it suggests that 3:1–4:13 was not only the original beginning but also the original prologue (i.e. the Gospel in miniature).—C.R.M.

Lk 3:21-22, § 44-942.

Lk 3:22, § 44-943.

975. K. F. ULRICHS, "Some Notes on Ears in Luke-Acts, especially in Lk. 4.21," *BibNotiz* 98 ('99) 28-31.

Both in Luke's Gospel and Acts there are some remarkable references to ears. The phrase ἐν τοῖς ὠσὶν ὑμῶν at Lk 4:21 (1) points to the audience's presence and association with Jesus, (2) indicates that they have heard Jesus' words about his own deeds, and (3) leads readers to an insight into Jesus' divine dignity.—C.R.M.

976. J. J. KILGALLEN, "Luke 7:41-42 and Forgiveness of Sins," *ExpTimes* 111 (2, '99) 46-47.

The article reflects on how the small parable in Lk 7:41-42 relates to Jesus' words that follow and to the meaning of the whole story in Lk 7:36-50. It concludes that faith in Jesus has freed the woman from the false judgments of society about her and has confirmed her sense of being forgiven. It has also revealed who Jesus is—more than a prophet—one who can even forgive sins.—D.J.H.

977. J. M. ISAAK, "Textual Indeterminacy and Determinacy: Klaus Berger's History-of-Effect Hermeneutic (Luke 9:57-62)," *BibTheolBull* 29 (4, '99) 138-144.

After reviewing the reception history of Lk 9:57-62, the article summarizes K. Berger's *wirkungsgeschichtliche* hermeneutical approach and then applies it in a rhetorical-form-critical analysis of Lk 9:57-62. Berger's history-of-effects hermeneutic traces the consistent and ongoing impact of the Lukan discipleship text within Christian reading communities to the teleological orientation of the text's rhetorical strategy as well as to the location of the meaning-center between text and reader.—C.R.M.

978. I. J. DU PLESSIS, "The church before the church — focussing on Luke 10:1-24," *Neotestamentica* 32 (2, '98) 343-366.

The article first discusses four different attempts to explain the historical Jesus (Jewish peasant, cynic, healer, rabbi) and various reactions to them, and concludes that the picture of the historical Jesus is still quite vague. Then it examines Luke's representation of Jesus' actions in his Gospel (with particular attention to Lk 10:1-24) to show that the origin and development of the church was implicit in Jesus' own activity and in his preaching about the kingdom of God. Luke shows that Jesus was the founder, engineer, and center of the Christian movement.—C.R.M.

979. [Lk 10:30-35] S. GREENHALGH, "'In a Glass Brightly.' The Bible Transfigured. Part 2," *ScriptBull* 29 (2, '99) 62-71.

This installment [see § 43-1738] discusses Bede's interpretation of the parable of the Good

Samaritan, shows how it was the culmination of a long and rich interpretive tradition in the early church, and reflects on the influence of this tradition on the Good Samaritan window in the Chartres cathedral.—D.J.H.

Lk 11:2-4, § 44-1237.

980. W. SCHMITHALS, "Zur Geschichte der Spruchquelle Q und der Tradenten der Spruchüberlieferung. Das siebenfache Wehe Lk 11.37-54 par.," *NTStud* 45 (4, '99) 472-497.

This analysis of Lk 11:37-54 (see Mt 23:1-36) seeks to clarify the history of the sayings source Q and of its tradents by relating it to the historical events in which the tradents in 1st-century A.D. Palestine and environs must have been involved. After an overview of the passage as a whole, it discusses the "woes" against the teachers of the Law in Lk 11:45-52 par., the "woes" against the Pharisees in Lk 11:39-44 par., and the christological redaction in Lk 11:51b/Mt 23:36 and Lk 13:35b/Mt 23:30.—D.J.H.

981. [Lk 12:16-21] C. CLOUTIER-DUPUIS, "Parole d'argent," *Parabole* [Montreal] 21 (2, '98) 7-8.

The article explores the teaching of Jesus on the proper use of money found in the parables in Lk 12:16-21 ("a retirement that goes bad"), 16:1-8 ("money for making friends"), and 16:19-31 ("guilty of what?").—C.R.M.

Lk 12:22-31, § 44-918.

982. C. W. HEDRICK, "An Unfinished Story about a Fig Tree in a Vineyard (Luke 13:6-9)," *PerspRelStud* 26 (2, '99) 169-192.

After considering three versions of the story about a fig tree in Lk 13:6-9, *Pistis Sophia,* and *Apocalypse of Peter,* the article discusses the earliest version, the poetics of the parable in Lk 13:6-9, the story, how the story works, and how it might have been heard in the context of Israel's fictions about itself. Finally it presents another reading of the story.—C.R.M.

983. Z. MATTAM, "The Cost of Discipleship: Lk 14:25-35," *Biblebhashyam* 25 (2, '99) 104-116.

This examination of the demands of discipleship as set forth in Lk 14:25-35 first considers the broad (9:51–19:27—the travel narrative) and proximate (14:7-24) context of the passage and its structure. Then it presents an analysis of the text: introduction (v. 25), two sayings of Jesus (vv. 26-27), two parables (vv. 28-32), a saying on renouncing all one's possessions (v. 33), and the saying on salt (vv. 34-35).—C.R.M.

984. J. D. M. DERRETT, "Hating Father and Mother (Luke 14:26; Matthew 10:37)," *DownRev* 117 (409, '99) 251-272.

While at first glance Mt 10:37 seems to ameliorate the harsh words of Q found in Lk 14:26, in reality Matthew's message is identical with Luke's. Both enunciate a precept. The article investigates what could justify Christ's bald pronouncement under the following headings: holiness and impartiality, secular father and spiritual father, proselytism, and the slave's dilemma.—C.R.M.

Lk 16:1-8, § 44-981.

Lk 16:19-31, § 44-981.

985. [Lk 18:1-8] B. E. REID, "Luke's Mixed Message for Women," *ChicStud* 38 (3, '99) 283-297.

While gender is more clearly a category in Luke than in any other Gospel, it is not entirely clear what Luke is saying. The article describes a feminist liberationist approach to the Bible and then employs it in an examination of Lk 18:1-8 (breaking stereotypes, multiple interpretations, a godly widow, badgering God, power in seeming weakness). Finally it articulates strategies for the liberative reading of biblical texts.—C.R.M.

986. R. A. CULPEPPER, "Parable as Commentary: The Twice-Given Vineyard (Luke 20:9-16)," *PerspRelStud* 26 (2, '99) 147-168.

This study of the parable of the wicked tenants in Lk 20:9-16 first treats the origin and history of the parable, and then considers its role and functions in the Synoptic Gospels. It characterizes efforts to distill from the text a nonallegorical story as futile. It concludes that the parable is filled with theological significance, goes back to Jesus and tells us a great deal about him, and is used by the Gospels as narrative commentary.—C.R.M.

987. D. MARION, "Textes évangéliques sur l'Eucharistie. III. Luc *22,* 7-38: Le testament de Jésus," *EspVie* 109 (23, '99) 337*-344*.

The article [§ 44-957] shows how Luke developed the testament of Jesus in Lk 22:7-38 on the basis of a primitive composition about the Last Supper, various other sources (Mark and other traditions), and his own editorial activity (additions and supplements).—D.J.H.

Lk 22:15-20, § 44-957.

988. J. J. KILGALLEN, "Jesus' First Trial: Messiah and Son of God (Luke 22,66-71)," *Biblica* 80 (3, '99) 401-414.

In his account of Jesus before the Sanhedrin Luke separates the titles Messiah and Son of God, which he saw joined together in Mark's presentation (see Mk 14:61), in order to remind the reader that Jesus is Son of God in a mysterious and unique way, and that the Messiah of tradition must be understood through the reality of Jesus' sonship from God. The structure he followed in his own presentation of the trial of Jesus is that of the Annunciation, a three-step procedure by which he hoped to alert the reader that the revelation given in the Annunciation story (see Lk 1:32-35) should be recalled in this trial story. The laws of narratology indicate that Lk 1:35 should be used by the reader to interpret Son of God at 22:70.—C.R.M.

989. [Lk 24:13-35] S. H. POLASKI, "Identifying the Unnamed Disciple: An Exercise in Reader-Response Criticism," *PerspRelStud* 26 (2, '99) 193-202.

After commenting on the value of reader-response criticism in the classroom, the article presents an exposition of Luke's "road to Emmaus" story (Lk 24:13-35), considers attempts at retelling the story, sketches the history of identifying the unnamed disciple as Cleopas' wife, discusses the "invisible women" of the NT, and reflects on commitments and hospitality in light of this text.—D.J.H.

990. A. DETTWILER, "Fragile compréhension. L'herméneutique de l'usage johannique du malentendu," *RevThéolPhil* 131 (4, '99) 371-384.

The article seeks to show that the Johannine employment of misunderstanding is not only a literarily interesting phenomenon where the tragic and burlesque collide in a peculiar way but at the same time a subject that drives to the center of Johannine theology and clarifies the meaning of the human condition. It discusses misunderstanding as more than a communicative dead end and an expression of nonsense, Johannine usage of misunderstanding as more than a strategy of indirect communication, the effect of the reader's distance from the history recounted, implicit knowledge (or the first misunderstanding of misunderstanding), the crisis of religious knowledge (or the second misunderstanding of misunderstanding), and the crisis of meaning (the substantial points of contact between Samuel Beckett and the Fourth Gospel).—C.R.M.

991. P. F. ELLIS, "Inclusion, Chiasm, and the Division of the Fourth Gospel," *StVladTheol Quart* 42 (3-4, '99) 269-338.

Two literary devices that John uses extensively—inclusion and chiasm—are of crucial importance for understanding the structure of his Gospel. After introductory comments and a discussion of criteria for distinguishing units and subunits in the Fourth Gospel, the article presents the chiastically-analyzed full text of the Gospel (pp. 285-338) in five parts (1:19–4:3; 4:4–6:15; 6:16-21; 6:22–12:11; 12:12–21:25) and twenty-one sequences, in addition to the prologue (1:1-18).—C.R.M.

992. M. A. FERRANDO, "Los judíos en el Evangelio según Juan," *TeolVida* 40 (3, '99) 255-267.

In John's Gospel the term "Jews" may denote members of the synagogue hostile to John's community. The "Jews" cannot be identified with the "world"; in Jn 14–17 and 1 John the "world" refers to those who have separated themselves from John's community. The break between Jews faithful to the Law of Moses and Christians of Jewish origin was caused by the decree issued by the school of Jamnia between A.D. 85 and 90, which expelled from the synagogue those who confessed Jesus as the Messiah. In no way can the Fourth Gospel be used to justify anti-Semitism.—D.J.H.

993. P. GRECH, "L'escatologia degli scritti Giovannei (Quarto vangelo e lettere)," *Annal StorEseg* 16 (1, '99) 117-132.

The primitive Christian community expected a quick parousia. With the development of the *Kyrios*-theology in a Hellenistic milieu, the accent fell on the present state of the believer. While Paul translated Jesus' kingdom of God through justification by faith, John rendered the kingdom present by means of his insistence on eternal life. In Johannine thought the parousia was taken into account but receded into the background. The central expression is the "hour" of Jesus, his exaltation on the cross and in heaven, which continues in the life of the community vivified by the Holy Spirit.—D.J.H.

994. J. KALLARANGATT, "Johannine Understanding of Mission," *Third Millennium* [Rajkot] 2 (4, '99) 49-58.

The Johannine understanding of the mission of the church is nothing other than participation in and continuation of the mission of Jesus (see Jn 17:18; 20:21). The article examines the mission of Jesus as it unfolds in the Fourth Gospel and then considers how the church can fulfill that mission in its actual historical context.—C.R.M.

995. R. B. LOCKLIN, "To Teach As the Evangelists Did? An Experiment in New Testament Theology," *Koinonia* [Princeton, NJ] 11 (1, '99) 65-102.

This exploration of resources for Christian education as an aspect of missionary activity first establishes John's Gospel and Acts taken in a sociocultural (the "why" of education) and narrative (the "how" of education) perspective as "documents that educate." Then by comparing key passages in John 13–17 and Acts 1–5 it discerns major themes pertaining to identity, mission, and community in each writer's social and literary world. Finally it reflects on the theological significance of Luke and John for the Christian educational mission today.—D.J.H.

996. H. A. LOMBARD, "Orthodoxy and other-worldliness of the church: Johannine perspectives on Christianity in a new South Africa," *Neotestamentica* 32 (2, '98) 497-508.

Approaching the Johannine texts (Gospel and epistles) from a social-scientific perspective, the article discusses the membership of the Johannine community, theology and religion within the Johannine church, Johannine perspectives and the church in the new South Africa, and guidance from the Johannine church. The message from the Johannine church is to live as believing Christians in this world among all the prevailing cultures and subcultures.—C.R.M.

997. P. PALATTY, "Discipleship in the Fourth Gospel. An Acted Out Message of Disciples as Characters," *Biblebhashyam* 25 (4, '99) 285-306.

After considering characterization in recent literary criticism and in the Fourth Gospel, the article examines the portrayal of the disciples in John under thirteen headings: the scenes of call to discipleship, John the Baptist and his two disciples, the Johannine call scenes and those of the Synoptics, etc. It concludes that the disciples are presented as representative figures that are models or paradigms of a certain aspect of being a disciple of Jesus.—C.R.M.

998. J. RAHNER, "Missverstehen um zu verstehen. Zur Funktion der Missverständnisse im Johannesevangelium," *BibZeit* 43 (2, '99) 212-219.

The misunderstandings in John's Gospel serve to move forward and deepen the narrative thread. They generally occur in the context of dialogue and function as a means of deepening the christological thematic of John's Gospel. Thus form and content work together, and misunderstanding leads to greater understanding of Jesus.—D.J.H.

999. A. RAKOTOHARINTSIFA, "Chronique johannique," *ÉtudThéolRel* 75 (1, '00) 81-102.

This survey of recent publications on John's Gospel (in various languages) deals with commentaries (five), monographs (seventeen), and collective works (three). [To be continued]—D.J.H.

1000. K. SCHOLTISSEK, "'Er kam in sein Eigentum — und die Eigenen nahmen ihn nicht auf' (Joh 1,11). Jesus — Mittler und Ort rettender vita communis in Gott nach dem Johannesevangelium," *GeistLeb* 72 (6, '99) 436-451.

After considering some classical starting points for interpreting John's Gospel, the article proposes to read it as presenting a process of theological and spiritual growth and maturity focused on the eschatological revelation of God's glory in the life and destiny of Jesus as the incarnate Logos. Then it discusses Jn 1:11-13 as the semantic axis of John's Gospel, Jn 14:2-3 (and 23) and the family imagery of reception into the Father's house, the immanence/abiding statements in John's Gospel, and Johannine mystagogy (Jesus as the icon of the Father because he is wholly in the Father) and its present significance.—D.J.H.

1001. K. SCHOLTISSEK, "Johannes auslegen I. Forschungsgeschichtliche und methodische Reflexionen," *StudNTUmwelt* 24 ('99) 35-84.

The article first discusses two leading paradigms of Johannine research: John and gnosis, and literary criticism. Then it presents and evaluates the narratological orientation to the interpretation of the Fourth Gospel. It concludes that the latter method allows the narrative anatomy of the Gospel in its entirety to appear before our eyes. This narrative coherence results not only from the overlapping elements (plot, progression of action from scene to scene, thematic development) but also from the subtle structures brought to light by narrative analysis of the characters as well as the control of the reader through misunderstanding, symbols, and irony. Narrative analysis and interpretation of John illuminates and extends historical-critical insights concerning the origin, self-understanding, and theology of the Fourth Gospel.—C.R.M.

1002. S. S. SMALLEY, "The Johannine Literature. A Sample of Recent Studies in English," *Theology* 103 (811, '00) 13-28.

After underlining the importance of treating John's writings (including Revelation) as a documentary unit and interpreting the history of the Johannine community with reference to it, the article considers recent studies on Revelation, the Fourth Gospel, and the Johannine epistles, respectively. It concludes that (1) the narrative-critical approach to the Johannine corpus has become firmly established, (2) we know less about the community behind these writings than we like to affirm, and (3) the relevance of John's apocalyptic and theological message to the modern church is a proper concern of Johannine commentators.—C.R.M.

1003. [Jn 1:1] E. L. MILLER, "'In the Beginning': A Christological Transparency," *NTStud* 45 (4, '99) 587-592.

The expression ἐν ἀρχῇ in Jn 1:1 is an echo not only of Gen 1:1 but also of the Fourth Gospel proper and of 1 John [see § 38-853]. It is the ultimate expression of John's desire everywhere to point his readers to the ground of salvation history in the preexistent Logos.—D.J.H.

1004. H. K. LEA, "La structure littéraire de Jean 1:1 à 18," *RevRéf* 50 (4-5, '99) 55-65.

The affirmations about the existence, relationship, and identity of the Word in Jn 1:1 prefigure the entire Prologue not only in content but also in structure. The literary structure of Jn 1:1-18 emphasizes the divine nature of the Word whom John identifies with Jesus Christ.—D.J.H.

Jn 1:11, § 44-1000.

Jn 1:32, § 44-943.

1005. K. Huber, "Theologie als Topologie. Bemerkungen zum Raumkonzept von Joh 1,43-51," *ZeitKathTheol* 121 (3, '99) 300-310.

The distinctive topological perspective of Jn 1:43-51 manifests itself as a function of characterization, especially with regard to Jesus and Nathanael. It confirms the understanding of Jesus as the place of God's presence and revelation, as well as the interpretation of the Son of Man saying in Jn 1:51 as a reference to Gen 28:11-19. From Nathanael's localization under the fig tree (Jn 1:48, 50) it is possible to draw conclusions concerning the course of belief and understanding.—D.J.H.

1006. D. Williford, "John 3:1-15—*gennêthênai anôthen*: A Radical Departure, A New Beginning," *RevExp* 96 (3, '99) 451-461.

The concept γεννηθῆναι ἄνωθεν in Jn 3:1-15 expresses a reality so vital that there is no Christian other than the one who has been "born anew." After considering the context of Jn 3:1-15, the article presents an analysis of the passage under the following headings: a sincere inquirer with limited belief, the necessity of a new birth, the nature and source of the new birth, and the means of experiencing spiritual birth.—D.J.H.

1007. [Jn 3:1-21] P. Dschulnigg, "Nikodemus im Johannesevangelium," *StudNTUmwelt* 24 ('99) 103-118.

The article examines the three scenes in the Fourth Gospel in which Nicodemus appears: in conversation with Jesus (Jn 3:1-21), among the high priests and Pharisees (7:45-52), and with Joseph of Arimathea at the burial of Jesus (19:38-42). In each case it considers the context of the passage and the appraisal and function of Nicodemus in it. Finally it summarizes the main points brought to light by the study. It concludes that as Nicodemus' distance from the leaders of the Jews increases, his nearness to the believing people becomes ever clearer.—C.R.M.

1008. R. V. McCabe, "The Meaning of 'Born of Water and the Spirit' in John 3:5," *Detroit Baptist Seminary Journal* [Detroit, MI] 4 ('99) 85-107.

The interpretation of Jesus' description of new birth in Jn 3:5 as referring to purification and transformation fits the literary context of Jn 3, is consistent with the terminology (γεννάω, ὕδωρ, πνεῦμα), and relates the text to Ezek 36:25-27 where "water" and "spirit" are used in parallel. Thus "born of water and the spirit" in Jn 3:5 refers to the life-giving and purifying activity of the Spirit.—D.J.H.

Jn 3:14-15, § 44-1426.

Jn 3:30, § 44-762.

1009. C. S. Marinelli, "Gv 3,31-36: verso la ricerca di un soggetto verbale. L'intreccio storia-redazione," *RivistBib* 47 (4, '99) 401-420.

The article treats the issue of whether Jn 3:31-36 should be understood as spoken by John the Baptist or not. After introducing the problem, it considers the positions taken by various commentators on the issue (Jesus as the subject, John as the subject, 3:31-36 as redactional). Then it proposes on the basis of an analysis of Johannine vocabulary that the subject of 3:31-36 is Jesus, even though grammatically speaking the subject could still be John (see v. 27).—C.R.M.

1010. R. METZNER, "Der Geheilte von Johannes 5 – Repräsentant des Unglaubens," *ZeitNTWiss* 90 (3-4, '99) 177-193.

After placing the healing story in Jn 5:1-18 in the context of the whole chapter, the article focuses on the Sabbath conflict in Jn 5:9c-16, examines the role of the man who is healed, and considers the significance of the miraculous healing in the context of John's Gospel as a whole. The man who is healed in Jn 5 does not come to faith in Jesus, and so he represents the unbelief of the "Jews." Whereas the man born blind in Jn 9 becomes a witness for Jesus, the man in Jn 5 becomes a witness against Jesus.—D.J.H.

1011. M. HASITSCHKA, "Die beiden 'Zeichen' am See von Tiberias. Interpretation von Joh 6 in Verbindung mit Joh 21,1-14," *StudNTUmwelt* 24 ('99) 85-102.

Certain statements and problems in Jn 6 that initially remain open allow themselves to be understood correctly only in connection with Jn 21:1-14. Thus the portrayal of the "first" sign at the Sea of Tiberias and the speech associated with it are complemented by a post-Easter "second" sign. This thesis is developed under the following headings: the promise of a future gift of bread in Jn 6:25-59, misunderstanding and rejection toward Jesus' "signs" and his discourse, the promise in 6:62, and Jn 21:1-14 and its relation to 6:1-21.—D.J.H.

Jn 7:37-38, § 44-1426.

Jn 7:45-52, § 44-1007.

Jn 10, § 44-1139.

Jn 11:17-44, § 44-923.

1012. [Jn 13:1-20] B. HÄRING, "The Washing of the Feet at the Last Supper," *Emmanuel* 103 (2, '97) 98-101.

In its Johannine context the account of Jesus washing the feet of his disciples (Jn 13:1-20) is a wonderful eucharistic text. Jesus reveals who *Abba* is in this ritual washing, in his self-offering as the bread of life, and in shedding his life-giving blood.—D.J.H.

1013. K. SCHOLTISSEK, "Abschied und neue Gegenwart: Exegetische und theologische Reflexionen zur johanneischen Abschiedsrede 13,31–17,26," *EphTheolLov* 75 (4, '99) 332-358.

After discussing the literary origin, genesis, and form of the Johannine farewell discourse, the article notes the limits of the narrative analysis of Jn 13–17, calls attention to the differentiation and fusion of time levels in Jn 13–17, reflects on the value of identifying its genre, describes Jn 13–17 as one many-sided farewell discourse, relates it to Jesus' other discourses in John's Gospel, considers its links to Jn 12:20-36 and 12:44-50, discusses Jesus' further farewells and commissions to his disciples (19:25-27; 20:17c-f; 20:21-23; 21:[1-14], 15-23), and comments on the hermeneutical and theological competence of the Johannine farewell discourse.—D.J.H.

Jn 14:6, § 44-771.

1014. M. Amaladoss, "'The Father is greater than I' (John 14:28)," *Vidyajyoti* 63 (9, '99) 687-689.

The unity that Jesus claims with the Father is one of mission and work. Jn 14:28 is best taken as the description of a process whose goal is the Father. This text can open us to contemplate the cosmic mystery of God—Father, Son, and Spirit—manifested in the history of the universe.—D.J.H.

Jn 19:38-42, § 44-1007.

1015. P. E. Spencer, "Narrative Echoes in John 21: Intertextual Interpretation and Intratextual Connection," *JournStudNT* 75 ('99) 49-68.

As a later redactional addition, Jn 21 is an excellent example of an intertextual reading of a preexisting text. Employing W. Booth's reading strategy of "conduction," the article indicates how the implied author simultaneously redefines and builds upon previous aspects of Jn 1–20 by means of intertextual interpretation. The echoes between chapter 21 and chapters 1-20 (6:1-71; 18:15-18, 25-27; 13:2-5, 36-38; 10:1-18) engender intratextual connections for the implied reader. When the authorial audience actualizes the interplay between the implied author and implied reader, the rhetorical effects of the narrative discourse invite them to reconfigure the boundaries of their reading location with respect to eucharistic presence, restoration of estranged church members, and the elevation of Peter and the death of the beloved disciple.—C.R.M.

Jn 21:1-14, § 44-1011.

Acts of the Apostles

1016. C. K. Barrett, "The Historicity of Acts," *JournTheolStud* 50 (2, '99) 515-534.

The article first surveys some of the outstanding contributions of the 20th century on the question of the historicity of Acts, including *The Beginnings of Christianity* edited by F. J. Foakes Jackson and K. Lake, as well as works by F. C. Burkitt, M. Dibelius, F. F. Bruce, and M. Hengel. Then it considers issues such as the relation between accuracy of descriptive detail and the factual or fictional nature of the narrative, the "we-passages," and the linkage between theological and historical issues (e.g. whether the speeches of Peter contain the theology of the early 30s or of the 80s). Acts as a historical document is hard to assess in a few words and in general terms. Where there is no parallel, source judgment must often be suspended. But if things did not happen in a way similar to what Luke describes, the result could not have been what it was.—C.R.M.

1017. M. Reasoner, "The Theme of Acts: Institutional History or Divine Necessity in History?" *JournBibLit* 118 (4, '99) 635-659.

After identifying problems with H. Cancik's characterization of Acts as the history of an institution [§ 42-1062], the article advances an alternative theme for Acts, namely, that divine necessity plays out in the lives of those who proclaim and encounter the word of Jesus. The theme of divine necessity recognizes proclamation to be as important as growth, explains speeches and travel narratives, and accounts for references to the transcendent. Divine necessity seems present in Acts wherever we find the narrative spotlight.—C.R.M.

1018. S. M. Sheeley, “Getting into the Act(s): Narrative Presence in the ‘We’ Sections,” *PerspRelStud* 26 (2, ’99) 203-220.

After reviewing scholarly attempts to elucidate the problem of the “we” passages in Acts (see 16:10-17; 20:5-15; 21:1-18; 27:1–28:16), the article examines the presence of the narrator in the rest of Acts in order to understand the reader’s characterization of the narrator already established by the time the first “we” appears. It treats narrative presence in Acts 1–15 and 16–28, respectively, utilizing S. Rimmon-Kenan’s typology of narrators under the following headings: narrative level, narrative participation, narrative reliability, and narrative perceptibility (director, reporter, commentator). It concludes that the intermittent appearance of first person narration will not allow us to change our perception of Luke’s narrator and consider him to be an eyewitness narrator.—C.R.M.

Acts, §§ 44-964, 966, 995.

Acts 2:1-13, § 44-1070.

1019. R. B. Compton, “Water Baptism and the Forgiveness of Sins in Acts 2:38,” *Detroit Baptist Seminary Journal* [Detroit, MI] 4 (’99) 3-32.

The article presents and critiques the five major views on the meaning of Acts 2:38: Baptism as a (1) normative condition for salvation, (2) condition for salvation but not normative, (3) parenthetical remark not directly related to salvation, (4) sign of conversion-initiation evidencing genuine repentance, and (5) consequence of but not a condition for salvation. It concludes that any of the last three views are viable interpretations, although the last poses the least number of problems.—C.R.M.

1020. J. Taylor, “The Gate of the Temple called ‘The Beautiful’ (Acts 3:2,10),” *RevBib* 106 (4, ’99) 549-562.

There is no agreement among commentators as to the identity or location of the gate of the Temple called ἡ Ὡραία in Acts 3:2, 10. The article considers the meaning of the name, where the author of Acts thought it was, and whether it can be identified with any other known gate. It concludes that while the adjective ὡραία can mean “beautiful,” the Greek word suggests a connection with “hour” (ὥρα) and “light” (Hebrew *ʾwr, ʾwrh*). Luke thought the gate in question was near the Portico of Solomon. According to Acts 3:11 the gate may be identified either as the outermost eastern gate (standard text) or, more likely, the interior “Corinthian/Nicanor” gate (Western text).—C.R.M.

Acts 3:10, § 44-1020.

1021. J. Rius-Camps, “Las variantes de la Recensión Occidental de los Hechos de los Apóstoles (X) (Hch 4,32-5,16),” *FilolNT* 11 (21-22, ’98) 107-122.

This installment [see § 43-296] in the ongoing comparative review of the textual variants of the Western (Codex Bezae) and Alexandrian texts of Acts presents philological and theological notes on the readings in Acts 4:32–5:16. The text is analyzed according to the following overarching concentric structure: 4:32-35—A; 4:36–5:11—B; 5:12-16—A′. Substructures for each of these units are also proposed.—C.R.M.

1022. [Acts 5:39] R. Strelan, “Gamaliel’s Hunch,” *AusBibRev* 47 (’99) 53-69.

According to Luke, Gamaliel had a hunch that Jesus’ followers might be doing the will and work of God (see Acts 5:39). Luke wrote Acts to prove that Gamaliel's hunch was correct. That Peter and Paul in particular are "of God" is shown by the divine power that is at work in them. Anyone who opposes them is made to feel the full force of that power, as if they are found to be opposing God.—D.J.H.

1023. [Acts 9:1–18:22] G. Hotze, "Christi Zeugen bis an die Grenzen der Erde – Die Apostelgeschichte (Teil 3)," *BibLiturg* 72 (3, '99) 171-175.

This installment [§ 44-298] continues the survey of Luke's narrative in Acts with attention to the conversion of Paul (Acts 9:1-31), the breakthrough to the Gentiles—Peter with Cornelius (10:1–11:18), from Jerusalem via Antioch to the worldwide mission (11:19–14:28), early Christian cultural disputes—the Apostolic Council (15:1-35), and Greece—Christian faith comes to Europe (15:36–18:22).—C.R.M.

Acts 10:1–11:18, § 44-777.

1024. [Acts 13–28] S. Schreiber, "Die theologische Signifikanz der Pauluswunder in der Apostelgeschichte," *StudNTUmwelt* 24 ('99) 119-134.

In Acts 13–28 Luke accentuates and integrates Paul's wonder-working activity into his presentation. The article explores the fundamental theological ideas that have influenced the literary form of Paul's miracles under the following headings: founding the origin of miracles in God, coordinating the relation between Paul's miracles and proclamation (e.g. Acts 16:19-40), Paul as an exponent of salvation-historical continuity, and a Pauline question for the Lukan hermeneutic (see 2 Cor 12:5, 9). It concludes that one can only understand Luke's purpose by taking into account his socioreligious situation two generations after Paul in which he sought to exemplify the operation of divine salvation in the miracles of Paul.—C.R.M.

Acts 13:4-12, § 44-1300.

1025. [Acts 15:29] M. Philip, "Quelques notes sur πνικτός," *NTStud* 45 (4, '99) 593-596.

The article first reviews the traditional understanding of the enigmatic term πνικτός ("what is strangled") in Acts 15:29 and judges that the term conforms badly with an interpretation based on the manner of killing an animal. Next it considers the evidence for a culinary sense but finds it weak. Finally it proposes a figurative approach in which the verb πνίγω reflects an attitude, a negative action that may be translated "to harm" or "to do evil" (see 1 Sam 16:14-15 LXX). Thus that which is demanded by the prescription is abstaining from that which harms others.—C.R.M.

1026. D. Gill, "Dionysios and Damaris: A Note on Acts 17:34," *CathBibQuart* 61 (3, '99) 483-490.

The article suggests that Dionysius the Areopagite and the woman Damaris in Acts 17:34 are plausible inventions by the author to illustrate and lend particularity to his point that a few prominent Athenians were converted by Paul's speech. Thus Dionysius and Damaris are as much a part of the local color as the rest of the details in the story in 17:16-34: the nervous piety and native curiosity of the Athenians, the Stoic and Epicurean philosophers in the Agora, the Areopagus, and the altar of the unknown god—all of which serve to set the stage for the content of Paul's speech.—C.R.M.

1027. B. W. WINTER, "Gallio's ruling on the legal status of early Christianity (Acts 18:14-15)," *TynBull* 50 (2, '99) 213-224.

This examination of Luke's account of the Jewish attempt to bring Paul to trial before Gallio in Corinth in Acts 18:14-15 considers the setting, the charge (18:13), and Gallio's ruling (18:14-15). According to Gallio, Christianity was a sect within Judaism and therefore a *religio licita,* part of the *mos maiorum.* Consequently being a Christian in the province of Achaea was not a criminal offense according to Gallio.—C.R.M.

Acts 18:19–20:1, § 44-1489.

1028. [Acts 18:23–28:31] G. HOTZE, "Christi Zeugen bis an die Grenzen der Erde – Die Apostelgeschichte (Teil 4)," *BibLiturg* 72 (4, '99) 239-243.

This installment [§ 44-1023] concludes the survey of Luke's narrative in Acts with attention to Apollo and Paul in Ephesus (Acts 18:23–19:20); the riot at Ephesus—whether it was caused by mission against the workplace (19:21-40); stages of the journey to Jerusalem (20:1–21:16); the captivity of Paul—Jewish rage, the uncertainty of Roman justice, and Maltese hospitality (21:17–28:10); and the strange open ending (28:11-31). It concludes with comments on the canonical, literary, and practical-topical qualities of Acts.—C.R.M.

Acts 22:3, § 44-1089.

1029. [Acts 25:13-27] S.-H. YOO, "L'entretien de Paul avec les personnages royaux," *Yonsei Journal of Theology* [Seoul] 4 ('99) 47-58.

This analysis of the Greek text of Acts 25:13-27 [see § 42-1088] provides pertinent exegetical and historical information about Paul's appearance before Agrippa and his sister Bernice.—D.J.H.

EPISTLES—REVELATION

Epistles (General)

1030. J. D. HESTER, "Speaker, audience and situations: A modified interactional model," *Neotestamentica* 32 (1, '98) 75-94.

The process of reformulating the rhetorical situation of NT epistles can be aided by heeding J. N. Vorster's call [§ 35-729] to be aware of the *inventio*-phase of the construction of Paul's epistolary discourse but also by trying to determine the complexity of the rhetorical situation, the potential for multiple exigencies, and the variety of constraints that the "speaker" had to keep in mind while formulating a persuasive and ultimately convincing argument. The rhetorical critic must also try to maintain the distinction between the universal audience and the particular audience, and consider how the "speaker" structures the appeal to the one in order to convince the other. While genre criticism can be useful in understanding one set of constraints within which the speaker elected to work, it is important to understand that selection of genre is itself an inventional choice and has to be set into the context of the interaction between and among speaker, audience, and situation.—D.J.H.

Paul

1031. H. BOERS, "Judaism and the church in Paul's thought," *Neotestamentica* 32 (2, '98) 249-266.

The essay distinguishes between the ways in which Paul affirms and the ways in which he denies justification through works of the Law. Such a distinction makes it possible to recognize a positive attitude toward the Law and Judaism as consistent with Paul's thinking. It treats the justification of the godly, justification by virtue of being a Jew and justification through obedience to the Law, justification of the ungodly, justification of the godly and the ungodly, contradictions in Paul (Rom 4:2; Gal 3:11-12; 3:21), three sets of oppositions concerning justification through works of the Law, and justification by faith and the problem of the Law—new issues in Philippians, Galatians, and Romans. Integral to Paul's identity as a believing Jew was his understanding of the continued validity of the Law.—C.R.M.

1032. P. J. J. BOTHA, "Paul and gossip: a social mechanism in early Christian communities," *Neotestamentica* 32 (2, '98) 267-288.

The article calls attention to research on gossip and its relevance for understanding the social tensions surrounding the activities of Paul. After noting that conflict is one of the key issues in the Pauline letters, it discusses gossip in the ancient world: general comments, attitudes to gossip, definition, carriers of gossip, the subject matter of gossip, and the power of gossip. Next it treats the household context of Paul's ministry and Paul's work as a tentmaker. Finally it considers Paul and gossip, and suggests that Paul took gossip far too seriously and interpreted common, everyday talk in absolute terms.—C.R.M.

1033. P. F. CRAFFERT, "The Pauline household communities: Their nature as social entities," *Neotestamentica* 32 (2, '98) 309-341.

The article first considers the nature, organization, and expansion of the Pauline groups within the 1st-century Mediterranean world: different configurations of the networks of socio-cultural interaction, Greco-Roman clubs and voluntary associations, philosophical school or scholastic community, the Diaspora synagogue prior to A.D. 70, and Pauline household communities as voluntary associations. Then it asks how the social dynamics between the Pauline groups and other Jewish or Jesus movement groups can best be conceptualized: a diversity of early Christian groups, the Pauline movement groups as group centered factions, the Pauline movement groups as sects, and the Pauline movement groups as cults. It concludes that as social entities the Pauline groups were person-centered noncorporate groups that utilized the household institution to their utmost benefit.—C.R.M.

1034. J. A. FITZMYER, "Getting to know Paul," *U.S.Catholic* [Chicago] 65 (1, '00) 22-25.

In response to questions posed by the editors, the article comments on such topics as Paul's message, his experience of conversion, his views on "flesh and spirit" and sexuality, the core of his theology, his significance for the church today, and how to read his letters.—D.J.H.

1035. F. S. MALAN, "Church singing according to the Pauline Epistles," *Neotestamentica* 32 (2, '98) 509-524.

With reference to Rom 15:9-12 the article first treats singing, music, and the early Christians (Jewish background, accompaniment, Greek background, and Roman background).

Then it discusses Paul's remarks on the Corinthian hymns and music (see 1 Cor 13:1; 14:7-8, 15, 26), exhortations to sing (Col 3:16; Eph 5:19), and examples of spiritual hymns (Phil 2:6-11; Col 1:15-20; 1 Tim 3:16). It concludes that the theology of the congregations is expressed in its songs.—C.R.M.

1036. T. Manjaly, "Mission as Mothering," *Biblebhashyam* 25 (3, '99) 165-185.

After considering Paul's use of female images in his mission terminology, the article discusses his portrayal of the missionary as a mother in the pangs of childbirth (Gal 4:19), a weaning mother (1 Cor 3:1-2), and a gentle nurse (1 Thess 2:7). Then it reflects on Paul's understanding of mission as a process of supportive accompanying and nurturing, with gentleness and firmness.—D.J.H.

1037r. J. Murphy-O'Connor, *Paul. A Critical Life* [*NTA* 41, p. 161; § 42-1098r].
A. N. Wilson, *Paul. The Mind of the Apostle* [*NTA* 41, p. 562].

V. Kesich, "Paul: Ambassador for Christ or Founder of Christianity?" *StVladTheolQuart* 42 (3-4, '99) 375-401.—Murphy-O'Connor portrays Paul as a representative of Christ, whereas Wilson presents Paul (rather than Jesus) as the originator of Christianity. Detailed examinations of their different approaches to Paul lead to the conclusion that Paul's life and missionary activities refute the label of "founder of Christianity," that Paul does not assume the place or role that belongs to Christ, and that Paul represents Christ as his ambassador.—D.J.H.

1038. J. H. Orme, "La conversión de Pablo: Pautas misionológicas," *Kairós* [Guatemala City] 24 ('99) 31-38.

From Paul's example it appears that the effective Christian missionary knows the culture and the language, preaches the message of Christ's complete work (even if it contains elements that conflict with the culture), and bases this ministry on God's call.—D.J.H.

1039. G. M. M. Pelser, "Could the 'formulas' *dying* and *rising with Christ* be expressions of Pauline mysticism?" *Neotestamentica* 32 (1, '98) 115-134.

Paul conceived the event(s) of dying and rising with Christ as the result of the believer's becoming one with Christ (or ἐν Χριστῷ) through baptism (see Rom 6:3). The formulas "dying" and "rising" with Christ are expressions of the consequence of this "mystical" union between Christ and the believer in baptism, not an expression of Pauline mysticism.—D.J.H.

1040. G. M. M. Pelser, "Once more the body of Christ in Paul," *Neotestamentica* 32 (2, '98) 525-545.

The article first surveys past interpretations of the "body of Christ" concept in Paul: the gnostic redeemer myth, a corporate personality, a metaphor for practical purposes only, and a simple comparison of the church to a body with no identification with Christ. Then it reconsiders what can and cannot be assumed regarding the use of this motif (metaphor or reality) in the contexts in which it is being applied by Paul (e.g. Rom 12:5; 1 Cor 10:16-17; 12:14-27; Gal 3:28). Body of Christ in Paul is a metaphor referring to a transcendent reality that lies beyond ordinary comprehension, a reality that can only be understood in metaphorical terms.—C.R.M.

1041. R. PENNA, "Aspetti originali dell'escatologia paolina," *AnnalStorEseg* 16 (1, '99) 77-103.

After methodological considerations, the article examines against the background of contemporary Judaism three original aspects of Paul's eschatology: the idea of the end of time connected to the figure of Jesus, the resurrection of Jesus as the beginning and foundation of the resurrection of Christians, and the emerging opposition between Jesus' functions as judge and as intercessor in the eschatological judgment.—D.J.H.

1042. A. PERRIMAN, "The corporate Christ: Re-assessing the Jewish background," *TynBull* 50 (2, '99) 241-263.

The persistent assumption that Paul could have found in Jewish literature a concept of the incorporation or inclusion of a group in a prominent individual that might have served as a model for his own understanding of the relation of believers to Christ does not rest on solid foundations. Either the texts have been misread or the notion of corporate personality has appeared as a redundant fiction, and the phenomena can be accounted for on other grounds.—D.J.H.

1043. V. RABENS, "The Development of Pauline Pneumatology. A Response to F.W. Horn," *BibZeit* 43 (2, '99) 161-179.

The essay seeks to make Horn's findings in *Das Angeld des Geistes* (1992) more easily accessible. It first outlines the main sections of his work: the presuppositions, development, and results of Pauline pneumatology. Then it evaluates the major components of his thesis: analysis of the presuppositions of Pauline pneumatology, assumed chronology of Paul's letters, and developmental model of Pauline pneumatology. Although the development that Horn assumes to be characteristic of Paul's pneumatology is less drastic than he has argued and the presupposition that the Spirit was understood as a (physical) substance by Jews and Christians in pre-Pauline and Pauline times is more than a little precarious, his book remains an indispensable resource for the study of Paul's view of the Spirit and indeed of NT pneumatology in general.—C.R.M.

1044. M. REISER, "'Wir alle müssen erscheinen vor dem Richterstuhl Christi' (2 Kor 5,10). Bilder des Jüngsten Gerichts bei Paulus," *ErbAuf* 75 (6, '99) 456-468.

According to Paul, the "day of Christ" is the goal of Christian life and the last judgment is the definitive encounter with Christ (see 2 Cor 5:10). While Paul foresees the possibility that a person's life-work might be "burned up," he seems more interested in the theme of "testing by fire" (see 1 Cor 3:12-15). Contrary to statements by H. S. Reimarus, one does not find in Paul's letters or other NT books the image of God or Christ as a cruel and unforgiving judge.—D.J.H.

1045r. J. TAUBES, *Die Politische Theologie des Paulus* [*NTA* 40, p. 361].

S. C. MIMOUNI, "Jacob Taubes et Paul de Tarse. Notes de lecture," *RevÉtudJuiv* 158 (3-4, '99) 455-464.—For Taubes, Paul's letter to the Romans was a kind of political theology, i.e. a declaration of political war against Caesar, based on the notion of the gathering of peoples that is to precede the parousia. The four conferences in the work (published in French translation in 1999) constitute a veritable intellectual testament, since they were delivered orally shortly before Taubes's death in 1987. The review article places the work in the context of Taubes's academic career and discusses the content of each of the four lectures.—D.J.H.

1046. G. WALSH, "The Conversion of Paul," *ScriptBull* 29 (2, '99) 72-78.

Paul never refers to his revelatory experience on the Damascus road as a conversion, and he remained true to the faith of his fathers until his death. The truth of the matter may lie in Paul's ability to receive visions that began prior to his Damascus road experience (see 2 Cor 12:1-4). It is possible that Paul's vision was more closely linked to Merkabah mysticism than a conversion to Christianity.—D.J.H.

Paul, §§ 44-805, 1030, 1114, 1115, 1198, 1251, 1262, 1300, 1472.

Romans, 1–2 Corinthians

1047. A. J. BLASI, "L'idéologie de l'Eglise chrétienne primitive dans l'Epître de saint Paul aux Romains et la lettre de recommandation de Phébée," *Social Compass* [Louvain] 46 (4, '99) 507-520.

The article applies the concept of ideology as traditionally defined in the sociological literature to the early Christian movement as reflected in Paul's letter to the Romans and the letter of recommendation for Phoebe that is appended to it. It questions sweeping but commonplace assertions about the nature of the 1st-century world in which the early Christian movement emerged, finds wanting the simple "honor/shame" paradigm, and suggests a setting in which status group stratification (including inequality by ethnic group and by gender) was contested rather than taken for granted.—D.J.H.

1048. B. BYRNE, "How Can We Interpret Romans Theologically Today?" *AusBibRev* 47 ('99) 29-42.

The new perspective on Paul pioneered by E. P. Sanders and J. D. G. Dunn can shed light on what Romans meant to its original addressees but is less helpful in saying what it might mean to people today. Whatever meaning the letter continues to have stands and falls with the vision of God that it projects and commends. The letter presents a vision of God whose faithfulness to the totality of creation both requires human faithfulness in response and proceeds not merely despite but in and through human faithlessness and sin. The entire thrust of Romans is toward asserting the wide ranging, boundary breaking scope of God's grace made available in Christ.—D.J.H.

1049. A. B. DU TOIT, "'God's beloved in Rome' (Rm 1:7). The genesis and socio-economic situation of the first generation Christian community in Rome," *Neotestamentica* 32 (2, '98) 367-388.

The article seeks to present on the basis of primary sources and the latest research what we know with relative certainty about the earliest history and socio-economic circumstances of the first Roman Christians. After identifying the sources, it treats the first indications of a Christian presence in Italy, how the Christian community in Rome came into being, where the first Christians lived, and socio-economic indications. It concludes that socially the Roman Christian community of the middle of the 1st century belonged to the lower classes, and that economically they were somewhat below middle class with a substantial poor element. High social status and wealthy Roman Christians come to the fore only some decades later.—C.R.M.

Rom 1:7, § 44-1049.

1050. R. E. MAN, "False and True Worship in Romans 1:18-25," *BiblSac* 157 (625, '00) 26-34.

Rom 1:18-25 includes powerful statements about the purpose for which humankind was created (the worship of the creator) and about its potential restoration through God's grace and the gospel. True worship can arise out of the ashes of false worship. The downward spiral of human folly can be transformed into an ascendant testimony to God's glory.—D.J.H.

1051. W. O. WALKER, "Romans 1.18–2.29: A Non-Pauline Interpolation?" *NTStud* 45 (4, '99) 533-552.

The argument that Rom 1:18–2:29 is a non-Pauline interpolation involves considerations of language, context, and ideational content. The language of 1:18-32, and to a lesser extent Romans 2, appears to be distinctively non-Pauline. It is difficult to relate 1:18–2:29 in any convincing way to the preceding material in Romans, and its relation to the material that follows is at best strained. Much of the ideational content of chapter 2, and to a somewhat lesser extent that of 1:18-32, is non-Pauline and even anti-Pauline. It is possible that Marcion's text of Romans did not contain 1:19–2:1. All of these factors indicate that 1:18–2:29 is a non-Pauline interpolation.—C.R.M.

1052. D. A. CAMPBELL, "Natural Theology in Paul? Reading Romans 1.19-20," *International Journal of Systematic Theology* [Oxford—Malden, MA] 1 (3, '99) 231-252.

When viewed within the argument of Rom 1:18–3:20 and in light of Paul's wider theological commitments and his attitude to the privileges of Judaism, Rom 1:19-20 is best understood as a subversion (rather than an endorsement) of the premises of natural revelation. Instead of endorsing natural revelation, Paul in 1:19-20 was attacking those premises along with their concomitants in something of a masterpiece of ironic subversion.—D.J.H.

1053. [Rom 2:14-15] M. D. MATHEWSON, "Moral Intuitionism and the Law Inscribed on Our Hearts," *JournEvangTheolSoc* 42 (4, '99) 629-643.

In Rom 2:14-15, Paul asserts that unregenerate people who do not have access to God's written law are able to obey God's law (or at least parts of it) presumably because they know and understand God's law. The article argues that a moderate moral intuitionism plausibly explicates the notion of the internal law in Rom 2:14-15. It rejects an innate law or an innate knowledge of that law in favor of an innate intuitive faculty that allows us to apprehend and know God's basic moral demands. This moral intuitionism is moderately foundationalist, moderately rationalist, and internalist with respect to justification.—D.J.H.

1054. [Rom 4:1] A. J. PANNING, "What Did Abraham Receive κατὰ σάρκα?" *Wisconsin Lutheran Quarterly* [Mequon, WI] 97 (1, '00) 47-50.

The emphatic position of κατὰ σάρκα at the end of Rom 4:1 should not be overlooked. What did Abraham receive κατὰ σάρκα, by his own power? Paul's answer was, Absolutely nothing of spiritual value!—D.J.H.

1055. L. THURÉN, "Rom 7 avretoriserat" [Romans 7 De-rhetoricized], *SvenskExegÅrs* 64 ('99) 89-100.

W. G. Kümmel's application of rhetoric to his interpretation of ἐγώ in Romans 7 (that Paul was not referring to himself) has virtually won the day. Four considerations support the conclusion that Paul was not referring to himself: (1) contextual and theological factors, i.e. the apparent contradiction of what is asserted in context; (2) Paul's saintly reputation which already led some Church Fathers to use rhetoric to interpret ἐγώ; (3) liberation from Paul's "Lutheran imprisonment" (K. Stendahl); and (4) the recent rehabilitation of the Pharisees and Judaism in NT studies (E. P. Sanders et al.). The basic questions are, What could Paul have meant, and what could his audience have been expected to understand him to mean? The various rhetorical techniques attributed to Paul in scholarship hardly supply the answer, though "general" or "new rhetoric" (C. Perelman) might be useful here. Paul's tendency to exaggerate should be noted, as in his statement about "the sting of death" in 1 Cor 15:56, which is an interesting parallel to Romans 7. Paul includes himself, as representative of a larger group, in his use of ἐγώ in Romans 7. The point he makes is that the Christian person is both freed from sin (7:1-6; 8:1-4) but at the same time "sold under sin" (7:7-25).—B.A.P.

1056. J. A. Bertone, "The Function of the Spirit in the Dialectic between God's Soteriological Plan Enacted But Not Yet Culminated: Romans 8.1-27," *JournPentTheol* 15 ('99) 75-97.

Rom 8:1-27 demonstrates the dialectic of Christian life between the present (vv. 1-17a) and future (vv. 17b-27), with specific prominence given to the Holy Spirit's function. In this dialectic the Holy Spirit is concretized in the lives of believers with a threefold function: the signal of God's redemptive plan enacted, the sustainer in the concurrence of God's redemptive plan enacted but not yet culminated, and the surety of God's redemptive plan to be culminated.—D.J.H.

Romans 9–11, § 44-1081.

1057. A. Gignac, "La Bonne Nouvelle d'Ésaïe au service de l'Évangile de Paul. Rm 10,14-17 comme relecture de Es 52,6-53,1," *StudRel/SciRel* 28 (3, '99) 345-361.

Within the context of Romans 9–11, 10:14-17 describes the paradox of a dynamic gospel not accepted by some people. The structure (with hook-words, three thematic recurrences, and a strong chiasmus) reveals the autonomy of the text and its theological density. The double citation of Isaiah (Isa 52:17 and 53:1) marks the border of an oracle chosen by Paul in reflecting on his missionary practice. The good news of Isaiah (pagans will see the salvation of Israel) is transformed into a Pauline gospel (Israel is a reluctant witness to the pagans' salvation). Because it is a Christian canonical commentary on a Jewish prophetic text, Rom 10:14-17 opens new ground for dialogue between Jews and Christians.—D.J.H.

1058. [Rom 11] S. Romerowski, "Israël dans le plan de Dieu," *RevRéf* 51 (206, '00) 51-68.

The article first discusses the role of Israel in the history of salvation and the actual nature of the people of God. Then after noting Paul's explanation in Rom 11:1-10 that God has not rejected Israel but only certain Israelites, it examines in more detail his affirmation that the door of salvation remains open to those who turn to God in faith (11:11-24), and his teaching that in the future "all Israel will be saved" (11:25-32), respectively. An appendix treats the topic of Jewish identity.—C.R.M.

1059. J. Sievers, "A History of the Interpretation of Romans 11:29," *AnnalStorEseg* 14 (2, '97) 381-442.

This history of the interpretation of (and review of modern scholarship on) Rom 11:29

("For God's gifts and call are irrevocable") first deals with philological issues: the meaning of ἀμεταμέλητα, the nature of the "gifts," the "call," and the form. Next it considers various approaches to identifying the beneficiaries: individuals only, and different interpretations of "all Israel" (see 11:26a). Then it takes up theological questions: whether the beneficiaries can change, whether the benefits are lost or put on hold, predestination, salvation history, theodicy, God's fidelity, and universal applicability. Finally it treats Rom 11:29 in the context of Christian-Jewish relations: K. Barth's contribution, allusions and citations in church documents, questions on the applicability of Rom 11:29, and developments evidenced in church documents.—D.J.H.

1060. [Rom 16:1-2] R. A. KEARSLEY, "Women in public life in the Roman East: Iunia Theodora, Claudia Metrodora and Phoebe, benefactress of Paul," *TynBull* 50 (2, '99) 189-211.

In Rom 16:1-2 Phoebe is named as a deaconess of the church in Kenchreai and the benefactress or patroness (προστάτις) of the Christian community in the city. The article seeks to gain insight into Phoebe's activities by considering contemporary epigraphic evidence for two influential female patrons, Iunia Theodora and Claudia Metrodora, who lived around the mid-1st century in Greek cities of the Roman empire. The evidence of the inscriptions discussed indicates that women of wealth could and did hold influential positions in the society of Paul's lifetime, and that the title προστάτις and cognate words designated such standing.—C.R.M.

1061. [1–2 Cor] L. A. JOHNSON, "Satan Talk in Corinth: The Rhetoric of Conflict," *Bib TheolBull* 29 (4, '99) 145-155.

The article first summarizes the social characteristics of five different witchcraft societies to support the assertion that witchcraft accusations or Satan talk are motivated by societal circumstances and are exacerbated by community pressures. Then it examines each of Satan's appearances in the Corinthian correspondence (1 Cor 5:5; 7:5; 2 Cor 2:11; 11:14; 12:7). It concludes that the appearances of Satan in the Corinthian correspondence do not tell us much of anything about Satan, his activity, or Paul's cosmological view. The references are not really about Satan, but about Paul and his relationship to the Corinthians.—C.R.M.

1062. [1 Cor] N. CORRY, "Questions of authority, status and power," *Scriptura* 70 ('99) 181-194.

Members of the Christian community in Corinth came from differing social levels and were controlled by a system that separated them into two basic "societies" (those who had, and those who did not have) in terms of status and access to resources. In 1 Corinthians Paul challenges them to reject these patterns in favor of new ones that were based on a new system, one in which love and not reciprocity is the operating factor. If the community followed Paul's directives, it could be quite costly for them in terms of status and credibility loss.—D.J.H.

1063. M. D. GOULDER, "Libertines? (1 Cor. 5-6)," *NovTest* 41 (4, '99) 334-348.

The article contends that 1 Cor 6:12-20 has been misread insofar as it is taken to refer to Paul's opponents as libertines. It argues instead that the opponents were ascetics; their policy was that which underlies chapter 7. They condoned the incest of chapter 5, no doubt because the man was an important member of the church. They did not defend whoredom. They were not libertines.—C.R.M.

1064. D. Yoon, "The Economy of God in First Corinthians 6:17," *Affirmation & Critique* [Anaheim, CA] 4 (4, '99) 40-45.

1 Cor 6:17 ("he who is joined to the Lord is one spirit") unfolds God's good pleasure to have an intimate organic union with humans through the mingling of the divine Spirit and the human spirit for building up the body of Christ as the corporate expression of the triune God.—D.J.H.

1065. [1 Cor 7:1-7] G. W. Peterman, "Marriage and sexual fidelity in the papyri, Plutarch and Paul," *TynBull* 50 (2, '99) 163-172.

Literary and nonliterary sources concur in describing a sexual double standard in 1st-century Roman marriage: Marital fidelity is expected of married women, while extramarital sexual relationships are presumed for men. The article examines the expectations documented in two papyrus marriage contracts from Egypt, Plutarch's *Advice to Bride and Groom,* and 1 Cor 7:1-7. For Paul husband and wife are on equal levels, and marriage provides the place for legitimate expression of sexuality.—C.R.M.

1 Cor 8–10, § 44-1067.

1066. [1 Cor 10:1-12] B. J. Oropeza, "Apostasy in the Wilderness: Paul's Message to the Corinthians in a State of Eschatological Liminality," *JournStudNT* 75 ('99) 69-86.

Paul's description of the Israelites in the wilderness in 1 Cor 10:1-12 focuses upon the notions of apostasy and eschatology. In light of V. Turner's concepts of the liminal processes of pilgrimages and rites of passage, it appears that Paul was warning the Corinthian congregation that, although they had been initiated into the body of Christ through a separation process that was prefigured in Israel's exodus, many of them were in danger of committing apostasy during their liminal stage before reaching the aggregative goal of their life-long journey.—D.J.H.

1067. D.-A. Koch, "'Alles, was ἐν μακέλλῳ verkauft wird, esst . . . .' Die *macella* von Pompeji, Gerasa und Korinth und ihre Bedeutung für die Auslegung von 1Kor 10,25," *ZeitNTWiss* 90 (3-4, '99) 194-219, 4 plates.

After noting the influence of H. Lietzmann's judgment, based on evidence from Pompeii, that only sacrificial meat was available in a Roman *macellum,* the study examines the archaeological evidence for the building type and function of the *macellum* (agora and *macellum;* the axial building type—Pompeii, further examples; the equilateral building type—Gerasa, Corinth), and the religious elements of such buildings (statues of gods, altars) and the question of cultic slaughtering in the *macellum,* respectively. It concludes that the evidence from Pompeii is not representative and that meat for sale in the typical *macellum* may or may not have had its origin in cultic slaughtering. Finally it takes up the situations presupposed in 1 Corinthians 8–10 (see 10:14-22; 8:10; 10:25; 10:27-29) and Paul's recommendation in 10:25. Paul correctly assumes that the situation in the *macellum* is entirely open (meat from both sacrificial and nonsacrificial sources is available). His advice to buy in the *macellum* without scruples appears to stem from the fundamental distinction he makes between εἰδωλόθυτον (meat offered to idols) and εἰδωλολατρία (idolatry).—C.R.M.

1068. M. GIELEN, "Beten und Prophezeien mit unverhülltem Kopf? Die Kontroverse zwischen Paulus und der korinthischen Gemeinde um die Wahrung der Geschlechtsrollensymbolik in 1Kor 11,2-16," *ZeitNTWiss* 90 (3-4, '99) 220-249.

Scholarship has advanced two basic explanations (head covering or hairstyle) to clarify precisely what gender-role symbol in 1 Cor 11:2-16 is being refused by women in Corinth by the anomalous arrangement of their hair. The article examines both views in terms of their textual and cultural-historical validity, with particular attention to vv. 4-6, 13-15. It proposes a modification of the hairstyle hypothesis and locates the occasion of Paul's intervention in the decision of the female members of the community to adopt a short, male hairstyle. This view suffers no semantic break (as in the head covering option) between vv. 4-6 and 13-15; indeed in the latter verses Paul himself situates the problem in the context of differing gender-role symbols based on hair length. The issue was not the manner in which a woman should wear her long hair but whether she should have long hair at all. The article concludes by outlining Paul's argument against the behavior of the women in vv. 3, 7-12 (the order of creation, the eschatological level).—C.R.M.

1069. [1 Cor 11:17-34] L. GENTRY, "Beyond Remembering: Proclaiming the Death in the Supper," *RestorQuart* 41 (4, '99) 241-243.

Because the Corinthians had missed the corporate or social significance of the Lord's Supper and thereby nullified their remembrance of Jesus' death, Paul in 1 Cor 11:17-34 insisted on the corporate significance of the Lord's Supper.—D.J.H.

1 Cor 11:23-25, § 44-957.

1070. [1 Cor 12–14] H.-J. KLAUCK, "Von Kassandra bis zur Gnosis. Im Umfeld der frühchristlichen Glossolalie," *TheolQuart* 179 (4, '99) 289-312.

The article investigates the peculiar phenomenon of ecstatically-inspired speech or glossolalia with reference to selected examples ranging from classical tragedy to gnosis. It treats the Greek background (Cassandra in Aeschylus, languages of gods and human beings), the OT and Judaism (prophecy, the daughters of job), magic (*voces mysticae, communio loquendi cum deis*), and gnosis. It concludes with reflections on early Christian glossolalia (see 1 Corinthians 12–14; Acts 2:1-13), modern speaking in tongues, and the religious-historical comparison of the phenomena.—C.R.M.

1071. R. MORTON, "Gifts in the Context of Love: Reflections on 1 Corinthians 13," *AshTheolJourn* 31 ('99) 11-24.

After discussing three Greek words for "love" (φιλία, ἔρως, ἀγάπη) and setting 1 Corinthians 13 in the context of chapters 12–14, the article analyzes the passage under the following headings: the necessity of love (13:1-3), the characteristics of love (13:4-7), and the eternal endurance of love (13:8-13). It concludes that Paul is summarizing the character of God, which is demonstrated in Christ and bestowed as a gift to Christians.—D.J.H.

1072. G. S. SHOGREN, "How Did They Suppose 'the Perfect' Would Come? 1 Corinthians 13.8-12 in Patristic Exegesis," *JournPentTheol* 15 ('99) 99-121.

Does τὸ τέλειον in 1 Cor 13:10 refer to the eschaton or to some state or event that arrived mere decades or centuries after Paul? Some sectarians (e.g. Montanus, Mani, gnostics) wanted to prove the superiority of their systems and tried to show that their knowledge was perfection itself. But almost every Church Father understood 1 Cor 13:8-12 to be a prediction of the return of Christ, at which point partial knowledge would be swallowed up in the light of Christ's personal presence.—D.J.H.

1073. J. S. Vos, "Argumentation und Situation in 1Kor. 15," *NovTest* 41 (4, '99) 313-333.

In scholarly discussions about the relation between the situation and the argumentation in 1 Corinthians 15 there are three major positions: (1) The possibility of further existence after death was being denied. (2) The future character of resurrection was being denied on the assumption that resurrection had already occurred. (3) Salvation after death was understood to pertain only to the soul or spirit, not to the body. Examination of the different parts of 1 Corinthians 15 (vv. 1-11, 12-19, 20-28, 29-34, 35-58) from the perspective of each of these positions (skeptical; enthusiastic; Platonic, Hellenistic-Jewish, gnostic) indicates that the arguments for the first position are stronger than those for the second and third positions.—D.J.H.

1074. A. Eriksson, "Elaboration of Argument in 1 Cor 15:20-34," *SvenskExegÅrs* 64 ('99) 101-114.

The argumentation in 1 Cor 15:20-34 is Paul's positive formulation (*confirmatio*) of his views on the resurrection of the dead. Paul has structured his argumentation in 15:20-34 in accordance with the elaboration of the chreia: assertion and rationale (vv. 20-22); the restated theme with rationales (vv. 23-28); elaboration with contrary, example, and citation (vv. 29-32); and conclusion to the elaboration (vv. 33-34).—D.J.H.

1075. R. A. Campbell, "Baptism and Resurrection (1 Cor 15:29)," *AusBibRev* 47 ('99) 43-52.

The baptism referred to in 1 Cor 15:29 is normal Christian baptism. The people Paul has in mind are those who say there is no resurrection of the dead (15:12) whose claim is at odds with their being baptized for (their own) dead bodies.—C.R.M.

1076. M. J. Mojalefa, "The Utterances of Lekgothoane (*Makxothlo*) and those of the Apostle Paul (I Corinthians 15: 55): An Intertextual Reading," *LitTheol* 13 (4, '99) 333-339.

This intertextual investigation compares a poem entitled "Makxothlo" written by the poet Lekgothoane in Sepedi (one of the nine official Black languages of South Africa) and Paul's words in 1 Cor 15:55 under six headings: apostrophe, apostrophe and personification, apostrophe and point of view, the rhetorical question, owls—the birds of death, and owls—birds of apartheid. It concludes that the texts of Lekgothoane and Paul are interrelated.—C.R.M.

1077. K. Yamada, "Epistolary Theoretical and Rhetorical Analyses of 2 Cor. 1-9," *AnnJapanBiblnst* 24 ('98) 83-116.

Against various partition theories, the article argues that 2 Corinthians 1–9 is a single letter. From the perspective of epistolary theory, the letter body is a mixed type consisting of consolation (1:3–2:13; 7:5-16), apology (2:14–7:4), and advice and recommendation (8:1-15; 9:1-15; 8:16-24). From the perspective of rhetorical analysis, the letter body consists of an introduction (1:3-11), proposition (1:12-14), first narrative (1:15–2:13), first proof (2:14–7:4), repetition of the narrative (7:5-16), and conclusion (8:1–9:15).—D.J.H.

1078. D. MARION, "La seconde lettre de St Paul aux Corinthiens: Défense et illustration du véritable apôtre de Jésus. VI. II Cor *1,* 1 - *2,* 13 + *7,* 5-16: La lettre dans la joie," *EspVie* 109 (19, '99) 273*-279*.

This installment [see § 44-1087] discusses Paul's joyful letter in 2 Cor 1:1–2:13 and 7:5-16 according to the following outline: address and salutation (1:1-2), thanksgiving (1:3-11), issues relating to a postponed visit (1:12–2:11), and the return of Titus—overflowing joy after anxiety (2:12-13; 7:5-16).—D.J.H.

1079. G. BONNEAU, "À la vie, à la mort. Le conflit à Corinthe et ses enjeux théologiques en 2 Co 2,14–7,4," *SciEsp* 51 (3, '99) 351-366.

After considering the redaction of 2 Corinthians and designating 2 Cor 2:14–7:4 as "Corinthians C," the article discusses Paul and his adversaries at Corinth. Then it shows how Paul defends his ministry and refines his theological thinking about Jesus' death and resurrection in the life of the believer according to the following concentric structure: A—introduction (2:14-17); B—Paul's defense (3:1–4:4); C—theological argument in two phases (a treasure in earthen vessels—4:5–5:11; a new reality—5:12–6:2); B'—Paul's defense (6:3-13); and A'—final exhortations (6:14–7:4).—D.J.H.

1080. D. STARNITZKE, "Der Dienst des Paulus. Zur Interpretation von Ex 34 in 2 Kor 3," *WortDienst* 25 ('99) 193-207.

After examining the problems and train of thought in Exodus 34 in its OT literary context, the article investigates how Paul used Exod 34:29-35 in his argument in 2 Cor 3:7-18 and offers eight theses about the relationship between Exodus 34 and 2 Corinthians 3 and about Paul's use of the OT in general. In 2 Corinthians 3 Paul sets one element (the writing and reading of the commandments) in Exodus 34 against another element (immediate access to God), and interprets his own ministry as carrying forward the latter element.—D.J.H.

1081. M. UDDIN, "Paul, the Devil and 'unbelief' in Israel (with particular reference to 2 Corinthians 3-4 and Romans 9-11)," *TynBull* 50 (2, '99) 265-280.

Paul's attribution of Jewish unbelief in the gospel not only to God and Israel itself but also to the "Satan" figure raises the question of the coherence of this aspect of Paul's theology. The influence of intertestamental Jewish apocalypticism upon Paul as a former Pharisee and then a Christian apostle provides a useful (and arguably necessary) tool in the task of evaluating his theological coherence concerning Israel's large-scale (but certainly not total) rejection of his gospel. The idea that "unbelievers," whether pagan nations or unfaithful Israelites, were under the influence of "Satan" while remaining within the mysterious purposes of God, was not original to Paul.—D.J.H.

1082. M. HASITSCHKA, "'Diener eines neuen Bundes.' Skizze zum Selbstverständnis des Paulus in 2 Kor 3,4–4,6," *ZeitKathTheol* 121 (3, '99) 291-299.

This analysis of 2 Cor 3:4–4:6 first shows that Paul's reception of Exod 34:29-35 and his concept of "new covenant" are guided by the idea of the all encompassing preeminence of Christ. Then it argues that Paul's apostolic ministry, which was challenged by Jews and pagans, was rooted in the special experience of a vision of δόξα (which Paul regarded as a gift for every believer).—D.J.H.

1083. J. LAMBRECHT, "Verlangen naar de Dood? Tijdens en na de Lezing van 2 Korintiërs 4,16-5,10" [Desire for Death? During and After the Reading of 2 Corinthians 4:16–5:10], *Collationes* 29 (3, '99) 313-326.

The article first discusses Paul's preference not to die before the parousia (2 Cor 5:1-5) and his recognition that being in the body means separation from the Lord and that walking in faith means not yet being at home (5:6-8). Then it takes up some questions raised by these texts: the collective and noneschatological interpretations, the relation between the earthly tent and the heavenly home, and the possibility of development in Paul's eschatological thinking. Finally it considers the theme of day-by-day interior renewal against the horizon of God's judgment (4:16-18; 5:9-10).—D.J.H.

2 Cor 5:10, § 44-1044.

1084. V. A. WHEELER, "A Plea for Holy Fellowship. 2 Corinthians 6:14-7:1," *AshTheol Journ* 31 ('99) 25-31.

Taking 2 Cor 6:14–7:1 as Pauline and locating it within a chiastic structure bounded by 6:11 and 7:4, the article examines the component parts of the text (6:14-16a; 6:16b-18; 7:1) as a strong plea for holy fellowship.—C.R.M.

2 Cor 7:5-16, § 44-1078.

1085. [2 Cor 8–9] J. I. COOK, "Christian Giving," *RefRev* 53 (1, '99) 61-65.

According to 2 Corinthians 8–9, Christian giving has to do with grace, attitude, trust, love, and thanksgiving.—D.J.H.

1086. D. MARION, "La seconde lettre de St Paul aux Corinthiens: Défense et illustration du véritable apôtre de Jésus. VII. II Cor *8,* 1 - *9,* 15: La collecte en faveur des saints de Jérusalem," *EspVie* 109 (20, '99) 289*-297*.

After considering the context, origin, and realization of Paul's collection for "the saints" in Jerusalem, this installment [see § 44-1078] presents a reading of 2 Corinthians 8–9: the example of the churches of Macedonia as an exhortation to the Corinthians (8:1-15), the recommendation of the delegation (8:16-24), the opportunity to send a delegation (9:1-5), and the blessings of generosity (9:6-15). Then it reflects on the theological significance of the collection with reference to five key words: grace, service, liturgy, blessing, and communion.—D.J.H.

1087. D. MARION, "La seconde lettre de St Paul aux Corinthiens: Défense et illustration du véritable apôtre de Jésus. V. II Cor *10,* 1 - *13,* 10: La lettre dans les larmes," *EspVie* 109 (18, '99) 257*-264*.

This installment [see § 44-360] discusses Paul's letter in tears in 2 Cor 10:1–13:10 according to the following outline: promises of steadfastness and call to return to obedience (10:1-6), declaration of war against the counter-mission (10:7-18), unmasking the false apostles who endanger the church of Corinth (11:1-15), response to fools according to their folly (11:16–12:10), and doing the truth—promises of steadfastness and call to return to themselves (13:1-10).—D.J.H.

1088. J. Murphy-O'Connor, "ΙΕΡΟΣΟΛΥΜΑ/ΙΕΡΟΥΣΑΛΗΜ in Galatians," *ZeitNTWiss* 90 (3-4, '99) 280-281.

Paul's shift from Ἱεροσόλυμα in Gal 1:17-18; 2:1 to Ἰερουσαλήμ in 4:25-26 is best explained by assuming that Paul's normal word for the Holy City was Ἰερουσαλήμ and that he used Ἱεροσόλυμα in Galatians 1–2 because the intruders had used it in their references to Paul's relationship to the Mother Church.—D.J.H.

1089. M. R. Fairchild, "Paul's Pre-Christian Zealot Associations: A Re-examination of Gal 1.14 and Acts 22.3," *NTStud* 45 (4, '99) 514-532.

The article examines the statements in Gal 1:14 and Acts 22:3 where Paul is said to be a ζηλωτής in light of recent research on the Zealots and other Jewish resistance movements of the 1st century A.D. It considers Paul's ancestral roots in Galilee, the meaning of the term ζηλωτής (an ideology or mentality that transcended sectarian boundaries), Paul's claim in Gal 1:13-14, the autobiographical statement in Phil 3:5-6, and Acts 21–22 and the accusations against Paul. It concludes that over time ζηλωτής came to refer to an extremist who was passionately committed to maintaining the Law. Paul's self-testimony, reflected in Gal 1:13-14 and Phil 3:5-6 and corroborated by Luke in Acts 22:3, makes a connection between the use of ζηλωτής and Paul's persecution of Christians as a way of purging the community.—C.R.M.

1090. J.-S. Suh, "The Period Reflected in Galatians 2. 7-9," *Yonsei Journal of Theology* [Seoul] 4 ('99) 39-46.

Gal 2:7-8 [see § 42-1145] presents a general and formal account of the Jerusalem conference in an official tone, while Gal 2:9 focuses on the specific details concerning the conference's conclusion in a more personal manner.—D.J.H.

Gal 3:13, § 44-1092.

1091. S. M. Elliott, "Choose Your Mother, Choose Your Master: Galatians 4:21–5:1 in the Shadow of the Anatolian Mother of the Gods," *JournBibLit* 118 (4, '99) 661-683.

Paul's seemingly enigmatic presentation in Gal 4:21–5:1 would have been quite clear to his audience in Anatolia, a land overseen by Mountain Mother goddesses, local expressions of the Mother of the Gods. Against the background of these Mountain Mothers and their self-castrated functionaries (*galli*), the logical links in Paul's allegory and the strength of his argument against circumcision become clearer. Hagar as the slave concubine and as the Law is presented as a Mountain Mother, the *Meter Sinaienē,* associated with Jerusalem as a temple state where inhabitants are children of the Mountain Mother and slaves. Circumcision would enslave the Galatians to the Law, just as self-castration enslaved the *galli* to the Mother of the Gods. Paul offers another "mother" as a city above the mountains and as a legitimate wife whose sons are free.—D.J.H.

1092. J. Lambrecht, "Abraham and His Offspring. A Comparison of Galatians 5,1 with 3,13," *Biblica* 80 (4, '99) 525-536.

Just as after the Abraham passage in Gal 3:6-12 Christ is mentioned in 3:13 quite unexpectedly, so also after 4:21-31 the sudden statement about Christ in 5:1 cannot but surprise the reader. Although the word order differs, both the vocabulary and content of parts of 3:13a and 5:1a are identical or similar. Abraham's faith was already by way of anticipation Christian faith. Moreover, "those of faith" in 3:7 and 9 implicitly are believers in Christ. This also applies to 4:26 where the children of "the Jerusalem above" are free because they belong to Christ even if this is not yet explicit. Therefore a seemingly brusque transition from Abraham to Christ should not disturb the reader too much.—D.J.H.

1093. R. Lemmer, "ἡ οἰκονομία τοῦ μυστηρίου τοῦ ἀποκεκρυμμένου ἐν τῷ θεῷ — Understanding 'body of Christ' in the Letter to the Ephesians," *Neotestamentica* 32 (2, '98) 459-495.

The study argues that the body (and head) concepts in Ephesians may explain something of the letter's rhetorical situation, and that aspects of early Jewish mysticism underlie its understanding of "body of Christ." It first sets out a postmodern view of metaphor, reviews some current interpretations of body of Christ in Ephesians, and outlines four assumptions underlying the investigation: Pauline conceptual framework, composite and complex exigency, rejection of an "anti-mystical" understanding of body of Christ in Ephesians, and Jewish mysticism as an essential religio-historical element. Then it discusses a number of "body passages" in Ephesians: 1:20-23; 2:16-22; 3:3-6 and 3:9-12; 3:14-21; 4:3-6; 4:12-16; and 5:23-30.—C.R.M.

1094. J. Pester, "The Economy of God as the Source, Content, and Issue of Paul's Teaching in Ephesians," *Affirmation & Critique* [Anaheim, CA] 4 (4, '99) 23-32.

In the economy of God, according to Eph 3:3-11, revelation is the source, the unsearchable riches of Christ are the content, and the church as the body of Christ is the goal of the apostles' teaching. The organic relationship between the economy of God and Paul's teaching, so succinctly seen in 3:3-11, is also treated in other significant passages in Ephesians.—D.J.H.

1095. J. Pester, "The Recovery of Image and Dominion in Ephesians," *Affirmation & Critique* [Anaheim, CA] 5 (1, '00) 30-38.

The economy of God revealed in Ephesians recovers and brings dead, divided, even satanified humanity back to God's original purpose—the expression of image and the exercise of dominion. This recovery imparts the divine life and nature into the members of Christ's body and fully constitutes the body with this divine life. It is not a matter of organization.—D.J.H.

Ephesians, § 44-1185.

1096. J. P. Lotz, "The *homonoia* coins of Asia Minor and Ephesians 1:21," *TynBull* 50 (2, '99) 173-188.

After describing late 1st-century A.D. inter-city rivalry in Asia Minor, the article notes the issuing of coins in this context that pictured the personification of two or more cities and the announcement of the establishment of ὁμόνοια between them. Then it suggests how these coins illuminate certain symbols and images in Eph 1:21. That Christ reigned at God's right hand could hardly have failed to escape comparison with the governors of provinces whose rule and power offered only timid promises of peace and empty slogans of harmony and concord.—C.R.M.

1097. E. PRETORIUS, "Role models for a model church: typifying Paul's letter to the Philippians," *Neotestamentica* 32 (2, '98) 547-571.

After surveying the widely divergent results of scholarship on Philippians, the article attempts to get behind the overall plan, character, and structuring of the letter in order to enable a more adequate assessment of its component elements and sub-themes and to facilitate the process of interaction between various methods and seemingly opposite views regarding the image and aspects of the letter. It pays particular attention to the structural proposal of P. Wick and the consequences of his work for Philippians research (e.g. the integrity of Philippians, the thematic coherence of the letter, language reflecting social setting).—C.R.M.

1098. T. A. FRIEDRICHSEN, "The 'Christ Hymn' (Phil 2:6-11): Instructive for the Philippians and for Paul," *Living Light* [Washington, DC] 36 (2, '99) 29-35.

The article first surveys references to singing in the NT and gathers evidence that Christian authors incorporated hymnic material in the NT writings. Then it considers how Paul used the "Christ hymn" (Phil 2:6-11) to encourage the Philippian community to grow in unity and how the hymn may have inspired some of Paul's later theological reflections (see 1 Cor 15:12-28; Rom 5:12-21; 8:31-39).—D.J.H.

1099. J. H. ROBERTS, "Jewish mystical experience in the early Christian era as background to understanding Colossians," *Neotestamentica* 32 (1, '98) 161-189.

The study contends that Colossians can best be understood against the background of early Jewish mystical practices and experiences, and that this perspective should in turn be understood in light of certain apocalyptic traditions of the period. After reviewing suggested solutions to the problem of the identity of the Colossian opponents, it treats the application of the term "early Jewish mysticism," the ascetic-mystical threat to the Colossians, and understanding Colossians against the backdrop of apocalyptic mysticism (christological pronouncements and soteriology).—C.R.M.

1100. M. THEKKEKARA, "Colossians 3,11," *Biblebhashyam* 25 (4, '99) 266-284.

After considering extrabiblical and biblical parallels to Col 3:11, the article presents a rhetorical analysis of it (with particular attention to its use of relative negation, chiasm, and merism), examines its text (accepting the reading τὰ πάντα), surveys various translations of it, and proposes a translation of Col 3:11b ("But rather that Christ is all and in all").—D.J.H.

1101. M. THEKKEKARA, "Colossians 3:11a: The Abolition of Barriers," *IndTheolStud* 36 (2, '99) 105-125.

One finds reference to four totalities in Col 3:11: a totality of all racial differences in Greek and Jew, all religious differences in circumcised and uncircumcised, all cultural differences in barbarian-Scythian, and all social differences in slave-free. All these are negated to affirm the fifth totality, "Christ is all and in all," which comprises all the preceding totalities.—C.R.M.

1102. [1–2 Thess] D. E. KEENEY, "Resources for Congregation and Classroom on Thessalonians," *RevExp* 96 (2, '99) 295-299.

The article first surveys commentaries and other expositions of 1 and 2 Thessalonians.

Then it offers bibliographic suggestions about social context, Judaism, counseling, literary aspects, and apocalyptic and fiction.—D.J.H.

1103. [1–2 Thess] Y. KHIOK-KHNG, "Paul's Eschatology and Mao's Utopianism — A Clash of Ideology," *AsiaJournTheol* 13 (2, '99) 375-386.

After a brief narrative of Mao's radical millenarianism and revolution, the article explores rhetorical interactions between Mao and Paul's eschatology in the Thessalonian correspondence with regard to utopian ideology, eschatological ethos, and the ideological/theological assumption of the divine. Whereas the hope for the arrival of the Maoist utopia is the hope that freedom and prosperity will be granted by Mao, Paul believed that true freedom can be fully realized at the end of history when divine freedom will be bestowed beyond that of any governmental yoke.—D.J.H.

1104. J. ŁACH, "Pouczające formuły modlitewne Pawła w listach do Tessaloniczan (Les prières instructives de Paul dans les épîtres aux Thessaloniciens)," *Bobolanum* [Warsaw] 10 (2, '99) 325-343.

This examination of Paul's "instructive prayers" in 1 Thess 1:2-5; 2:11-13; 5:23-24 and 2 Thess 1:3-5 considers their purpose (instruction for the everyday life of Christians and their spiritual needs), literary genre (thanksgiving, with elements of supplication and praise), and theology (Christology, God, the divine plan).—D.J.H.

1105. [1–2 Thess] S. E. PORTER, "Developments in German and French Thessalonians Research: A Survey and Critique," *CurrResBibStud* 7 ('99) 309-334.

This treatment of the issues most widely discussed in recent Thessalonians research by German and French scholars first treats introductory issues: authenticity, unity, and Pauline theology—eschatology. Then it considers particular passages and the issues they raise: 1 Thess 1:9-10; 2:13-16; 3:3; and 2 Thess 2:6, 7. It concludes that German scholarship has continued to be vibrant and influential in various areas, while French literature has not been nearly as active or instrumental in shaping discussion by subsequent scholars.—C.R.M.

1106. [1–2 Thess] R. W. STACY, "Introduction to the Thessalonian Correspondence," *RevExp* 96 (2, '99) 175-194.

Millenarianism, the belief that the total transformation of this world in connection with a cataclysmic event is imminent, was at the heart of the problem that precipitated Paul's letters to the Thessalonian Christians. This thesis is developed with reference to the author of the letters, the context and purpose of the letters, the church profile that can be constructed from the letters, and the message (theology) of the letters. [The same issue contains articles by M. Graves on preaching from the Thessalonian letters (pp. 233-247) and R. W. Canoy on teaching eschatology and ethics in the Thessalonian letters (pp. 249-261), as well as expository articles by R. G. Young on 1 Thess 4:13–5:11 (pp. 265-276), D. May on 1 Thess 5:12-22 (pp. 277-285), and J. Skeen on 2 Thess 3:6-10 (pp. 287-294).]—D.J.H.

1107. [1–2 Thess] T. D. STILL, "Eschatology in the Thessalonian Letters," *RevExp* 96 (2, '99) 195-210.

After disentangling the term "eschatology," the article examines the three central eschatological passages in the Thessalonian correspondence: the Lord's parousia (1 Thess 4:13-18), the day of the Lord (1 Thess 5:1-11), and "let no one deceive you" (2 Thess 2:1-12). It concludes with theological/pastoral reflections as to how the eschatological contents of 1 and 2 Thessalonians might be appropriated by Christians living near the dawn of a new millennium.—D.J.H.

1108. L. M. Bridges, "Terms of Endearment: Paul's Words of Comfort in First Thessalonians," *RevExp* 96 (2, '99) 211-232.

In 1 Thessalonians Paul used terms of endearment to bind the congregation to himself, to each other, and to God. The article seeks to shift the hermeneutical focus of 1 Thessalonians from concerns of the future to the present realities of relationships among the believers. It treats the following topics: not only tomorrow, but also today; not only paraenesis, but also paraclesis; Paul, the comforter (ὁ παρακαλῶν); the community of believers in Thessalonica; and Paul's terms of endearment (παράκλησις).—D.J.H.

1109. G. S. Selby, "'Blameless at His Coming': The Discursive Construction of Eschatological Reality in 1 Thessalonians," *Rhetorica* 17 (4, '99) 385-410.

In 1 Thessalonians Paul used eschatological discourse in order to evoke a symbolic worldview in which his readers became God's elect, living at the end of time and awaiting the sudden, imminent return of Christ from heaven. This self-identification explains their present misfortunes, while at the same time demanding that they fulfill the ethical and moral demands of the Christian faith. Within early Christianity in general, eschatological discourse formed a central, paradigmatic drama that helped to define ontological and teleological reality for the movement's adherents.—D.J.H.

1 Thess 4:13-18, § 44-1166.

1110. J. Plevnik, "1 Thessalonians 4,17: The Bringing in of the Lord or the Bringing in of the Faithful?" *Biblica* 80 (4, '99) 537-546.

The idea of bringing in the Lord at his coming does not fit Paul's imagery and theology in 1 Thess 4:13-18. Whereas Hellenistic parousias depict citizens making the royal visitor welcome in their city, 1 Thess 4:13-18 concerns the effect of the Lord's coming upon them. The faithful are raised; the faithful are taken up. Thus the passage really deals with the bringing in of the faithful. The implication is that they do not return to the earth but stay with the Lord forever.—D.J.H.

2 Thess 1:5-10, § 44-1166.

Pastorals, §§ 44-1472, 1477.

1111. [1–2 Tim] E. H. Peterson, "Wise teachers, sound teaching," *ChristCent* 116 (35, '99) 1224-1227.

In Ephesus Timothy walked into a congregational mess with a mandate to straighten it out. In particular, he was sent to counter the effects of the Artemis/Diana religious culture. At the center of his work of reforming the church at Ephesus was "sound" and "healthy" teaching and speaking.—D.J.H.

1112. N. Watson, "Paul, Philemon and Onesimus: Feeling one's way into a Bible story," *Pacifica* 12 (3, '99) 333-340.

The article reports on the structure and results of an imaginative presentation based on

Paul's letter to Philemon to church groups on the islands of Taveuni and Rotuma within the Republic of Fiji Islands. It focuses on the difficult decisions faced by Paul, Philemon, and Onesimus in light of some key features of Roman society: the nature of ancient prisons, the treatment of runaway slaves, and the social pressure on Philemon. The presentation assumes that the traditional reconstruction of the historical setting of the letter (i.e. Onesimus had run away from his master, Philemon, after having robbed him) should be accepted.—C.R.M.

Hebrews

1113. C. L. Bird, "Typological Interpretation Within the Old Testament: Melchizedekian Typology," *ConcJourn* 26 (1, '00) 36-52.

(1) Typological interpretation, far from being invented by the NT authors, was used extensively by and thus received its imprimatur from the OT. (2) One area of OT typology was that of typical individuals who served as prototypes both of other individuals within the OT and of Christ. (3) The Melchizedek of Gen 14:18-20 served as an individual type of the messiah within the OT, as evinced in Ps 110:4. (4) The author of Hebrews utilized the Melchizedekian typology already employed within the OT canon to further his arguments for the supremacy of the priesthood of Jesus to that of the Levites.—D.J.H.

1114. D. A. Black, "On the Pauline Authorship of Hebrews (Part 1): Overlooked Affinities between Hebrews and Paul," *Faith & Mission* [Wake Forest, NC] 16 (2, '99) 32-51.

This installment reexamines in detail the internal evidence for the Pauline authorship of Hebrews, concentrating on the letter's language and style: affinities between Hebrews and Paul, and the style of Hebrews and the question of authorship. It concludes that since the internal evidence is not unfavorable to Pauline authorship, and since the external evidence (to be treated in the next installment) is largely in its support, it should be accepted that Hebrews was authored by Paul, possibly with the assistance of an amanuensis such as Luke.—C.R.M.

1115. D. A. Black, "On the Pauline Authorship of Hebrews (Part 2): The External Evidence Reconsidered," *Faith & Mission* [Wake Forest, NC] 16 (3, '99) 78-86.

In the East the epistle to the Hebrews was endorsed by most early ecclesiastical authors as written by Paul. After mature investigation the churches of the West were also constrained to admit its Pauline authorship. Even though Origen experienced doubts about the "penman" of Hebrews, he agreed that the thoughts are Paul's and that Paul is the real and proper author.—D.J.H.

1116. J. W. Kleinig, "The Blood for Sprinkling: Atoning Blood in Leviticus and Hebrews," *LuthTheolJourn* 33 (3, '99) 124-135.

After considering the reasons for the OT prohibition against drinking blood, the article discusses the teachings in the book of Leviticus about the place of the blood rite in the sacrificial ritual, the various forms of the blood rite, and the significance of the application of blood in the daily sacrifice. Then it examines the place of Christ's blood in Christian worship according to Hebrews and notes that the realistic language about Christ's blood in Hebrews points to participation in the Lord's Supper.—D.J.H.

1117. T. K. THOMAS, "Melchizedek, King and Priest. An Ecumenical Paradigm?" *Bangal TheolFor* 31 (2, '99) 66-74.

The OT figure of Melchizedek (see Gen 14:18-20; Ps 110:4) is given a crucial role in the exposition of Jesus' high priestly ministry in Hebrews. By pointing to the ministry of Jesus Christ, king and priest forever, Melchizedek can inspire us in our search for the unity of the church and the community of humankind.—D.J.H.

1118. D. O. VIA, "The Letter to the Hebrews: Word of God and Hermeneutics," *PerspRel Stud* 26 (2, '99) 221-234.

After considering the historical situation of Hebrews, the article discusses the word of God as content and power in Hebrews. Then it sketches the contribution of human reception to revelation in Hebrews under three headings: OT interpretation, hermeneutical reflection, and cross-cultural and cross-religious categories (Platonic idealism and the poetics of space, social structure and salvation, pilgrimage, conscience, rhetoric and genre).—D.J.H.

Hebrews, §§ 44-961, 1202, 1203.

1119. D. MATHEWSON, "Reading Heb 6:4-6 in Light of the Old Testament," *WestTheol Journ* 61 (2, '99) 209-225.

Behind the warning in Heb 6:4-6 lies a reference to the wilderness generation and the Kadesh-Barnea incident (see Numbers 13–14; Psalm 95) which featured prominently in the warning in Heb 3:7–4:13. Thus the momentum from the use of this OT illustration in 3:7–4:13 has carried over into the author's statements in 6:4-6.—D.J.H.

1120. D. A. DESILVA, "Hebrews 6:4-8: A socio-rhetorical investigation (part 2)," *TynBull* 50 (2, '99) 225-235.

This installment [see § 44-397] considers the socio-rhetorical strategy of Heb 6:4-8 and reflects on its theological implications. The author of Hebrews seeks to maintain the commitment to the Christian group of each individual member in the face of ongoing opprobrium and hostility from voices outside the Christian group. He replaces the alternatives that potential deserters consider (tension and loss in society versus acceptance again among neighbors) with a new set of alternatives (blessing versus curse, promise versus destruction) so as to maintain the integrity of the sectarian group. The "eternal security" and the "impossibility of restoration" interpretations do not fit the socio-rhetorical context of Heb 6:4-8.—D.J.H.

1121. [Heb 8:6-13] R. DANIELS, "How Does the Church Relate to the New Covenant? or, Whose New Covenant Is It, Anyway?" *Faith & Mission* [Wake Forest, NC] 16 (2, '99) 64-98.

The article presents a lexical and syntactical, theological, and practical exposition of Heb 8:6-13 with particular attention to its citation of Jer 31:31-34. The passage is part of an extensive argument to exhort the readers (the church) not to turn back to the symbols and rituals of the old covenant's Aaronic priesthood. It is not a declaration that the church has now inherited Israel's promised new covenant. Rather, it is a reaffirmation that God will yet completely fulfill his promise with his chosen people when Christ returns as king.—D.J.H.

1122. P. KASIŁOWSKI, "Pochwała wiary (Hbr 11) (Le louange de la foi [He 11])," *Bobolanum* [Warsaw] 10 (2, '99) 291-324.

The reflection on great figures in Israel's history from the patriarchs and Moses to

Maccabean times in Hebrews 11 constitutes an encomium of faith. The definition of "faith" in Heb 11:1 should be taken in the objective sense, not as a subjective certainty. In the context of Hebrews 11, faith empowers endurance in trials and constancy in the face of earthly failures in the hope of participating in the fulfillment of God's promises accomplished in Christ.—D.J.H.

1123. B. J. LITTLETON, "Exposition of Hebrews 12:2," *Faith & Mission* [Wake Forest, NC] 16 (3, '99) 22-29.

After providing background information, the article presents an analysis of the Greek text of Heb 12:2 and describes the verse as the crescendo of the entire letter.—D.J.H.

1124. A. NEAMTU, "An Exegesis on the Greek Text of Hebrews 12:2," *Faith & Mission* [Wake Forest, NC] 16 (3, '99) 30-38.

After situating Heb 12:2 in relation to 12:1 and noting their chiastic structure, the article analyzes the Greek text and concludes with reflections on the significance of the verse for Christology and Christian life.—D.J.H.

Catholic Epistles

1125. T. C. PENNER, "The Epistle of James in Current Research," *CurrResBibStud* 7 ('99) 257-308.

The article first reflects on modern scholarship on the letter of James with reference to the perdurance of past presuppositions, attempts at challenging the paradigm, and M. Dibelius's legacy. Then it takes up the following issues: the question of genre; coherence and structure; the relationship of wisdom, prophecy, and eschatology; literary and cultural background; early Christian relationships; rhetoric and social world/history; historical realities; and the present state of research.—D.J.H.

1126. N. DENYER, "Mirrors in James 1:22-25 and Plato, *Alcibiades* 132c-133c," *TynBull* 50 (2, '99) 237-240.

At the heart of *Alcibiades* 132C–133C is the standard Platonic distinction between the fickle, visible, and bodily ("becoming") and the perfect and intelligible realm to which the soul belongs ("being"). One who looks in a mirror (see Jas 1:22-25) has thereby only an inferior simulacrum of genuine self-knowledge that is confined to the realm of becoming. James compares this vivid but evanescent awareness to hearing the word without doing it.—D.J.H.

1127. [Jas 5:3] W. WEISER, "Durch Grünspan verdorbenes Edelmetall? Zur Deutung des Wortes 'IOS' im Brief des Jakobus," *BibZeit* 43 (2, '99) 220-223.

While the meaning of ἰός in Jas 3:8 is clearly "poison," in 5:3 ἰός refers to "copper" plated with gold and silver and passed off as coins made of precious metals. In 5:3 James warns the rich that their gold and silver coins will decay through corrosion and their counterfeit character will be unmasked.—D.J.H.

1128. L. MILLER, "La protestation sociale dans la première lettre de Pierre," *Social Compass* [Louvain] 46 (4, '99) 521-543.

Using the concepts of "voluntary utopian group" and "implicit social protest" developed by the French sociologist J. Séguy, the article considers the theme of social protest in 1 Peter with reference to the established social order, the actions of the addressees, the social sanction, the intervention (instruction) of Peter, and the components of a socially protesting community. It concludes that Peter's instruction recommends a voluntary, utopian, relatively radical, and essentially peaceful Christianity.—D.J.H.

1129. F. J. van Rensburg, "Christians as 'resident and visiting aliens': implications of the exhortations to the πάροικοι and παρεπίδημοι in 1 Peter for the church in South Africa," *Neotestamentica* 32 (2, '98) 573-583.

After outlining the ways in which 1 Peter refers directly (παρεπίδημος, παροικία, πάροικος) and indirectly (διασπορά, Βαβυλών) to the alien motif, the article considers foreigners in 1st-century Greco-Roman society, and interpretations of the alien motif in 1 Peter (figurative and spiritual, literal, double reference). Then it offers a construction of the situation of the first readers/hearers of 1 Peter, and draws the implications of the exhortations in 1 Peter for Christians in South Africa today.—C.R.M.

1130. H. Giesen, "Gemeinde als Liebesgemeinschaft dank göttlicher Neuzeugung. Zu 1 Petr 1,22-2,3," *StudNTUmwelt* 24 ('99) 135-166.

The major concern of 1 Pet 1:22-25 and 2:1-3 is to promote mutual love within the Christian community. After considering the aorist imperatives and the participles accompanying them in 1 Pet 1:13–2:10, the article deals with mutual love in 1:22-25: sanctification in obedience as the presupposition (1:22a), the summons to mutual love (1:22b), born anew from imperishable seed (1:23), and the biblical commentary about the actuality of God's word (1:24-25). Then it discusses the idea of longing for unadulterated nourishment in 2:1-3: putting away vices in baptism as the presupposition (2:1), from freedom from vices to longing for genuine nourishment (2:2), and the experience of God's kindness as motivation for striving for God's word (2:3).—D.J.H

1131. [1 Pet 2:4-8] F. R. Howe, "Christ, the Building Stone, in Peter's Theology," *BiblSac* 157 (625, '00) 35-43.

In depicting Christ as a building stone in 1 Pet 2:4-8, Peter drew on several OT passages to establish the centrality of Christ. This imagery presents Christ (1) as the foundation or basis for the building, and (2) as having been rejected by the builders yet approved by God and ultimately as a rock of offense or stumbling for those who reject him.—D.J.H.

1132. M. Á. Lavilla Martín, "La sumisión a toda criatura por Dios, propuesta por Francisco de Asís. Un pasaje de la historia exegética de 1Pt 2,13," *Antonianum* 74 (3, '99) 463-499.

Francis's proposal to be subject to every creature, even beasts, for God's sake was based on 1 Pet 2:13. After noting the pertinent passages in Francis's writings, the article places the NT text in its original context, considers patristic references to 1 Pet 2:13, discusses its interpretation in the Middle Ages, and focuses on Francis as an interpreter of 1 Pet 2:13. It contends that Francis's interpretation was thoroughly evangelical and original, and essential to his own religious experience.—D.J.H.

1133. M. J. Gilmour, "2 Peter in Recent Research: A Bibliography," *JournEvangTheolSoc* 42 (4, '99) 673-678.

This bibliography of various contributions made to 2 Peter research provides information on some 115 items published since J. Snyder's bibliography [§ 24-566] and supplements to it [§§ 25-226; 27-673].—C.R.M.

1134. M. J. KRUGER, "The Authenticity of 2 Peter," *JournEvangTheolSoc* 42 (4, '99) 645-671.

After considering pseudepigraphy in the early church, the article reexamines the argument against the authenticity of 2 Peter by treating problems of external attestation, stylistic and literary problems, and historical and doctrinal problems. It concludes that the case for pseudonymity is too incomplete and insufficient to warrant the dogmatic conclusions issued by much of modern scholarship.—C.R.M.

1135. T. H. DUKE, "An Exegetical Analysis of 2 Peter 3:9," *Faith & Mission* [Wake Forest, NC] 16 (3, '99) 6-13.

In explaining the delay of Christ's parousia, 2 Pet 3:9 offers the reason for the delay (the Lord's longsuffering) and the motivation underlying the reason (his "willing"). Here as throughout chapter 3, Peter is primarily concerned with eschatology, not with soteriology, and seeks to confirm in the minds of his readers the certainty of Christ's parousia for the purpose of motivating them to holy living.—D.J.H.

1136. [2 Pet 3:10] G. MALAN, "Die metafoor: 'Dag van die Here' in 2 Petrus en die dood as marginale ervaring (The metaphor 'Day of the Lord' in 2 Peter and death as marginal experience)," *HervTeolStud* 55 (2-3, '99) 656-670.

The apocalyptic eschatological concept of the Day of the Lord as used in 2 Pet 3:10 is an example of analogical or metaphorical language. As a metaphor the expression should be understood in terms of its literal (temporal) as well as its figurative (as grande finale) meaning. An investigation of the core values present in 2 Peter 3 (ἅγιος and ἀδικία) sheds further light on the meaning of the metaphor. With it the author makes use of death as a marginal experience that invokes fear and anxiety in order to encourage opponents to accept the ethics proposed in the text.—C.R.M.

1–3 John, §§ 44-993, 1002.

1137. K. ERLEMANN, "I Joh und der jüdisch-christliche Trennungsprozess," *TheolZeit* 55 (4, '99) 285-302.

The alternative of heresy (inner-community conflict) versus apostasy (externally-directed conflict) to clarify the community situation and the opponents presupposed in 1 John is not sound. Instead sociological observations indicate that conflicts within the community and pressure from the outside stand in a reciprocal relation. Moreover, to speak of "heresy" or "apostasy" is anachronistic, since the boundaries between Judaism and Jewish Christianity at the time of 1 John were still fluid. The article argues that 1 John is a witness for a stage in the Christian-Jewish separation process in which two competing groups quarreled over the theological assessment of Jesus of Nazareth, which resulted for the first time in the formulation of a binding and differentiating christological creed.—C.R.M.

1138. D. W. MILLS, "The Holy Spirit in 1 John," *Detroit Baptist Seminary Journal* [Detroit, MI] 4 ('99) 33-50.

1 John combats the faulty pneumatolgy of the heretics by showing the significant role of

the Holy Spirit in Christ's earthly life (1 Jn 5:6-8) and in the life of the believer. Apart from the Spirit the true believer cannot have the new birth and bear the fruit that evidences it (3:9-10), have assurance of salvation (3:24; 4:13), remain in the truth (2:20, 27), and distinguish truth and error (4:1-6).—D.J.H.

1139. M. MORGEN, "La communication de la vie (1 Jn et Jn 10)," *RevSciRel* 73 (4, '99) 445-460.

Analysis of 1 John (especially chaps. 2–3) and Jn 10:1-42 shows how important the theme of the communication of the divine life was for the Johannine school. The interlacing of the different expressions (ζωή, ζωὴ αἰώνιον, τιθέναι τὴν ψυχήν) indicates the pertinence of the theme at the levels of literary structure and theological language. These characteristic expressions of the gift of life manifested through Christ are crystallized in the word ἀγάπη—the sign that Jesus left to his disciples.—D.J.H.

1140. J. G. VAN DER WATT, "Ethics in First John: A Literary and Socioscientific Perspective," *CathBibQuart* 61 (3, '99) 491-511.

The study proposes that ethical thought in 1 John is developed through the use of a coherent network of metaphors related to 1st-century family life. After preliminary considerations, it discusses being born into the family of the Father, "family imagery" and ethics (a child of God cannot sin, a child of God has sin, living as a child of God, a confident relationship with the Father), the nature of love, and ethics and the "unbelievers." By linking widely accepted conventions from everyday life to what happens spiritually when believers are "born of God," the author utilizes generally accepted ideas on family life to understand and explain salvific and ethical events on a spiritual level.—C.R.M.

1141. J. DE WAAL DRYDEN, "The Sense of σπέρμα in 1 John 3:9. In Light of Lexical Evidence," *FilolNT* 11 (21-22, '98) 85-100.

After reviewing four possible meanings of σπέρμα in 1 Jn 3:9 (Spirit, Word, nature or life principle, offspring), the article presents diachronic and synchronic examinations of the lexical sense of σπέρμα. Then it reexamines the four proposed meanings and rules out the first three. Finally it offers grammatical and structural observations, and shows how taking σπέρμα as "children" fits the theological context.—C.R.M.

1142. [1 Jn 4:7-21] A. GIGNAC, "Où donc est Dieu?" *Parabole* [Montreal] 22 (1, '99) 9-10.

The motifs of love, knowledge of God, and abiding in God provide the elements of a triangle in 1 Jn 4:7-21. God's love is manifested in the person of Jesus and in our experiences of love and Christian witness.—D.J.H.

1143. A. P. SHAH, "A Greek Exposition of 1 John 5:1-5," *Faith & Mission* [Wake Forest, NC] 16 (3, '99) 39-47.

In 1 Jn 5:1-5 the gift of adoption into the family of God through faith in Jesus is highlighted by the apostle John, who warns believers against existing heresies, assures them of their status in God's family, and exhorts them to abide in him. After providing background information, the article presents an exegetical exposition and an application.—D.J.H.

1144. A. H. WEST, "Faith in Jesus Christ Overcomes the World: An Exegesis of 1 John 5:1-5," *Faith & Mission* [Wake Forest, NC] 16 (3, '99) 48-59.

1 Jn 5:1-5 focuses on the relationship of three fundamental elements regarding the knowl-

edge of God: faith, love, and obedience. After furnishing historical and contextual background, the article presents a lexical and syntactical study of the passage, a theological analysis, and a practical application and conclusion.—D.J.H.

Revelation

1145. E. Arens, "El cordero y el dragón. El Apocalipsis ¿una teología política? (Segunda parte)," *Páginas* [Lima] 24 (159, '99) 24-36.

This installment [see § 44-408] first considers the "political theology" of Revelation with reference to the question of sovereignty, the question of freedom, and the Lamb that was slain. Then it reflects on what it means to understand Revelation as "political theology" and discern the present implications of the struggle between the Lamb and the Dragon.—D.J.H.

1146. B. E. Bowe, "Visions of Heaven, Dream of the End," *BibToday* 37 (6, '99) 354-359.

The article considers the situation and setting of the book of Revelation, John the seer, the book's structure and symbolism, the new consciousness created by proclaiming the victory of Christ the Lamb and the celebration of his heavenly reign, and the vision of a new heaven and a new earth.—D.J.H.

1147. A. Brent, "John as Theologos: The Imperial Mysteries and the Apocalypse," *Journ StudNT* 75 ('99) 87-102.

The term θεολόγος was used frequently for the person who wrote the words to be set to music and sung in festivals to various divinities. John's traditional title as Christian θεολόγος implies that his contemporaries would have seen the literary production of his work as analogous to the functions of the pagan official who bore this title in relation to the imperial cult and, by extension, with the imperial mysteries when celebrated as part of that cult.—D.J.H.

1148. G. Campbell, "Pour comprendre l'Apocalypse. Une approche possible," *RevRéf* 50 (4-5, '99) 67-73.

Revelation acquires its meaning and significance progressively. To understand it properly, one must read it theologically, respect its canonical status, relate it to Paul's letters and the Gospels and to the OT, recognize that it is concerned with "the beginning of the end," regard it as a universalist and optimistic book, and enter into its symbolic mode of communication.—D.J.H.

1149. G. Glonner, "Die Apokalypse — Bedrohung oder Hoffnung?" *GeistLeb* 72 (6, '99) 404-413.

After noting some elements in a false reading of Revelation, the article considers the apocalyptic worldview of the book, John's imaginative language, and the book's significance in history and today. Revelation describes the last judgment and the new creation from the perspective of those who will participate in eternal life. Rather than provoking anxiety, it seeks to communicate hope.—D.J.H.

1150. D. J. Harrington, "Apocalypse. Ten Steps to Help You Understand the Book of Revelation," *Church* 15 (4, '99) 11-14.

The article offers ten suggestions toward an intelligent and spiritually enriching reading of

Revelation: Read the whole book; read it in its original historical setting; read it as a book about suffering; read it as an apocalypse; read it as the revelation of the risen Christ; read it with a guide; use your imagination; let it challenge you spiritually; teach and preach it with enthusiasm; and read the whole book again—out loud and in a group.—D.J.H.

1151. J. N. KRAYBILL, "Apocalypse Now," *ChristToday* 43 (12, '99) 30-40.

The article offers seven principles for understanding and applying the message of Revelation: (1) Revelation made sense to its first audience. (2) It is part of Jewish and Christian apocalyptic literature. (3) Its central thrust is a call to faithfulness in the beguiling context of pagan Roman society. (4) The emperor cult was the flash point that alienated John from Rome and alarmed him about the church. (5) The emperor cult so penetrated political and economic institutions in John's day that it was difficult for conscientious Christians to find a secure place in society. (6) Worship of God is Revelation's answer to a pagan society held together by idolatrous allegiance. (7) The New Jerusalem is already breaking into our world.—D.J.H.

1152. E. LAVERDIERE, "Discovering the Book of Revelation—I. Introduction, A Wonderful Surprise," *Emmanuel* 103 (8, '97) 464-472; "II. The Prologue (1:1-3), Introducing a Liturgical Book," (9, '97) 541-550; "III. The Opening Salutation (1:4-8), An Introductory Dialogue," (10, '97) 602-607, 621.

After describing Revelation as offering a wonderful surprise, the first installment notes the challenge that it poses (especially in its literary structure) and reflects on introductory questions (author and addressees, date of writing, occasion, purpose). The second installment shows how Rev 1:1-3 introduces the work as a liturgical book by providing a descriptive title (1:1-2) and a double beatitude (1:3). The third installment explains how John's salutation in Rev 1:4-8 introduces his prophetic message to the churches, and focuses on the opening greeting in 1:4-5a [see § 42-1877].—D.J.H.

1153. E. LUPIERI, "Sex and Blood: Some New Approaches to the Apocalypse of John," *Folia Orientalia* [Krakow] 35 ('99) 85-92.

The article presents a quick overview of some postmodern approaches to Revelation under two headings: psychoanalysis, and feminism. It critiques the work of H. Raguse in the first category and that of T. Pippin in the second. It concludes that while the absolute is unattainable there is a human dimension where communication and understanding are possible, and that the rediscovery of a livable human dimension should allow us to finally go beyond the age of the *post.*—C.R.M.

1154. N. O. MÍGUEZ, "Apocalipsis en el año 2000: Estrategias de lecturas," *Vida y pensamiento* [San José, Costa Rica] 19 (2, '99) 7-51.

The article describes three approaches to reading the book of Revelation: a witness to history, a prophecy and a vision, and a presentation of the human condition.—D.J.H.

1155. C. ROWLAND, "Reading the Apocalypse," *Way* 39 (4, '99) 349-360.

After reflecting on submitting to the Revelation of Jesus Christ, the article focuses on three passages: heaven perplexed (chap. 5), a vision of two beasts (13:1-18), and the millennium (chap. 20). It concludes that Revelation never countenances the use of violence by the people of God, that the violence and upheaval treated in the book are things we need to hear regularly, and that at the heart of Revelation is Christ the Lamb.—D.J.H.

1156. J. D. TABOR, "Why 2K? The Biblical Roots of Millennialism," *BibRev* 15 (6, '99) 16-27, 44-45.

To find the germ of the idea of dividing time into eras or periods of one thousand years, we must go back to apocalyptic Judaism of the late Second Temple period and even earlier to the Psalms (see Ps 90:4; *b. Sanh.* 93b). The notion was picked up and made central by early Christians, who gave it an apocalyptic cast (see *Epistle of Barnabas* 15:3-5; Rev 13:18). Passing the year A.D. 2000 appears to have no significance in the Bible. However, it is possible that a period of two-thousand years for the age of the Messiah after the four-thousand years from the creation is implicit in Rev 20:1-6. [In the same issue (p. 24) S. Parpola traces the beast of Rev 12:1-9 to the Mesopotamian myth of Ninurta.]—D.J.H.

Revelation, §§ 44-1002, 1261.

Rev 1:1-8, § 44-1152.

1157. J. LAMBRECHT, "Jewish Slander. A Note on Revelation 2,9-10," *EphTheolLov* 75 (4, '99) 421-429.

It is doubtful that the word βλασφημία in Rev 2:9 refers to Jews blaspheming God in Christ. Rather, when Rev 2:8-11 is read along with 3:7-13, it appears that Jews not only reviled Christians but also proceeded to the legal action of denunciation of them to the pagan authorities.—D.J.H.

1158. E. LAVERDIERE, "Discovering the Book of Revelation—XII. The Complementary Visions (7:1-17) and the Seventh Seal (8:1-6)," *Emmanuel* 105 (9, '99) 541-543, 546-552.

This installment [§ 44-423] first considers the complementary visions in chapter 7 under the following headings: preparing the eschatological assembly (7:1-8), and the liturgy of the eschatological assembly (7:9-17). Then it discusses the place of the seventh seal in 8:1–16:21 and focuses on the introductory liturgy described in 8:1-6.—D.J.H.

1159. E. LAVERDIERE, "Discovering the Book of Revelation—XIII. The First Six Trumpets (8:7-9:21)," *Emmanuel* 105 (10, '99) 604-607, 612-615.

This installment [see § 44-1158] deals with the first four trumpets (Rev 8:7-12), the three woes (8:13), the fifth trumpet (9:1-12), and the sixth trumpet (9:13-21). The first six trumpets are warnings, calling the inhabitants of the earth to repent.—D.J.H.

1160. A. H. WEST, "An Exegesis of Revelation 11:15," *Faith & Mission* [Wake Forest, NC] 16 (3, '99) 14-21.

It is better to understand Revelation 11 as referring to the church rather than to a rebuilt Jewish Temple in Jerusalem. In Rev 11:15 John informs his readers that the certain and glorious outcome of the age-long struggle against Satan has come to a climax, with Christ as the ruler of the kingdom of this world for his Father.—D.J.H.

1161. W. Fenske, "'Das Lied des Mose, des Knechtes Gottes, und das Lied des Lammes' (Apokalypse des Johannes 15,3 f.). Der Text und seine Bedeutung für die Johannes-Apokalypse," *ZeitNTWiss* 90 (3-4, '99) 250-264.

The song in Rev 15:3-4 constitutes the center of the book, consists almost entirely of OT phrases, and looks forward to the nations coming to worship God. It is called the song of Moses because its starting point is Deut 32:4, and the song of the Lamb because it reads Ps 85:9-10 (LXX) against the horizon of Jesus' destiny.—D.J.H.

1162. [Rev 16:16] N. A. Silberman, "Armageddon, Megiddo, and the End of the World," *Archaeology* [New York] 52 (6, '99) 36-37.

The article traces the history of the identification of Armageddon (Rev 16:16) with Megiddo. [The same issue (pp. 32-35, 38-39) contains a report by Silberman, I. Finkelstein, D. Ussishkin, and B. Halpern on recent excavations at Megiddo.]—D.J.H.

1163. A. D. Callahan, "Apocalypse as Critique of Political Economy: Some Notes on Revelation 18," *HorBibTheol* 21 (1, '99) 46-65.

Revelation 18 is a critique in apocalyptic idiom of the political economy of imperial Rome. The article amplifies some exegetical observations on this critique in light of its consistent neglect by modern interpreters. The author of Revelation indicts Roman imperial injustice with a shotgun tropology that fires impressionistic verbal blasts of prophetic, sapiential, and hymnic texts and images from the Hebrew Bible. John's visionary critique insists that we cannot separate political and moral economies, and that justice is the tie that binds the public square to our private lives.—C.R.M.

1164. E. Christian, "A Chiasm of Seven Chiasms: The Structure of the Millennial Vision, Rev 19:1-21:8," *AndUnivSemStud* 37 (2, '99) 209-225.

The millennial vision in Rev 19:1–21:8 is a large chiasm composed of seven smaller chiasms: A—premillennial announcement of the inauguration of the marriage supper (19:1-10); B—premillennial appearance of Christ to judge and fight the wicked (19:11-16); C—premillennial defeat of those who war against God (19:17-21); D—millennial reign of Christ and his saints and binding of Satan (20:1-7); C'—postmillennial defeat of those who war against God (20:8-10); B'—postmillennial appearance of God to judge the wicked (20:11-15); and A'—postmillennial recreation of earth and consummation of marriage (21:1-8).—D.J.H.

1165. D. A. McIlraith, "'For the Fine Linen Is the Righteous Deeds of the Saints': Works and Wife in Revelation 19:8," *CathBibQuart* 61 (3, '99) 512-529.

The wedding garment of the wife that is identified as the δικαιώματα of the saints in Rev 19:8 consists basically of the "works" of Rev 2:19: love, faith, service, and endurance. The terminology of works and the marriage robe converge in reference to the same reality: the covenantal relationship of the church to Christ. The righteous deeds are the garment of the wife and are her covenant response to the Lamb.—D.J.H.

1166. [Rev 19:11–20:15] N. H. Young, "Urgency and Finality: The Essence of Millennial Belief," *AndUnivSemStud* 37 (2, '99) 269-282.

The article treats the sequence of events at the end according to Rev 19:11–20:15 with attention to texts in the Pauline corpus that provide some key elements in the millennial outline (1 Thess 4:13-18; 2 Thess 1:5-10). The view that at the parousia all the unrepentant are destroyed, and that all the believers are raised or translated to be with their Lord maintains the twin NT pillars of urgency and finality. These two elements are the litmus test for the cogency of any millennial belief.—C.R.M.

1167. [Rev 20] J. KREMER, "Tausendjähriges Reich und Weltende. Die Aussagen über 1000 Jahre in der Apokalypse," *StimmZeit* 217 (12, '99) 795-805.

After a survey of approaches to Revelation 20 in church history and today, the article presents an exposition of the text according to the following outline: the binding of the dragon (20:1-3), the reign with Christ for a thousand years (20:4-6), Satan's last revolt and his definitive neutralization (20:7-10), and God's final judgment (20:11-15). It concludes that the statements in Revelation 20 should be taken as appealing to persecuted Christians in the late 1st century A.D. rather than as providing precise information about the future.—D.J.H.

1168. E. MÜLLER, "Microstructural Analysis of Revelation 20," *AndUnivSemStud* 37 (2, '99) 227-255.

The article first develops a detailed outline of Revelation 20 under the following general headings: at the beginning of the millennium (20:1-3), during the millennium (20:4-6), and at the end of the millennium (20:7-15). Then it considers the major themes: the nations and the dead, the groups in 20:4, the first resurrection, and those who are tortured. Whereas the entire chapter stresses the concept of judgment, the central part (20:4-6) focuses on God's people for whom the Lord intervenes and whose privileges are enumerated. The appendixes treat (1) similarities between Rev 19:11-21 and 20:1-15, and (2) literary connections in Revelation 20.—D.J.H.

1169. [Rev 20:1-10] S. THOMPSON, "The End of Satan," *AndUnivSemStud* 37 (2, '99) 257-268.

The article explores the history of the metaphors employed to describe Satan's end in Rev 20:1-10. It first presents a survey of previous research on the topic and argues that *1 Enoch* 10 should be viewed as an account of God's limitation of the power of evil and not its eradication. Then with particular attention to the binding angel, it describes the end of Satan in Rev 20:1-10. Satan's end comes in two stages: his binding and incarceration, and then his annihilation following a temporary release.—C.R.M.

1170. C. H. GIBLIN, "The Millennium (Rev 20.4-6) as Heaven," *NTStud* 45 (4, '99) 553-570.

Taking the "first resurrection" (Rev 20:4-6) as "heaven" accords with early Christian, non-chiliast views of martyrs and other blessed. This article establishes and develops that line of interpretation with reference to (1) salient features of the imagery, structure, and thematic orientation of Revelation 4–22, and (2) the narrative progression that focuses the mystery of the sealed scroll on the "very end of the end-time," i.e. on the decisive defeat of all the eschatological adversaries and the advent of the new creation. The appendix (pp. 569-570) provides an outline of Revelation.—D.J.H.

1171. D. J. MACLEOD, "The Fourth 'Last Thing': The Millennial Kingdom of Christ (Rev. 20:4-6)," *BiblSac* 157 (625, '99) 44-67.

After sketching three approaches (premillennial, amillennial, and postmillennial) to Rev

20:4-6, the article presents a premillennial reading of the text with reference to the reign of Christ on earth (the victorious Christ and his enthroned saints), the fate of unbelievers, and the blessings of those who participate in the first resurrection.—D.J.H.

1172. A. FELBER, "Das neue Jerusalem als 'Gottesschau.' Ethik, Ekklesiologie und christliche Geschichtsdeutung anhand von Offb 21–22 in der Patristik," *ProtoBib* 8 (2, '99) 103-111.

One stream of patristic exegesis interpreted the New Jerusalem of Revelation 21–22 in terms of ethics (i.e. the soul on the way to perfection). Another stream represented by Tyconius and Augustine approached it in terms of the Christian interpretation of history or ecclesiology.—D.J.H.

1173. [Rev 21–22] J. KÜGERL, "Rezeption des himmlischen Jerusalem in Stadtplänen und Pilgerberichten," *ProtoBib* 8 (2, '99) 113-129.

With reference to pilgrims' accounts, maps, and other depictions from the early 5th to the 16th century, the article reflects on the influence of the description of the New Jerusalem in Revelation 21–22 on stories about and depictions of the earthly Jerusalem.—D.J.H.

1174. K. HUBER, "Offb 21,1–22,5. Einführende Beobachtungen zu Struktur und Inhalt des Textes," *ProtoBib* 8 (1, '99) 21-39.

After placing Rev 21:1–22:5 in the context of the book as a whole, the article considers the structure and content of its two major parts: the new creation (21:1-8), and the Jerusalem coming down from above (21:9–22:5). It concludes with reflections on the New Jerusalem as a symbol for the Christian community of salvation. An appendix (pp. 34-39) presents on facing pages the Greek and German versions of the passage.—D.J.H.

1175. R. MÜLLER-FIEBERG, "Hoffnungsvision 'für alle Herzen und alle Zeiten'? Die Rezeption von Offb 21,1–22,5 in der modernen Literatur," *ProtoBib* 8 (2, '99) 131-148.

With reference to examples taken mainly from 20th century literature, the article first considers the reception of the New Jerusalem account in Rev 21:1–22:5 by two Christian writers (J. Klepper, E. Cardenal), some explicit denials of a "new world," and the "cut off apocalypse." Then it discusses the reception of selected motifs, and concludes with general reflections on Rev 21:1–22:5 in dialogue with modern literary texts.—D.J.H.

1176. J. OESCH, "Intertextuelle Untersuchungen zum Bezug von Offb 21,1–22,5 auf alttestamentliche Prätexte," *ProtoBib* 8 (1, '99) 41-74.

After explaining the criteria for intertextual analysis proposed by U. Broich and M. Pfister, the article examines in detail the relationships (similarities, differences, novelties in Revelation) of Isa 65:17-19 to Rev 21:1-8 and of Ezekiel 40–48 to Rev 21:9–22:5. Three appendixes (pp. 59-74) illustrate in the form of charts the influence of these and other OT texts on Rev 21:1–22:5.—D.J.H.

1177. [Rev 21:1–22:5] F. WINTER, "Aspekte der Beschreibung des himmlischen Jerusalem auf dem Hintergrund der antiken Architektur- und Verfassungstheorie," *ProtoBib* 8 (2, '99) 85-102.

The article seeks to elucidate the presentation of the heavenly Jerusalem in Rev 21:1–22:5

against the background of ancient city planning and government. It devotes particular attention to a comparison of the ideal state of Atlantis in Plato and the heavenly Jerusalem. It concludes that the heavenly Jerusalem is represented as an ideal Hellenistic city.—C.R.M.

1178. [Rev 21:2] U. Rapp, "Das herabsteigende Jerusalem als Bild göttlicher Präsenz," *ProtoBib* 8 (2, '99) 77-84.

The report about the new Jerusalem coming down out of heaven from God in Rev 21:2, 10 is intertextually reminiscent of the image of God descending in the cloud/pillar of cloud (see Exod 34:5; Num 11:25; 12:5; cf. Exod 33:8-9).—C.R.M.

Rev 21:10, § 44-1178.

Rev 21:18, § 44-1207.

BIBLICAL THEOLOGY

1179r. F. Watson, *Text and Truth. Redefining Biblical Theology* [*NTA* 42, p. 411; § 44-436r].

A. Runesson, "Bibelteologi—en fråga om spelregler. En diskussion om 'vetenskaplighet' och 'konfessionalism' utifrån Francis Watsons bok *Text and Truth: Redefining Biblical Theology*" [Biblical Theology—A Question of the Rules of the Game. A Discussion on "Scholarship" and "Confessionalism" from Francis Watson's Book *Text and Truth: Redefining Biblical Theology*], *SvenskTeolKvart* 75 (3, '99) 126-133.—The article contends that Watson's normative theological approach does not suit the book's academic audience. Although Watson aims to neutralize the lines of demarcation between different interpretative communities, the result is a distortion of scholarly discourse. While both scholarly and confessional approaches to biblical theology are legitimate, the rules applied to the different types of discussion must be kept apart if academic work is not to be subordinated to the confessional preferences of individual authors.—C.R.M.

Christology

1180. Anon., "How is God One? On the Nature of God and Jesus Christ: Part Two," *Journ RadRef* 8 (4, '99) 4-18. [See § 44-437.]

NT statements about Jesus as the Messiah and the word of God, the "incarnation," the names applied to Jesus, and the Father and the Son as co-creators or co-eternal are not sufficient to show that the NT authors and their readers evolved in their thinking from staunch monotheism to a ditheist or trinitarian paradigm. The Bible clearly identifies the one God of the Bible as the Father.—D.J.H.

1181r. M.-É. Boismard, *À l'aube du christianisme* [*NTA* 42, pp. 599-600].

P. Grelot, "La foi en Jésus-Christ à l'aube du christianisme," *RevThom* 99 (3, '99) 539-548.—The article first describes Boismard's account of how the principal "dogmas" of Christian faith developed in the fifty years after Jesus' death. Then it offers critical remarks in four areas: from the experience of faith to its theological translation, the surplus of meaning attributed to biblical texts, the interior experience of Jesus, and the recourse to symbolic language.—D.J.H.

1182. A. BUZZARD, "Standing for the Hope of Israel: Understanding Jesus in the Light of Hebrew Faith and the Gospel about the Kingdom of God," *JournRadRef* 8 (4, '99) 33-44.

The Abrahamic/kingdom understanding of the gospel provides a voice crying for reform and return to the gospel as Jesus preached it. The solution to all current problems in teaching and preaching is to put the Hebrew Bible back into the prominent position it enjoys in the teaching of all the NT pioneers of the faith, Jesus being the arch-example of a preacher/ teacher steeped in the Hebrew Bible and the hope of Israel.—D.J.H.

1183. H. J. DE JONGE, "Les origines historiques de l'attente du retour de Jésus," *ÉtudThéol Rel* 74 (4, '99) 491-503.

Belief in Jesus' second coming was the Christian continuation of the Jewish expectation that the heavenly Son of Man would soon descend from heaven to act as judge and savior on God's behalf (see Dan 7:13; *1 Enoch* 37–71; *4 Ezra* 13). This Jewish apocalyptic expectation was shared by Jesus and his disciples. After Jesus' death, his disciples continued to believe that the Son of Man would come. But now they identified the coming Son of Man with Jesus, and so came to believe that Jesus would return.—D.J.H.

1184. E. FERNANDEZ, "Expressions in the Liturgy—XI. 'Lamb of God,'" *Emmanuel* 103 (4, '97) 225-227.

The title "Lamb of God" refers to Jesus in his salvific role, as the one who takes away the sin of the world. The image evokes the Passover lamb and the scapegoat of the Day of Atonement.—D.J.H.

1185. D. F. FORD, "A Messiah for the Third Millennium," *ModTheol* 16 (1, '00) 75-90.

After looking at the significance of Jesus over the past two millennia, the article focuses on the issue of Jesus' relation to Judaism and approaches the question of supersessionism by bringing the letter to the Ephesians into dialogue with P. Ochs's *Peirce, Pragmatism and the Logic of Scripture* (1998). It concludes with a reflection on Jesus as a Messiah facing Auschwitz.—D.J.H.

1186. G. H. GILBERT, "The Person of Jesus the Messiah: Part One," *JournRadRef* 8 (4, '99) 19-32.

This excerpt from *The Revelation of Jesus* (1899) treats the human consciousness of Jesus, the consciousness of perfect moral union with the Father, and the messianic consciousness of Jesus (the title Son of God, the title Son of Man, other messianic data, messianic consciousness not developed).—C.R.M.

1187. G. GROGAN, "New Testament Christology—or New Testament Christologies?" *Themelios* 25 (1, '99) 60-73.

This consideration of whether the NT speaks with one voice in its Christology first surveys the history of the issue: Chalcedon and the challenge of D. F. Strauss, Ritschlian Christology and J. Denney, the challenge of W. Bousset, the challenge of R. Bultmann, and some recent developments. Then it identifies crucial issues in the debate: the teaching of the Fourth Gospel, the teaching of Paul about the preexistence of Christ, the alleged "adoptionism" of the primitive Christian preaching in Acts, the Christologies of the Synoptic Evangelists, and the beliefs and teaching of Jesus about himself. It concludes that the Christology of the NT writers follows that of Jesus, simply bringing out its implications in some significant ways.—C.R.M.

1188. W. KRAUS, "Die Bedeutung von Dtn 18,15-18 für das Verständnis Jesu als Prophet," *ZeitNTWiss* 90 (3-4, '99) 153-176.

After considering the text of Deut 18:15-18 in the Hebrew Bible and in the ancient versions, the article discusses the explicit NT quotations of it (Acts 3:22; 7:37) and some allusions to it (Mk 9:4, 7 parr.; Lk 7:39; 24:25; Jn 1:21; 5:46), the tradition history of the "prophet like Moses" motif (with particular attention to Qumran texts), and implications for interpreting other NT texts (Mt 5–7; Mk 11:17, 27-33; Mt 5:32 and Mk 10:2-12 parr.; Lk 4:16-30; Mk 14:65). It concludes with reflections on why the category of the "prophet like Moses" does not play a more apparent or dominant role in NT Christology.—D.J.H.

1189. D. MUÑOZ LEÓN, "Encarnación de Cristo. Estudio bíblico," *Estudios Trinitarios* [Salamanca] 32 (1-2, '98) 39-75.

After considering OT and intertestamental prefigurations of the incarnation, the article surveys pertinent passages in the NT (Synoptic Gospels, Paul, Hebrews, John's Gospel, 1 John, 1 Peter, Revelation), discusses various dimensions of the incarnation, and enters into debate with three scholars (R. Bultmann, J. A. T. Robinson, K.-J. Kuschel) on the topic.—D.J.H.

1190. J. PARAPPALLY, "Jesus of the Poor and Christ of Religion," *Third Millennium* [Rajkot] 2 (4, '99) 78-87.

The article seeks to show that Jesus Christ can be encountered as the source of integral human liberation in Asia provided that poor people can recognize him as one who shares their poverty and yet is able to empower them to struggle for a fuller human life. The significance of Jesus Christ must begin with a transforming encounter with him, a relational Christology, not an ontological Christology or a Christology from above.—C.R.M.

1191r. R. PENNA, *I ritratti originali di Gesù il Cristo.* Vol. 1, *Gli inizi* [*NTA* 41, p. 151]; vol. 2, *Gil sviluppi* [*NTA* 44, p. 410].

F. ARDUSSO, "Inizi e sviluppi della cristologia neotestamentaria," *RassTeol* 40 (5, '99) 763-783.—After noting some general characteristics of Penna's two-volume work, the article considers his treatment of the divinity of Jesus (the resurrection of the crucified one, the earliest confessions of faith, contemporary comparative material), traces the development of NT Christology (Jewish-Christianity, Paul, the Pauline tradition, Hebrews, Synoptic Gospels, the Fourth Gospel, Revelation), explains his diachronic and synchronic conclusions, and reflects on how the results of his exegetical work can be taken over into systematic theology.—D.J.H.

1192. J. SWETNAM, "Psalm 110,1 and New Testament Christology: A Suggested Interpretation," *MelTheol* 50 (1, '99) 37-55.

The article examines four NT texts in which Ps 110:1 is used in conjunction with another OT text according to the construction *gĕzērâ šāwâ,* resulting in an advance in knowledge from the light the paired verses and their contexts throw on each other because of their juxtaposition. Ps 110:1 is paired three times with Ps 8:7 (Heb 1:12 and 2:8; 1 Cor 15:25-27; Eph 1:20-22) and once with Ps 16:1-8 (Acts 2:25 and 2:34-35). This *gĕzērâ šāwâ* construction is a way of expressing in NT modes of thinking what later Christian teaching would regard as the two "natures" of Jesus united in his one "person." The divine aspect is conveyed by Jesus' not dying and being enthroned at God's right hand (Ps 110:1), while the human aspect is conveyed by the simultaneous death of Jesus.—C.R.M.

1193. A. VAN AARDE, "Dekonstruksie van dogma: 'n Eietydse ondersoek na die spore van die leer van die twee nature van Jesus (Deconstructing dogma: Tracking the pathways of the creed concerning Jesus' two natures from a present-day perspective)," *Herv TeolStud* 55 (2-3, '99) 437-470.

Religious language develops according to four phases: from foundational religious experience, to metaphorical language usage, to confessional formulas, to dogmas. Jesus' calling on God as father should be seen as a foundational religious experience that was expressed by means of a familial metaphor. The NT writers refer also to the followers of Jesus as children of God. Paul and Mark point to the dual nature of a child of God: being born as human and being born spiritually from God. The confessional formulas in the Nicene Creed about the two natures of Jesus as ontological entities intended to emphasize Jesus' humanness. For Christians today, the metaphor "child of God" is still functional to express a foundational religious experience.—D.J.H.

Christology, §§ 44-774, 879.

Church and Ministry

1194. M. AMALADOSS, "Mission & Servanthood," *Third Millennium* [Rajkot] 2 (4, '99) 59-66.

In the NT the image of Jesus as servant appears in many ways (see Jn 13:14; Mk 9:35; Phil 2:5-8; Acts 8:32-35). Likewise, the church is called to be the servant of God's mission in the world. The church is the servant of God and of God's kingdom.—D.J.H.

1195. D. BIEŃKOWSKA, "Językowy obraz wspólnoty (na materiale Nowego Testamentu w przekładzie ks. J. Wujka) (The Linguistic Picture of Community [New Testament in the Translation of Jakub Wujek])," *CollTheol* 69 (1, '99) 9-19.

The article examines how Wujek (a late 16th-century Bible translator) translated into Polish the NT terms for church and community, members of the Christian community, and church ministers in Acts and the NT epistles.—D.J.H.

1196. J. M. CHEUNG, "Women in Today's Ministry," [in Chinese] *Pastoral Journal* 8/*Jian Dao* 13 [Hong Kong] ('99) 1-24.

While men and women are created equal, subordination of women in the family and in the church is part of the creation ordinance. The biblical concept of subordination does not entail depreciation of or hardship for women, and the biblical concept of male leadership or headship involves humble service rather than lording it over others. Although women are not allowed to teach as the head of the church in an official manner (see 1 Timothy 2), they are allowed to teach and preach under the headship of men.—D.J.H.

1197. G. F. FINNEGAN, "Paradise Lost: Were the First Christian Communities Egalitarian with Respect to Gender?" *ChicStud* 38 (3, '99) 298-317.

The early Christian communities were not consciously egalitarian. They were small, informal communities in which the distinctions between ordinary members and those performing certain functions were fluid and vague. The community's transition from this fluid beginning to a male-dominated hierarchy can best be viewed as a natural (that is, unquestioning and therefore somewhat unconscious) acceptance of the religious and secular models available at the time.—D.J.H.

1198. R. GEBAUER, "Amt – Charisma – Gemeinde. Überlegungen zu einem aktuellen Aspekt neutestamentlicher Ekklesiologie," *UnaSanc* 54 (3, '99) 178-190.

With particular attention to 1 Corinthians 12–14 and Rom 12:1-8, the article first outlines Paul's teachings on the relationships existing among church office, the charisms, and the community. Then it considers the contributions to the topic made by some post-Pauline texts such as Eph 4:7-16; 1 Tim 4:14 and 2 Tim 1:6; and 1 Pet 4:10-11. Finally it reflects on the significance of these NT perspectives for church life today.—D.J.H.

1199. B. GUENTHER AND D. HEIDEBRECHT, "The Elusive Biblical Model of Leadership," *Direction* 28 (2, '99) 153-165.

In the NT churches elders provided wisdom and maturity, overseers watched over, and shepherds fed, guided, and protected the church. A tour of church history reveals that different circumstances and cultural situations gave rise to a variety of leadership models within the church, all of which claim to be based on the NT. A survey of these models lays the groundwork for identifying leadership models that might be effective within our particular cultural context.—D.J.H.

1200. E. L. HAYES, "The Call to Ministry," *BiblSac* 157 (625, '00) 88-98.

After reflecting on the place of "vocation" in Christian ministry, the article examines the biblical theme of "calling" (with particular attention to καλέω and related terms) and discusses interpretations of a call to special ministry in church history. It concludes that the call to ministry is included in the general and efficacious call of God to salvation, faith, and discipleship.—D.J.H.

1201. A. KAROKARAN, "Discipleship: A Participation in Jesus' Sending," *RevRel* 58 (6, '99) 609-620.

Jesus in the NT is first and foremost a master calling people to his discipleship. The gospel and early Christianity did not envisage a distinction and separation between church and mission. Traditional understandings of religious life should be recast in the light of NT discipleship.—C.R.M.

1202. S. KUTHIRAKKATTEL, "The Radicality of Jesus' Priesthood. The Problem, Procedure, Programme and Proposal," *Biblebhashyam* 25 (2, '99) 85-103.

The article first considers the main contrasting features between the origin, function, and purpose of the priesthood in the OT on the one hand and the origin, ministry, and destiny of Jesus on the other. Then it discusses how the author of Hebrews could understand Jesus' person in priestly categories and his ministry, passion, death, and exaltation in sacrificial terms.—D.J.H.

1203. S. KUTHIRAKKATTEL, "The Radicality of Jesus' Priesthood (Part II)," *Biblebhashyam* 25 (3, '99) 200-243.

This installment [§ 44-1202] first considers the radical character of Jesus' priesthood in various sections of the letter to the Hebrews (1:1–2:18; 3:1–5:10; 5:11–10:18; 10:19–13:25). Then it highlights the salient features of Jesus' priesthood and the specific aspects of his sacrifice, examines how and to what extent the radicality of Jesus' priesthood is realized in the history of the church, and proposes ways of implementing the radicality of Jesus' priesthood today (especially in the Indian context).—D.J.H.

1204. D. E. LANIER, "The Multiplication of Disciples," *Faith & Mission* [Wake Forest, NC] 16 (2, '99) 5-15.

After distinguishing between the addition of converts and the multiplication of disciples, the article defines true discipleship as observing all things that Christ commanded, bearing fruit, and showing radical affection for the things of God. Next it examines some NT examples of discipleship from the Gospels, Acts, the Pauline letters, and Hebrews. It concludes that the key to effective evangelism lies in discipling immature believers to maturity.—D.J.H.

1205. P. MUTETEI, "The Proper Procedure for Discipline in the Church. Part II," *Africa Journal of Evangelical Theology* [Machakos, Kenya] 18 (2, '99) 107-128.

This installment [see § 43-1918] considers the objects of church discipline, the four procedural steps (see Mt 18:15-17), guidelines for applying NT church discipline principles in a Kenyan context, when to teach believers about church discipline, and who should practice church discipline.—D.J.H.

1206. K. J. O'MAHONY, "Christianity in Exile: Who Needs the Jubilee?" *DocLife* 49 (10, '99) 588-600.

After considering ancient Israel's exile as a fact and various OT reactions to it, the article reflects on its impact in terms of identity, Scripture, and jubilee. Then it considers the echoes of exile in Third Isaiah and in Luke-Acts and 1 Peter, and concludes with observations on the significance of exile for the church today under three headings: undergoing the experience fully, repentance, and renewal.—D.J.H.

1207. G. S. SLOYAN, "'The Wall Was of Jasper, the City Pure Gold, Clear as Glass,'" *Worship* 74 (1, '00) 55-59.

Written in praise of those who make the church's public prayer a scene of delight, the article reflects on places of worship in the Bible (Solomon's Temple, the Second Temple, Herod's Temple), as well as early synagogues and churches through the Byzantine period.—D.J.H.

1208. H. C. VAN ZYL, "The evolution of church leadership in the New Testament — a new consensus?" *Neotestamentica* 32 (2, '98) 585-604.

The article engages in dialogue with the arguments of R. A. Campbell's *The Elders.*

Seniority within Earliest Christianity (1994). It first treats the terms used for leadership in the NT within the broader framework of the evolution of leadership. Then it offers an appraisal of the so-called new consensus. One of the main contributions of Campbell's sociological approach lies in the fresh light it sheds on the position of the πρεσβύτερος as head of the family, and thus a "natural" leader in the early church from the start. Two gray areas need to be clarified: (1) the implications of the fact that the use of the term πρεσβύτερος to refer to the *paterfamilias* is not well established in the Greek world; and (2) the position of the Pastoral epistles (date, relation between the terms πρεσβύτερος and ἐπίσκοπος).—C.R.M.

1209. C. A. WANAMAKER, "The Conversion of Jesus' Disciples and the Emergence of Christianity," *JournTheolSAfric* 104 ('99) 16-31.

The paper examines how and why the Jesus movement survived the seeming disconfirmation caused by the death of its founder. Utilizing D. A. Snow and R. Machalek's indicators of conversion, it argues that the conversion or resocialization process that the disciples engaged in through their intensive interaction with Jesus and involvement in self-modeling and altercasting activities directed by him served to embed them in the new group he had formed. Thus Jesus' disciples simply went on carrying out the role of the master convert in the post-crucifixion period.—C.R.M.

Church and Ministry, §§ 44-858, 871, 872.

Various Themes

1210. M. ANANDAPPA, "Suffering: A Jungian and Biblical Perspective," *Emmanuel* 103 (2, '97) 102-105.

From the Jungian and the biblical standpoints, suffering is a real part of life. When understood and consciously integrated, it illuminates, enhances, and sanctifies human life, both disclosing and forming character.—D.J.H.

1211. E. ARENS, "El año de gracia del Señor. Observaciones y reflexiones sobre el jubileo," *Páginas* [Lima] 160 ('99) 46-56.

With reference to Leviticus 25 and related biblical texts (including Lk 4:16-30), the article first explains the social, economic, and religious dimensions of the biblical Jubilee year. Then it reflects on the possible social and theological significance of the Jubilee today.—D.J.H.

1212. E. AURELIUS, "Die Stimme Gottes. Die Wandlung einer theologischen Vorstellung," *SvenskExegÅrs* 64 ('99) 65-78.

After observations on the Hebrew phrase *šmʿ bqwl,* the article traces the motif of hearing the voice of God in Deuteronomy and its prehistory, in the historical books from Exodus to 2 Kings, and in Genesis. It concludes with comments on Jesus' obedience according to Phil 2:6-8 and Mk 14:36 and on the Johannine motif of hearing the voice of Jesus.—D.J.H.

1213. J. BARTON, "Virtue in the Bible," *Studies in Christian Ethics* [Edinburgh] 12 (1, '99) 12-22.

The language of "virtue" may not be well adapted to describe the OT's (and NT's) characteristic approaches to morality, which the old models of deontology and consequentialism are better at describing. However, something like a virtue ethic may be implicit in the narrative texts of the OT. And Christian experience suggests that the Bible may be used constructively by those who are trying to achieve what virtue ethics puts forward as the great aim of human life: the achievement of stable and good moral character.—D.J.H.

1214. G. BAUDLER, "El - JHWH - Abba. Pleidooi voor een historisch-dynamische godsopvatting" [El - YHWH - Abba. Plea for a Historical-Dynamic Concept of God], *Collationes* 29 (4, '99) 369-378.

The Dutch version of an article published in French in *Lumen Vitae* [§ 43-1923].—D.J.H.

1215. T. BEATTIE, "Mary: virgin and mother," *Priests & People* 13 (12, '99) 448-452.

If Mary's maternity roots Christ in time, history, and the body, her virginity attests to his divinity and eternal significance. Mary's motherhood is a sign of the continuity of the incarnation within history, while her virginity is a sign of God's interruption and transformation of history.—D.J.H.

1216. D. BERGANT, "Jubilee: The Year of the Lord," *BibToday* 37 (6, '99) 343-348.

Authentic observance of the Jubilee year and/or the Sabbath entails proclaiming allegiance to the sovereign creator, acknowledging dependence on God for deliverance and for providential care, and commitment to social responsibilities toward the most vulnerable.—D.J.H.

1217. C. BLOMBERG, "El Antiguo Testamento y las posesiones materiales," *Kairós* [Guatemala City] 23 ('98) 53-73.

The OT passages that refer to material possessions indicate that they are good but are often used selfishly, that they should benefit as many people as possible (including the powerless), and that frequently they are related to God's unique covenant with Israel. The major OT principles concerning this topic reappear in the NT, with the exception of the promises of material blessings for covenant obedience and for diligent labor.—D.J.H.

1218. C. E. BRAATEN, "The last things," *ChristCent* 116 (33, '99) 1174-1175.

The central motif of Jesus' message was the kingdom of God. The great tradition of church teaching has controlled eschatology by keeping Christ at the center. The time-dimension of the future belongs to biblical eschatology and is rooted in the structure of the human being.—D.J.H.

1219. W. BRENNAN, "Mary, Image of Christ and of the Church in the New Creation," *MilltownStud* 44 ('99) 34-47.

Near the end of the 1st century A.D. the "image of Christ" was key to understanding both holiness and Mary. Just as human persons were created in the image of God according to Genesis, in the theology of the new creation every person is called to be an image of Christ, i.e. holy like Christ. Mary exemplifies what this means and models the possibility of this necessity in the new creation.—D.J.H.

1220. W. P. BROWN AND J. T. CARROLL, "The Garden and the Plaza. Biblical Images of the City," *Interpretation* 54 (1, '00) 3-11.

According to Scripture, the city constitutes a central context for faith and practice.

Although some biblical traditions find the city problematic, Scripture also provides positive reflections about the city as God's gift, the setting for sustenance and instruction, the setting for God's Spirit, the city of God, and a garden.—D.J.H.

1221. I. CARDELLINI, "Le radici del 'Giubileo' biblico," *Seminarium* [Vatican City] 39 (1, '99) 37-72.

This investigation of the ancient Near Eastern roots of the biblical Jubilee first considers the number seven and its relation to the concepts of *šabbāt* and of the biblical Sabbath. Then it discusses the background of the sabbatical cycles with reference to the remission of debts in the general context of the ancient Near East and the institution of the Jubilee year as it is described in Leviticus 25.—D.J.H.

1222. G. CARON, "Indispensables pionnières de l'évangélisation," *Parabole* [Montreal] 22 (3, '00) 7-8.

The Syro-Phoenician women (see Mk 7:24-31) opens the eyes of Jesus and of the church to their responsibility vis-à-vis the non-Jewish world. Mary Magdalene is the first to receive the message that Jesus is risen, and she proclaims it to the apostles. Mothers such as Lois and Eunice (see 2 Tim 1:5) as well as Mary the mother of Jesus transmitted the faith to their children.—D.J.H.

1223. M. J. COOK, "Christian Appropriation of Passover: Jewish Responses Then and Now," *LexTheolQuart* 34 (1, '99) 13-39.

By the closing decades of the 1st century A.D. Christians were enlisting the trappings of Passover to describe the essence of Jesus' life, especially the meaning and significance of the last week of his ministry. This trend may explain Rabban Gamaliel II's insistence that only when the symbols are correctly explained is the Passover observance authentic (see *m. Pesaḥ.* 10:5). The proliferation of church Seders today could be more easily parried by Jews if they understood better why Mark's "Passover meal" was not a Passover meal. Christian "haggadahs" today accord meanings to both the Passover meal and to its symbols that would have been unacceptable to the originators of the Seder observance. The transcript of a question-and-answer session on this issue and related topics is included on pp. 28-34.—D.J.H.

1224. L. DE CHIRICO, "The Biblical Jubilee," *EvangRevTheol* 23 (4, '99) 347-362.

Leviticus 25 presents the Jubilee not only as a program of radical and cyclical social reform but also as a demonstration of Israel's faith. In the story of salvation the Jubilee theme is evoked from the premonarchical period to that of the prophets, from the life of Jesus to the early church. Celebrating the Jubilee today means believing in the Lord of the Jubilee, acting in its spirit, and living with its perspective.—D.J.H.

1225. D. A. DESILVA, "Patronage and Reciprocity: The Context of Grace in the New Testament," *AshTheolJourn* 31 ('99) 32-84.

In the NT world personal patronage was an essential means of acquiring access to goods, protection, or opportunities for employment and advancement. First with reference to various Greek and Latin texts, the article discusses patronage and friendship, patronage among the poor, public benefaction, patronage in Greek and Roman settings, the social context of "grace," showing favor (grace), responding with grace, manifestations of gratitude, and the dance of grace. Then with reference to NT texts it treats patronage and grace, God the benefactor and patron, Jesus the mediator of God's favor, making a gracious response, ungrateful responses to God's beneficence, and Christian giving.—D.J.H.

1226. D. DURKEN, "Prophets, Shepherds, and Sheep," *BibToday* 38 (1, '00) 28-33.

After examining how the OT prophets (Isaiah, Jeremiah, Ezekiel, Micah, Zechariah) portray shepherds, the article considers Jesus as "the good shepherd" and Peter as the fisherman turned shepherd. In Jesus the Lamb of God, the shepherd theme embraces both shepherd and sheep.—D.J.H.

1227. V. ELLER, "Stop the Dating Game," *ChristToday* 43 (12, '99) 74-80.

Jesus was opposed to "calendarizing" the end-time because it leads people into thinking that they know something that they have no chance of knowing. Jesus' own teaching of perpetual readiness is reiterated consistently throughout the NT. If calendarizing is the method by which Revelation is to be read, then God stands responsible for the crushed hope of all past calendarizers.—D.J.H.

1228. S. FREYNE, "Millennium, Jubilee and Jesus," *DocLife* 50 (1, '00) 39-49.

In their biblical context, Jubilee and millennial thinking were kept in an active tension. Jubilee expressed the deepest values that Israel aspired to for her life under God in the land, whereas millennium provided symbolic horizons within which it remained possible to go on hoping for such an ideal future despite repeated failures and disappointments. In the ministry of Jesus (see Lk 4:17-19), the Jubilee is a statement of God's care for all and a manifestation of God's justice on behalf of the marginalized and the disadvantaged, of unbounded love for all, irrespective of wealth or physical stature. Jesus seems to have tempered his millennial dreams for the future with Jubilee values for the here and now.—D.J.H.

1229. E. FUCHS, "'Faites ceci en mémoire de moi,'" *LumVie* 48 (243, '99) 47-55.

In the symbolic action of the Last Supper, Jesus reunited all the significations that he wished to give to his life: paschal (Jesus recapitulated and fulfilled Israel's past), eschatological (he inaugurated the coming kingdom of God), and sacramental (he made himself mysteriously present for his own through the gift of his life). The eucharistic memorial is a convocation for solidarity and keeps alive the dangerous memory of Jesus.—D.J.H.

1230. A. GABRIEL, "The Bible and the Search for a New Society," *Jnanadeepa* [Pune, India] 2 (1, '99) 100-110.

In its experience of God in history, ancient Israel recognized that the ideal society could not be realized without freedom, fellowship, and justice for all. The NT vision of the new society surpassed the OT by identifying the biblical vision with what has been realized in Christ the leader and in his expansion of the concept of the neighbor.—D.J.H.

1231. F. J. GAISER, "Paul Ricoeur's Myths of Evil in Biblical Perspective," *WordWorld* 19 (4, '99) 389-400.

Each of Ricoeur's four myths of evil—cosmogonic, Adamic, tragic, and exiled soul—finds some support from biblical texts. Modern Christians need to find a proper balance that also makes sense of the modern myths of natural causality and random chance.—D.J.H.

1232. M. García Cordero, "Vislumbres mesiánico-universalistas en el Antiguo Testamento," *Salmanticensis* 46 (2, '99) 159-211.

After considering nationalistic monotheism in the OT in contrast to the NT and its root in Israel's consciousness of its divine election, the article notes some OT texts that proclaim a universalist messianic horizon based on God's salvific design for all peoples (e.g. Gen 12:1-3; Isa 2:1-3 and Mic 4:1-3; Isa 49:6; Jer 3:17; Zech 9:9-10; Jon 3:10; Pss 22:28; 87:6).—D.J.H.

1233. F. Genuyt, "Quand Dieu habite l'âme des Justes," *LumVie* 48 (244, '99) 55-67.

This reflection on the NT theme of God dwelling in those who love him considers the meaning of God's indwelling (passivity of the reception, the act of hospitality, reciprocity), the establishment of the relationship through acceptance of the Word (teacher, transparent witness, when the Word speaks) and of the Spirit (advocate, tutor, inspirer), and the fruits of this indwelling (the promptings of the Spirit, the words of Jesus).—D.J.H.

1234. S. J. Grenz, "Burnout: The Cause and the Cure for a Christian Malady," *CurrTheol Miss* 26 (6, '99) 425-430.

The Bible presents work as a vehicle through which we respond in gratitude to God's goodness toward us. Sabbath leisure is the celebration of the divine work in creation and redemption.—D.J.H.

1235. M. Haar, "God, the Bible, and Evil after the Holocaust," *WordWorld* 19 (4, '99) 372-380.

After defining the biblical understanding of evil, the article discusses various biblical responses to the problem of evil: free will, the enemy or enemies, the future, God's fault, the hidden plan, teacher/positive effect, love of God, mystery, the cross, and the Torah. Then it suggests that the Holocaust was an unprecedented evil that calls into question all previous biblical responses, and offers an alternative biblical approach (resistance to evil) to the question of God and evil after the Holocaust.—D.J.H.

1236. F. Hahn, "Gerechtigkeit Gottes und Rechtfertigung des Menschen nach dem Zeugnis des Neuen Testaments," *EvangTheol* 59 (5, '99) 335-346.

After considering the prehistory of the NT understanding of righteousness, the article discusses God's righteousness and the justification of humans according to the preliterary tradition in the NT (Jesus, the earliest tradition), Paul (see Phil 3:9-11 and 2 Cor 5:21; Gal 3:6-22; Romans; the Deuteropauline tradition), the letter of James, and the Gospels of Matthew and John. It concludes that the three major components in the NT teaching on justification are God's initiative, God's unconditional activity, and unreserved trust on the part of humans.—D.J.H.

1237. M. Hauke, "Gott Vater. Anregungen zur 'Paterlogie,'" *ForKathTheol* 15 (3-4, '99) 240-263.

After noting some obstacles to speaking about God as "father," the article considers the revelation of the divine Son as the basis of our relationship to the heavenly Father and the human basis for encountering God as father (a phenomenology of fatherhood). Then it meditates on the address and the individual petitions in the Lord's Prayer (Mt 6:9-13; Lk 11:2-4) as the source of "paterlogy." Finally it discusses reflections of the divine fatherhood in the community of the church with reference to Eph 3:15; Mt 23:9; and the bishop as the image of the divine father according to Ignatius of Antioch.—D.J.H.

1238. R. B. Hays, "'Why Do You Stand Looking Up Toward Heaven?' New Testament Eschatology at the Turn of the Millennium," *ModTheol* 16 (1, '00) 115-135.

When one distinguishes between specific millennial speculation and apocalyptic eschatology, it becomes clear that apocalyptic narrative and apocalyptic expectation are integral to the logic of the gospel. The article first considers three significant but unsatisfactory strategies for coping with the offense of the NT's apocalyptic theology: the Johannine option—eternal life now, the Jesus Seminar—a wedge between Jesus and the Gospels, and N. T. Wright—apocalyptic eschatology historicized. Next it enumerates seven reasons why the church needs apocalyptic eschatology (to carry Israel's story forward, to interpret the cross as a saving event for the world, to enable the gospel's critique of pagan culture, etc.). Finally it suggests that Christian theologians press forward to a robust recovery of apocalyptic teaching and preaching.—C.R.M.

1239. H. G. Hendricks, "The Other Side of the Mountain," *BiblSac* 157 (625, '00) 3-14.

The Scriptures show that old age is a gift from God, a blessing to be valued by the whole community. The Psalms teach us that God is faithful (Ps 71), that we are responsible (78), and that all of life can be fruitful (92). Simeon and Anna in Lk 2:25-38 illustrate healthy, positive aging.—D.J.H.

1240. L. J. Hoppe, "The Triumph of God's Justice," *BibToday* 37 (6, '99) 349-353.

The failure of fundamentalism's millennial expectations will afford mainstream Christians the opportunity to reclaim apocalyptic. While apocalyptic rejects this world, it does not abandon it. It calls believers to enter the world for the sake of its renewal and transformation.—C.R.M.

1241. M. Johner, "Fin des temps et éthique chrétienne," *RevRéf* 51 (206, '00) 69-89.

After reflecting on the fruits and ravages of hope, the article presents general perspectives on time in the Bible. Then it treats the ethic of the last times with reference to various spiritual exhortations and instructions about behavior in the NT. It concludes that eschatological hope generates cultural and political engagement.—D.J.H.

1242. E. Kalinowski, "Numbers in the Bible," *HomPastRev* 100 (4, '00) 17-23.

Although at least fifteen numbers stand out in the Bible, the most intriguing is three—the number of unity, of accomplishment, and of the universe.—D.J.H.

1243. J. Konings, "Deus, Pai: que significa?" *PerspTeol* 36 (85, '99) 307-322.

After reviewing anthropological data regarding God as "father," the article discusses the OT and early Jewish understanding and invocation of God as "father." Then it considers Jesus' experience of God as *Abba* as it is presented by NT writers (Paul, Mark, Luke, Matthew, John), with special attention to the Lord's Prayer (Mt 6:9-13; Lk 11:2-4). It concludes with reflections on the theological significance of calling God "Father."—D.J.H.

1244. J. Kottackal, “Mary in the Bible,” *Biblebhashyam* 25 (2, ’99) 117-142.

After noting that the image of Mary in the NT is woven entirely of OT threads, the article considers Mary in the OT (Gen 3:15; Isa 7:14; see Mt 1:23). Then it treats Mary in the NT: Paul, Mark (3:31-35; 6:1-6)—with special attention to “brothers” and “sisters” in Mk 6:3, Matthew (1:1-17; 1:18-25), Luke (1:26-38; 1:46-55; 2:22-35; 2:41-52), Acts (1:14), John (2:1-11; 19:25-27), and Revelation (12:1-6, 13-17).—C.R.M.

1245. C. Kourie, “Mysticism: gift for the church,” *Neotestamentica* 32 (2, ’98) 433-457.

After suggesting that the modern crisis in society and its ramifications for the church may be traced to the legacy of modernity and deconstructive postmodern thought, the article suggests that mysticism, particularly scriptural mysticism, can be a source of renewal. It includes discussion of christological mysticism in Paul, and 2 Pet 1:4 as an invitation to Christians to become “sharers in the divine nature.”—C.R.M.

1246. P. Lefebvre, “L’Hôtel du Seigneur,” *LumVie* 48 (244, ’99) 45-54.

After reflecting on the term κατάλυμα, the article considers various OT episodes located at Mamre (Genesis 18), Sodom (Genesis 19), Gibeah (Judges 19), and Ramah (1 Samuel 9–10) that feature hospitality or its opposite. It concludes with reflections on Lk 2:7 (“there was no place for them in the inn”) in the context of these OT passages.—D.J.H.

1247. A. Lindemann, “Israel im Neuen Testament,” *WortDienst* 25 (’99) 167-192.

The article first examines Luke’s uses of the terms Ἰσραήλ, Ἰσραηλίτης, and Ἰουδαῖος in Acts. Next it considers Paul’s uses of these words and related ideas, with particular attention to Romans 9–11. Then it treats briefly their occurrences in the Gospels and Hebrews. It concludes with reflections on the contributions and limitations of the data for understanding the development of the Christian movement in the 1st century A.D. and Christian-Jewish relations today.—D.J.H.

1248. F. Lindström, “‘Han bar de mångas skuld’. Profetia och uppfyllelse utifrån Jes. 53” [“He Bore the Guilt of Many.” Prophecy and Fulfillment from Isa. 53], *SvenskTeol Kvart* 75 (3, ’99) 98-109.

Isa 52:13–53:12 originally belonged to a living theological debate on the issue of guilt and remission of sins. The reception of these concepts in the NT indicates that it is a simplification to reduce guilt to an inner conflict in the conscience of an independent and free person. The most important question arising from Isa 52:13–53:12 is not whether guilt can be transferred but whether there is someone who identifies with the guilty.—D.J.H.

1249. H. P. Liu, “A Study of Biblical Basis of Spirit-Baptism and Spirit-Fullness. A Critique on the Pentecostal Position and a Constructive Proposal,” *Pastoral Journal* 8/*Jian Dao* 13 [Hong Kong] (’99) 119-152.

While Luke did not intend to present patterns for formulating theological norms regarding Spirit-baptism and Spirit-fullness, the pertinent episodes in Acts do have illustrative value. For both Luke and Paul, Spirit-baptism is not the same as Spirit-filling. While Spirit-baptism is given at conversion-initiation once for all, Spirit-filling is repeated throughout Christian life. Both Luke and Paul affirm the varieties in manifestations of Spirit-filling.—D.J.H.

1250. R. MAAS, "Christ as the Logos of Childhood. Reflections on the Meaning and Mission of the Child," *TheolToday* 56 (4, '00) 456-468.

Jesus, the eternally generated Son of the Father, is a revelation of what it truly means to be a "child." In him we find the secret of our own mysterious origins and the path of return to the Father's house. The Gospels inform us that, far from signifying a condition to be overcome or transcended in order to obtain fulfillment, childhood is the goal of Christian striving. The human child, vulnerable, utterly dependent and trusting, becomes the real presence of Christ—a living sacrament of the kingdom of heaven.—D.J.H.

1251. D. MACDONALD, "Mary's Vocation and Paul's: Making an Individual Difference," *RevRel* 58 (6, '99) 577-589.

In the light of Paul's theological insights, the article reflects on various aspects of the person of Mary—her guidance, her relation to Jesus Christ, and the wonder and value of the individual.—D.J.H.

1252. G. MAHECHA, "Literatura Apocalíptica: una introducción," *Vida y pensamiento* [San José, Costa Rica] 19 (2, '99) 52-75.

After considering the origin of apocalyptic, the article discusses the characteristics of apocalyptic (hope in God's triumph, the new age, etc.) and notes some apocalyptic phrases and passages in the Synoptic Gospels (the Son of Man, the two ages, the eschatological judgment).—D.J.H.

1253. P. MANNING, "Melchizedek's Eucharist," *ExpTimes* 111 (5, '00) 158-160.

There is sufficient biblical support for making a connection between Melchizedek's gifts of bread and wine to Abram (see Gen 14:18) and the Eucharist. Melchizedek's gifts were a sacramental endorsement of God's promise that Abram's descendants would possess the land. The eucharistic bread and wine, like those brought by Melchizedek, are meant to speak of our homecoming to the promised city.—C.R.M.

1254. I. MÜLLNER, "Die Wiederkehr des Einmaligen. Biblisch-theologische Gedanken zum Thema Zeit," *Diakonia* 30 (6, '99) 393-399.

After reflecting on time as the first and last work of creation, the article considers biblical perspectives on time with reference to the rhythmization of time as *imitatio Dei,* cyclical and linear concepts of time, and the sapiential approach to time.—D.J.H.

1255. A. NOUIS, "Que faire du Jubilé?" *ÉtudThéolRel* 75 (1, '00) 9-23.

After considering OT texts pertaining to the Jubilee, the article discusses Jesus' proclamation in Lk 4:16-30 with reference to the four elements of the Jubilee: letting the soil lie fallow, remission of debts, liberation of the oppressed, and redistribution of capital. Then it reflects on the Jubilee in the context of the theology of the kingdom of God and makes suggestions about preaching the Jubilee today.—D.J.H.

1256. A. OLU IGENOZA, "Medicine and Healing in African Christianity: A Biblical Critique," *AfrEcclRev* 41 (2-3, '99) 145-163.

From a critical biblical angle the superstitious, magical, and propitiatory elements in traditional African therapy should be abandoned. However, biblical faith is not against medicine.

Indeed, medicine can be consecrated and administered for the glory of God and the benefit of humankind.—D.J.H.

1257. K. J. O'MAHONY, "The Stranger: Friend or Foe?" *Furrow* 51 (1, '00) 19-23.

The Bible offers two guides on what to do with strangers: to exterminate them, and to love them. This double tradition constitutes an invitation to recognize reality but not to be bound by it. From the biblical ethical standpoint, the burden of proof lies with those who would send away a stranger.—D.J.H.

1258. J. PATHRAPANKAL, "God In History. Biblical Perspectives," *Third Millennium* [Rajkot] 2 (4, '99) 34-48.

The entire Bible is about a God who acts and is involved in the history of humankind from creation to the eschatological fulfillment of history. The person of Christ and his redemptive mission must be understood in the biblical perspective of God guiding the entire historical process.—D.J.H.

1259. W. PAULY, "Die Suche nach dem Fundament. Fundamentaltheologische Fragen an neuere Ansätze zum Theodizeeproblem," *Orientierung* 64 (1, '00) 5-10.

After discussing the place of theodicy in recent fundamental theology, the article describes the approaches to theodicy taken by K. Berger in *Wie kann Gott Leid und Katastrophen zulassen?* (1996) and E. Drewermann in *Der sechste Tag* (1998), and compares them with reference to the biblical figure of Job.—D.J.H.

1260. L. D. PETTEGREW, "The New Covenant," *MastSemJourn* 10 (2, '99) 251-270.

The article treats the new covenant promised to Israel, the Messiah identified with Israel, and the Messiah identified with the church. It concludes that the relationship of Christ to the new covenant and the church to Christ does not in any way negate the future fulfillment of the new covenant with Israel. [The same issue contains articles by I. A. Busenitz (pp. 173-189) on the biblical covenants, the Noachic covenant, and the priestly covenant; K. H. Essex (pp. 191-212) on the Abrahamic covenant; W. D. Barrick (pp. 213-232) on the Mosaic covenant; M. A. Grisanti (pp. 233-250) on the Davidic covenant; and a ten-page bibliography compiled by D. M. Swanson (pp. 271-280) of works on the biblical covenants.]—C.R.M.

1261. L. S. REHMANN, "Time expired. Inspirationen zur apokalyptischen Zeitvorstellung," *BibKirch* 54 (4, '99) 178-185.

Time is the apocalyptic question par excellence. After considering whether apocalyptic time is liberating or threatening, the article discusses apocalyptic time-announcements in various NT texts, time and utopia in Rev 6:2-17, the time of transformation, and the idea of "time expired."—D.J.H.

1262. J. REUMANN, "Justification and Justice in the New Testament," *HorBibTheol* 21 (1, '99) 26-45.

After considering the word fields for "justice" and "justification," the article discusses English translations, definitions, and "the judgment" as the background. Then it deals with Paul's view of justification, δικαιοσύνη and related terms in the Greco-Roman world, and the encounters between Paul's message and Greco-Roman concepts of justice (see Rom 5:7; 3:5; 2:6-10; 2 Cor 9:10; Phil 1:27; etc.).—D.J.H.

1263. J. ROBBINS, "The Mystery of Evil," *WordWorld* 19 (4, '99) 381-388.

Most of the alleged solutions to the problem of evil ignore or trivialize real facts or faith. In the Bible there are few efforts to explain or rationalize human suffering. The most prominent message of the Bible on human suffering is that God's will is for the alleviation of suffering and his power is with those who struggle for the overcoming of evil.—D.J.H.

1264. G. ROCHAIS, "Les Personnes divines dans le Nouveau Testament," *Parabole* [Montreal] 21 (1, '98) 9-10.

The article considers some NT texts in which the three persons of the Trinity are mentioned together (e.g. Mk 1:9-11; Mt 28:19-20; Jn 14:15-17, 23; 2 Cor 13:13). The NT speaks of the divine persons almost always in relation to human beings.—D.J.H.

1265. S. ROMEROWSKI, "La prophétie dans l'Écriture," *Hokhma* 72 ('99) 21-52.

After a survey of prophecy in the OT (definition, terminology, prophetic ministry, whether there are two categories of prophets), the article considers the canonical prophets and inspiration, the originality of the biblical prophets, and true and false prophets. Then it discusses prophecy in the NT with reference to apostolic prophecy, prophecy in the manner of Agabus (see Acts 11:27-28), prophecy in the churches of Corinth and of Thessalonica, other types of prophecy in the NT, the thesis of W. Grudem and D. A. Carson on NT prophecy, and identifying prophets today.—D.J.H.

1266. S. SCHOON, "'Une alliance irrévocable.' Le concept d'alliance dans la relation entre l'Église et le peuple juif," *Irénikon* 72 (1-2, '99) 5-41.

The biblical concept of covenant promises the possibility of understanding God's relationship both to the Jewish people and to the church in terms of a single, renewed, and unbroken covenant. It also offers the prospect of seeing in proper biblical perspective the bond that must exist between the church and Israel.—D.J.H.

1267. M. SEIFRID, "'The Gift of Salvation': Its Failure to Address the Crux of Justification," *JournEvangTheolSoc* 42 (4, '99) 679-688.

In response to a 1997 statement by a group of evangelical Protestants and Roman Catholics, the article proposes and explains three theses on justification: (1) To say that faith alone justifies is to say that our justification was accomplished outside of us, in Christ's cross and resurrection. Thus it is necessary to speak of justification by faith alone. (2) There is a conceptual distinction in the biblical witness between the verdict of justification and the vindication that is associated with it, that is, between "forensic" and "effective" righteousness. (3) The human being is to be understood on the basis of the cross and resurrection, that is, as a sinner given over to condemnation and death and raised to life with Christ. The cross is not to be interpreted through a prior or independent understanding of the human being, that is, an enablement and transformation of the creature.—D.J.H.

1268. R. SOLOMON, "Biblical Perspectives on Mental Health Care," *International Review of Mission* [Geneva] 88 (350, '99) 226-239.

The article considers three biblical principles—we are created beings, social beings, and embodied beings—and explores their implications in terms of mental health and mental health care. Mental health depends, among other things, centrally on our relationship to our creator God, the way we exist in community, and the way we attempt to function holistically as embodied beings.—D.J.H.

1269. J. TAYLOR, "The Breaking of the Bread," *EphLiturg* 113 (4-5, '99) 332-346.

Jesus and his disciples practiced a rite of breaking and sharing bread. They may have reassembled the broken fragments before distributing them. The action was accompanied by a benediction or thanksgiving that expressed the symbolism of the gesture, with the symbolism being articulated in negative and positive moments. The precise meaning conveyed by the rite could vary or change from one group to another, or even within the same group.—D.J.H.

1270. N. H. TAYLOR, "Early Christian Expectations Concerning the Return of Jesus. From imminent parousia to the millennium," *JournTheolSAfric* 104 ('99) 32-43.

The study seeks to reconstruct the origins of Christian parousia hopes and the development of eschatological ideas in the NT. It treats the background of Christian eschatology, eschatology in the teaching of Jesus and his disciples, the fall of Jerusalem and the destruction of the Temple, the delayed parousia, and NT eschatology and the millennium. Early Christian writings bear witness to a shifting eschatological consciousness as the first generations of Christians were constantly called to review their expectations in light of their experience, particularly the continuing non-return of Christ in glory.—C.R.M.

1271. W. S. TOWNER, "A Crisis of the Imagination. The Real Jerusalem Confronts the Ideal Jerusalem," *Interpretation* 54 (1, '00) 13-22.

The Jerusalem of the Hebrew Bible is already as much ideal as it is real. The Western imagination inherited the ideal Jerusalem after the real one was devastated. When the ideal Jerusalem of the West has encountered the real one, cognitive dissonance has often resulted. Today the ideal Jerusalem of the Western imagination needs to make common cause with the real one in order to further the cause of peace.—D.J.H.

1272. M. TURNER, "Receiving Christ and Receiving the Spirit: In Dialogue with David Pawson," *JournPentTheol* 15 ('99) 3-31.

With particular attention to Pawson's *Jesus Baptises in One Holy Spirit* (1997), the article elucidates six affirmations that represent the essence of Pawson's position and offers a focused response to each of them: (1) "Baptism in Holy Spirit" was a motif of central importance to the NT church; (2) it is co-referential with all expressions for Spirit reception; (3) the NT knows of only one reception of the Spirit by believers; (4) the Spirit was normally given at "conversion-initiation" in response to repentance, faith, and water baptism; (5) the moment of Spirit reception was always both experiential and evidential (usually in tongues); and (6) the one gift of the Spirit is necessary both for the "experience" of salvation and for charismatic gifts/empowerings of diverse kinds. It concludes that those who have received Christ as a living, vital, relational, transforming, and empowering presence have received the gift of the Spirit the NT is talking about. [Extended responses by Pawson (pp. 33-48) and R. P. Menzies (pp. 49-74) are included in the same issue.]—C.R.M.

1273. P. M. VENTER, "Bybelse Teologie en skuldbelydenis (Biblical Theology and confession of guilt)," *HervTeolStud* 55 (2-3, '99) 533-562.

This investigation of the probable contents of a confession of guilt first attends to the contemporary paradigm shift in theology, the viewpoint of Black theology as interlocutor, and the conversation between Jews and Christians in the post-Holocaust era. Then it examines the prayers in Ezra 9:6-15; Neh 1:5-11 and 9:5-37; and Daniel 9:4-19, and shows how confession of guilt is linked to doxology and to God's righteousness, mercy, and grace.—D.J.H.

1274. M. VOLF, "The Final Reconciliation: Reflections on a Social Dimension of the Eschatological Transition," *ModTheol* 16 (1, '00) 91-113.

The article takes up Socrates' two basic insights in Plato's *Phaedo* about the healing of curable souls—the indispensability of a social process and the insufficiency of justice conceived as desert—and places them in the context of an economy of grace, which governs Christian soteriology and eschatology. If, because of the character of human beings and their sin, salvation includes social reconciliation, then the eschatological consummation of salvation should include it too. When viewed from a biblical perspective, the last judgment is an enactment of God's grace (as well as of justice), is a social event, and aims at its own personal appropriation.—D.J.H.

1275. P. WELLS, "Et le ciel?" *RevRéf* 51 (206, '00) 39-50.

After surveying the biblical terminology for "heaven," the article discusses heaven as a created reality: the astronomical and spiritual complementarity, heaven as a place, and the history of heaven. Then it reflects on Col 1:16-18, and concludes that heaven is the perfect state of creation, something fixed and permanent, a place of rest, and an unmerited reward.—D.J.H.

1276. A. WÉNIN, "Humanité et animalité. Réflexion à partir de traditions bibliques," *LumVit* 54 (3, '99) 245-254.

Certain biblical texts appear to support the centrality of human beings in creation and their sovereignty over other living things. A careful reading of Genesis 1, however, indicates that it is not a pure and simple affirmation of human mastery over the earth and animals. Elsewhere animals give lessons in humanity (Job 12:7-8) or are signs of the presence of God (e.g. Num 22:32-33; 1 Kgs 17:3-6). The temptation of Jesus according to Mk 1:13 suggests a reconciliation with the animal world. Biblical wisdom does not place humans at the center of the world but invites them to exercise control over their own mastery and find their right place by listening to what animals can tell them.—C.R.M.

1277. S. L. WHITE, "Angel of the Lord: Messenger or euphemism?" *TynBull* 50 (2, '99) 299-305.

In many OT passages "angel of the Lord" and "Yahweh" seem to be interchangeable. The expression "angel of the Lord" is a euphemism for God used both to create tension in the narrative and to emphasize the transcendence of Yahweh.—D.J.H.

1278. E. WOODCOCK, "The Filling of the Holy Spirit," *BiblSac* 157 (625, '00) 68-87.

Examination of the NT data regarding the filling of the Holy Spirit reveals that manifestations of being Spirit-filled were varied, that being filled with the Holy Spirit is closely related to effective ministry (especially proclaiming the word of God), that the verbs πληρόω and πίμπλημι convey the same meaning, and that certain conditions are compatible or incompatible with being filled with the Holy Spirit.—D.J.H.

1279. J. R. BARTLETT, "Edomites and Idumaeans," *PalExplQuart* 131 (2, '99) 102-114.

We should not identify Hellenistic Idumaea with Edom or suppose that the Idumaeans were simply descendants of the ancient Edomites. The sooner we cease confusing the Edomites, the Idumaeans, and the Nabateans, the better. In spite of their various connections, they were all quite different.—D.J.H.

1280. N. BÉLAYCHE, "*Dimenticare . . . Gerusalemme.* Les paganismes à *Aelia Capitolina* du IIᵉ au IVᵉ siècle de notre ère," *RevÉtudJuiv* 158 (3-4, '99) 287-348.

This study illuminates a very atypical period in the history of Jerusalem during which it was transformed into a Roman colony by Hadrian. The chronological stratum that separates the Jewish city of the Second Temple from the Christian "New Jerusalem" of the 4th-6th centuries is occupied by a pagan city, Aelia Capitolina, that displays more or less all of the characteristics of a typical oriental Greco-Roman city. Pagan cults both public and private were varied and robust, and their fragmentary remains show that they had taken possession of all the space of the city. This transformation resulted from the new population settled there after the Jewish wars of the 1st and 2nd centuries. It is unexpected since it was artificially created, and it is neglected since in the long run it did not modify the monotheistic face of Jerusalem. The rapid christianization of the city supported by the imperial authorities of the 4th century brought about the equivalent of an almost absolute *damnatio memoriae* of the pagan period.—C.R.M.

1281. P. ERDKAMP, "Agriculture, underemployment, and the cost of rural labour in the Roman world," *ClassQuart* 49 (2, '99) 556-572.

The economy of the ancient world was in most regions of the Roman empire not sufficiently developed to sustain a large non-agricultural population without the element of externalization of reproductive cost, which provided a significant pool of labor for the non-agricultural sectors. The article first examines whether the concept of externalization of cost applies in the ancient world and in particular whether there was excess labor available in the agriculture of the ancient world. Then it proposes some ideas about the consequences for transport, commercial agriculture, and rural industry.—D.J.H.

1282. V. GRIMM, "On the dietary habits of the Roman Empire as seen by outsiders, Jews and Christians," *Classics Ireland* [Dublin] 6 ('99) 43-61.

The article considers what may be learned about Greco-Roman eating and drinking from Jewish sources (Torah, Josephus, Philo, early rabbinic writings) and early Christian writings (Acts 10, *Epistle to Diognetus,* Tertullian). References to food practices were used by these witnesses not for objective description but rather to express certain attitudes—closeness and friendliness, or distance, distrust, and hostility.—D.J.H.

1283. I. NOWELL, "What Day Is It? What Year Is It?" *BibToday* 37 (6, '99) 360-365.

An accurate calendar is important for agriculture (planting and harvesting) and for religion (celebrating the religious festivals). The article discusses ancient calendars (Egyptian, Mesopotamian, Greek, Roman), biblical calendars, ways of calculating years, and Christian calendars.—D.J.H.

1284. J. J. Pilch, "'How do you read?'" *BibToday* 38 (1, '00) 44-49.

This consideration of reading in the ancient world discusses varieties of literacy, reading, scribal literacy, coins, the Ethiopian eunuch (see Acts 8:26-40), and Jesus and interpretation. It seems that Jesus could read Aramaic, and it is plausible that he also knew Hebrew and Greek.—C.R.M.

1285. J. C. Reeves, "*Manichaica Aramaica*? Adam and the Magical Deliverance of Seth," *JournAmOrSoc* 119 (3, '99) 432-439.

The article discusses three mutually corroborative witnesses to a Manichaean story about Adam, Eve, and Seth that features a distinctive mytheme involving the deliverance of the infant Seth from demonic assault by a magically adept Adam. It also notes its presence within the Mesopotamian Aramaic bowl corpus.—D.J.H.

World of the NT, § 44-1225.

Archaeology

1286. R. Arav, R. A. Freund, and J. F. Shroder, "Bethsaida Rediscovered," *BibArchRev* 26 (1, '00) 44-56.

The key to identifying et-Tell as ancient Bethsaida was the realization that the site lies not on the present shore of the Sea of Galilee but one and a half miles north of it. Recent excavations there have led to the rediscovery not only of the village of Jesus' time but also of a city with a rich history going back to King David's time. Changes in the shoreline placed Bethsaida farther and farther from the lake and eventually led to its abandonment in the 3rd century A.D.—D.J.H.

1287. G. Barkay, "A Signet Ring of Alexander," *Bulletin of the Anglo-Israel Archaeological Society* [London] 16 ('98) 65-69.

The appearance of the two main designs of the anchor and the double cornucopiae both on the ring described in this article and on the coins of Alexander Jannaeus, combined with the legend bearing the name of Alexander, helps to reinforce the suggestion that the ring belonged to the Hasmonean king of Judah himself. If this is so, the ring is the first royal Hasmonean seal known to date.—D.J.H.

1288. A. M. Berlin, "What's for Dinner? The Answer is in the Pot," *BibArchRev* 25 (6, '99) 46-55, 62.

Tel Anafa is a small mound twenty-seven miles east of the Phoenician port of Tyre, in the Hula Valley in northern Israel. With particular attention to vessels used for cooking and for eating and drinking, the article shows how pottery is "read" as a means of learning about the inhabitants of the site at three different stages: the 3rd-century B.C. settlement (perhaps people from a nearby uphill settlement such as Kedesh), the 2nd-century B.C. settlement (hellenized Phoenicians, probably from Tyre), and the 1st-century A.D. settlement (Roman or Italic mercenaries employed by Herod Philip).—D.J.H.

1289. D. Blackman, "Archaeology in Greece 1998-99," *Archaeological Reports* [London] 45 ('99) 1-124.

This report [see § 43-1976] provides information about recent archaeological activity in

Greece by regions: Athens, Attica, islands of the Saronic Gulf, Korinthia, Argolis, Arkadia, and so forth.—D.J.H.

1290. P. J. J. Botha, "Houses in the world of Jesus," *Neotestamentica* 32 (1, '98) 37-74.

This study surveys the research on domestic buildings of Palestine from Roman times and relates it to anthropological and sociological research on Near Eastern village life. It aims to elucidate aspects of the daily life of 1st-century Galileans and to contribute to a better understanding of the setting of the early Jesus movement. After general observations on the archaeological remains of houses (material conditions, the courtyard, social conditions, excavating the household), it treats the Palestinian rural houses of the early 1st century: the farmhouse, the complex courtyard house, small houses, the mansion, and houses with shops. It concludes with comments on houses in the world of Jesus.—C.R.M.

1291. M. Broshi and H. Eshel, "Residential Caves at Qumran," *DeadSeaDisc* 6 (3, '99) 328-348, plates 1-7.

Pottery sherds found during excavations conducted in the winter of 1995-96 in Caves C and F, located some 200 m. north of the Qumran ruins, testify that both were occupied during the 1st century B.C. and the 1st century A.D. These and other caves at Qumran, the evidence for a tent encampment, the paths, and the small finds from Areas A-E indicate that the number of inhabitants in the Qumran community was larger than some scholars suggest and that some of them lived in the northern artificial caves and tents.—D.J.H.

1292. P. R. Callaway, "What have 'En Gedi and Jericho to do with Qumran?" *QumChron* 8 (3, '99) 169-170.

Qumran Ostracon 2 connects Khirbet Qumran with the interests of [Jehose]ph ben Nathan and his sons located in 'En Gedi. Taken together with Ostracon 1 (which mentions Jericho), the two documents indicate that individuals who originated at some distance from Khirbet Qumran had some business there.—D.J.H.

1293. H. Cotton et al., "Corpus Inscriptionum Judaeae/Palestinae," *Zeitschrift für Papyrologie und Epigraphik* [Bonn] 127 ('99) 307-308.

The article (written with L. Di Segni, W. Eck, and B. Isaac) describes a project that will include all inscriptions from the Hellenistic, Roman, and early Byzantine periods found in the territory between the Mediterranean and the River Jordan, the Negev, and the Golan Heights. The corpus will cover not only Greek and Latin texts but also material in Semitic languages (Hebrew, Aramaic, Samaritan, Nabatean, Syriac, Thamudic, and Safaitic).—D.J.H.

1294. A. de Vincenz, "Two Stamped Syrian Mortaria from Shuni," *Bulletin of the Anglo-Israel Archaeological Society* [London] 16 ('98) 71-74.

The two stamped examples of mortaria from Shuni (near Caesarea Maritima) discussed in this article were found in a stratigraphic context dated by lamps, pottery, and coins to the 3rd-4th centuries A.D. The unstamped example may be dated as early as the 3rd century A.D.—D.J.H.

1295. G. Finkielsztejn, "More Evidence on John Hyrcanus I's Conquests: Lead Weights and Rhodian Amphora Stamps," *Bulletin of the Anglo-Israel Archaeological Society* [London] 16 ('98) 33-63.

"Small finds" have much to offer historians attempting to disentangle political events mentioned in ancient writings. The article employs archaeological data (lead weights of the same series from Marisa, Rhodian amphora stamps, coins, etc.) to reassess Josephus' narratives in *War* 1 and *Antiquities* 13–14 in order to reconstruct the chronology of the main events of John Hyrcanus I's foreign policy. It concludes that each conquest of Hyrcanus can now be fixed chronologically. A table lists events recorded by Josephus along with information on dated artifacts and the deduced dates of the events.—C.R.M.

1296. M. Fischer, "'. . . on Parian pillars' (The Book of Esther 1:6): Bible, Midrash and Real Marble in the Ancient Near East," *JournJewStud* 50 (2, '99) 235-245.

Both archaeology and laboratory analyses provide a consistent and clear picture of the massive use of marble from Asia Minor all over the ancient Near East. However, several Jewish literary texts (e.g. Esth 1:6 LXX and Vulgate) suggest that we might also reconsider Paros as a serious marble supplier of the ancient Near East.—D.J.H.

1297r. G. Foerster, *Masada V. The Yigael Yadin Excavations 1963-1965. Final Reports. Art and Architecture* (Jerusalem: Israel Exploration Society—Hebrew University, 1995).

D. M. Jacobson, "Review Article. Masada: Thirty Years On," *Bulletin of the Anglo-Israel Archaeological Society* [London] 16 ('98) 85-95.—This volume and *Masada III* provide a comprehensive description of the buildings of Masada that were excavated and explored by Yadin's archaeological team. Foerster's offering is a trail-blazing study of Herodian architecture and decorative art. It shows clearly that an assessment of the art and architecture of Herodian Judea within the wider context of the classical world is a fertile area for study. It is a pity that there are no pictorial illustrations from the other Herodian sites and elsewhere in the classical world that are brought into comparison with the Masada material.—D.J.H.

1298. H. Geva and D. Bahat, "Architectural and Chronological Aspects of the Ancient Damascus Gate Area," *IsrExplJourn* 48 (3-4, '98) 223-235.

G. J. Wightman's stratographic and chronological report and his conclusions regarding various aspects of the Damascus Gate excavations (*The Damascus Gate, Jerusalem . . . 1964-66* [1989]) prompted the present writers to offer their views on the urban development of northern Jerusalem in antiquity and the northern fortifications of the city throughout the ages. Geva treats developments from the First Temple period to the early Arab period (pp. 223-231), while Bahat deals with the medieval period (pp. 231-235).—D.J.H.

1299r. S. Gibson and D. M. Jacobson, *Below the Temple Mount in Jerusalem* [*NTA* 41, pp. 577-578].

D. Bahat, "Review Article: Below the Temple Mount," *Bulletin of the Anglo-Israel Archaeological Society* [London] 16 ('98) 97-104.—This volume deals with all the information that exists regarding the subterranean cisterns and conduits at the Temple Mount in Jerusalem. In addition to the material studied at the Palestine Exploration Fund in London, the authors have made use of material derived from later and more recent archaeological studies. The combination of everything presents the scholar with a comprehensive and superb sourcebook on the subterranean spaces hidden beneath the Temple esplanade.—D.J.H.

1300. J. Harris, "Putting Paul on the Map," *BibArchRev* 26 (1, '00) 14.

Italian archaeologists at Paphos say that they have uncovered the earliest material evidence of Paul's presence on Cyprus (see Acts 13:4-12). A Greek inscription reconstructed to read "Paul apostle" has been found in an early Christian basilica dated to the 1st or 2nd century A.D.—D.J.H.

1301. J. M. Højte, "The Epigraphic Evidence Concerning Portrait Statues of Hadrian's Heir L. Aelius Caesar," *Zeitschrift für Papyrologie und Epigraphik* [Bonn] 127 ('99) 217-238.

L. Aelius Caesar, Hadrian's heir and designated successor, was adopted by Hadrian in A.D. 136 but died before Hadrian died. This analysis of twenty-one inscriptions (thirteen in Latin, eight in Greek) on the bases of statues of L. Aelius Caesar considers the types of monuments, the material used for the statues, the chronology of the inscriptions, the geographical distribution, context, the dynastic groups, and the identification of the extant portraits. There is no sign of active involvement in promoting the new heir by the imperial administration. At least one-fifth of the statues were erected after the death of L. Aelius Caesar.—D.J.H.

1302. A. Kloner, "Water-Retaining Dams in the North-eastern Negev Highlands," *Bulletin of the Anglo-Israel Archaeological Society* [London] 16 ('98) 7-32.

In view of the overall similarity of the construction methods used in the water retention projects of the Negev Highlands and the mode of their operation, it would appear that they were constructed by a centrally controlled body and may reflect methods introduced by engineers of the Roman army. The flowering of Mamshit in the 2nd and 3rd centuries A.D., the use of cement, rock-cut and leveled stairs, the building of supporting walls, and the construction of forts along the length of the roads—all these suggest that the building of the dams and the reservoirs should be ascribed to the 2nd century A.D.—D.J.H.

1303. B. Mazar and H. Eshel, "Who Built the First Wall of Jerusalem?" *IsrExplJourn* 48 (3-4, '98) 265-268.

The "First Wall" of Jerusalem was most likely built by Antiochus III or by the Jews during his reign soon after the Seleucids took control of Palestine (198 B.C.). His assistance to the people of Jerusalem by building the First Wall may be compared to his help to the Samaritans in building their fortified city on the summit of Mount Gerizim.—D.J.H.

1304. S. Mitchell, "Archaeology in Asia Minor 1990-98," *Archaeological Reports* [London] 45 ('99) 125-191.

This report provides information about recent archaeological activity in Asia Minor by regions: Bithynia and the Propontis, the Troad and Aeolis, Lydia, Ionia, the Cibyratis and Lycia, Pamphylia, Pisidia, Phrygia, Galatia, Lycaonia and Isauria, Cappadocia, and Cicilia.—D.J.H.

1305r. A. Negev, *Personal Names in the Nabatean Realm* [*NTA* 37, p. 151].

M. C. A. Macdonald, "Personal Names in the Nabataean Realm: A Review Article," *JournSemStud* 44 (2, '99) 251-289.—The flaws of concept and method as well as the innumerable errors in the general list mean that the reader should take nothing for granted when using this book. Negev's assumption that the personal names in Nabatean documents can be regarded as abstract items of data that once "translated" with the help of the classical Arabic lexica can be milked for general information about Nabatean history and culture is a gross misunderstanding of the nature of personal names. Lists of corrections to items in the general list (pp. 273-285) and of additional bibliography (pp. 285-289) are included.—D.J.H.

1306. K. D. Politis, "The Nabataean Cemetery at Khirbet Qazone," *NearEastArch* 62 (2, '99) 128.

The 1996 and 1997 rescue excavations at Khirbet Qazone unearthed twenty-two burials. Each of the graves contained a single burial with no evidence of reinterment. Men, women, and children were positioned with their heads on the south side of the grave. Their shrouds were reused Greco-Roman style mantles, tunics, and shawls made of wool.—D.J.H.

1307. O. Röhrer-Ertl, F. Rohrhirsch, and D. Hahn, "Über die Gräberfelder von Khirbet Qumran, insbesondere die Funde der Campagne 1956. I: Anthropologische Datenvorlage und Erstauswertung aufgrund der Collectio Kurth," *RevQum* 19 (73, '99) 3-46.

This report on the cemetery excavations undertaken at Qumran in 1956 by G. Kurth and related excavations observes that the individuals were of various ages at death and of both sexes, that they were of European race and within the variation range of the Oriental race type endemic to the Levant, that they were part of a preindustrial ruling class (i.e. they did not earn their living by physical work), and that they consumed baked-flour products (e.g. bread) only in small quantities. Also included are a bibliography (pp. 22-27), four tables (pp. 28-34), two maps (pp. 35-36), photographs of human skulls (pp. 37-46), and a foldout catalogue of the Qumran cemeteries.—D.J.H.

1308. F. Rohrhirsch, "Die Geltungsbegründungen der Industrie-Rollen-Theorie zu Chirbet Qumran und En Feschcha auf dem methodologischen Prüfstand: Relativierung und Widerlegung," *DeadSeaDisc* 6 (3, '99) 267-281.

H. Stegemann has proposed that the Qumran settlement and the economic installations at Ain Feshkha between 100 B.C. and A.D. 68 centered around the production of scrolls, together with all the preliminary stages of obtaining and working the leather from which the scrolls were made. But a review of earlier studies of leather and parchment fragments and of the archaeological excavations undertaken at the sites does not provide sufficient evidence to support Stegemann's hypothesis.—D.J.H.

1309. A. Runesson, "The Oldest Original Synagogue Building in the Diaspora: A Response to L. Michael White," *HarvTheolRev* 92 (4, '99) 409-433.

White's analysis of the history of the synagogue at Ostia [§ 42-577] is flawed. This response first considers three aspects material to White's study: the reconstruction of the earliest phase of the building, the use of the building as a synagogue before renovations, and the dating of the building in its early phases. Then it comments on White's conclusion regarding both the building and the epigraphic material in his historical reconstruction of the social situation of the Jews at Ostia. It suggests that while the edifice was monumental in design when it was built (the second half of the 1st century A.D.), the major renovation of it in the early 4th century can be interpreted as a Jewish strategy of defense against the growing dominance of Christianity at Ostia. [The same issue (pp. 435-464) contains White's reply regarding the archaeological evidence (the windows, colonnade, and a two-story elevation; floors, doors, and benches; the masonry, construction, and dating) and the shape and function of the early buildings.]—D.J.H.

1310. A. J. SLAYMAN, "Rome 2000," *Archaeology* [New York] 53 (1, '00) 28-33.

The article reports on five current excavation and restoration projects in Rome: exposing the forums, shoring up the Domus Aurea, cleaning the Colosseum, fortifying the Ponte Fabricio, and reroofing the Round Temple. [The same issue contains articles by S. L. Dyson and J. Trimble on three museums in Rome (pp. 34-35) and by A. M. H. Schuster on first-millennium sites in Rome (pp. 36-37).]—D.J.H.

1311. R. R. R. SMITH, "Late Antique Portraits in a Public Context: Honorific Statuary at Aphrodisias in Caria, A.D. 300-600," *JournRomStud* 89 ('99) 155-189, plates 1-12.

After sketching the urban history of Aphrodisias between A.D. 300 and 600, the article makes general comments on late antique portrait statuary and surveys the documented statue monuments discovered at Aphrodisias. Then drawing on the information given by the statues, it analyzes some aspects of the statuary practice they exemplify: setting, display, and honorands; statue bases and epigraphic style; dress codes and statue types (chlamys, toga, himation); beards, stubble, hairstyles, and portrait styles; and late antique portraits, elite ideals, and the just governor. These statues were expressions not of a changed relation to the divine but of a radically changed political culture.—D.J.H.

1312. V. SUSSMAN, "The Binding of Isaac as Depicted on a Samaritan Lamp," *IsrExplJourn* 48 (3-4, '98) 183-189.

The article describes the depiction of the Aqedah (see Gen 22:1-19) on a Samaritan oil lamp of the 4th century A.D. and compares it with other early depictions (a carved gem stone, the Dura Europos synagogue mural). The religious importance of the Aqedah and the urge to depict it were shared by Jews and Samaritans, and the scene was taken up by Christians as well.—C.R.M.

1313. J. E. TAYLOR, "The Cemeteries of Khirbet Qumran and Women's Presence at the Site," *DeadSeaDisc* 6 (3, '99) 285-323.

This examination of the cemeteries and the "woman question" at Qumran considers the kind of tendentious labeling used in the archaeology of the large cemetery east of the ruins, reviews the old and new evidence for women in the cemeteries, and discusses the issue of the relationship between those buried in the cemeteries and the living population of the site. It concludes that there is possible evidence that women were spatially within the structures of Qumran, which argues against the hypothesis that the presence of women in the cemeteries may be explained by suggesting that their corpses were brought in from outside the settlement.—D.J.H.

1314. M. S. VENIT, "The Stagni Painted Tomb: Cultural Interchange and Gender Differentiation in Roman Alexandria," *AmJournArch* 103 (4, '99) 641-669.

The architectural and pictorial program of the Stagni Tomb (excavated in Alexandria in 1989) is indicative of both cultural interchange and gender-specific decoration in Roman-period Alexandrian funerary art. The tomb's fusion of classical and Egyptian subjects and style (which are combined in a manner original to the Stagni Tomb) demonstrates the exchange of cultural material between the two major ethnic groups in ancient Alexandria, and the inventive subject matter indicates that the tomb was intended for a woman. The elements of the Stagni Tomb combine to form a multicultural program granting preservation for the body of the deceased and immortality for her soul.—D.J.H.

1315. D. White, "The Eschatological Connection between Lead and Ropes as Reflected in a Roman Imperial Period Coffin in Philadelphia," *IsrExplJourn* 49 (1-2, '99) 66-91.

With reference to a late 2nd- or early 3rd-century A.D. lead coffin of Levantine manufacture now in the University of Pennsylvania's Museum of Archaeology and Anthropology, the article discusses the material of manufacture and takes a fresh look at a particular feature of its relief decoration: shape and size, method of assembly, method of decoration, relief decoration, the use of lead, and the significance of the roped lead casket. The menacing link of lead with the underworld was understood to be both prophylactic and preventive. One intention must have been to shield or protect the spirit of the dead person from the powers of evil before its final admission to a blessed afterlife. A second aim was to keep the potentially baneful ghost of the deceased from escaping its casket to harm the living, while the soul was forced to hover in limbo near the tomb until the flesh had fully decomposed. The binding motif, reflected by the coffin's symbolic ropes, is linked most explicitly to this function.—C.R.M.

1316. N. Yaari, "Theatrical Spaces in Search of Spectators: Ancient Theatres in Israel," *Journal of Mediterranean Studies* [Msida, Malta] 8 (1, '98) 73-83.

The article describes the ancient theaters at Caesarea Maritima and Beth Shean (Scythopolis), places them in their original historical and cultural context, and comments on their use (and lack of use) today.—D.J.H.

1317. J. Zangenberg, "The 'Final Farewell'. A Necessary Paradigm Shift in the Interpretation of the Qumran Cemetery," *QumChron* 8 (3, '99) 213-218.

The excavations at Khirbet Qazone [see §§ 44-548, 1306] prove that single shaft tombs of the "Qumran type" are neither typically Jewish nor typically Essene. The whole issue of what a normative Jewish burial was is on the agenda again. Even the considerable size of the Qumran cemetery can no longer be held to be unique. In sum, the finds from Khirbet Qazone pose a serious threat to the current interpretation of Qumran as an Essene community center.—C.R.M.

Archaeology, §§ 44-823, 1325, 1392, 1434, 1483.

Dead Sea Scrolls

1318. J. Ben-Dov, "A Presumed Citation of Esther 3:7 in 4QD^b," *DeadSeaDisc* 6 (3, '99) 282-284.

The meaningless phrase *mḥwdš lḥwdš* in 4Q267 (4QD^b) 9 i 1 was written under the influence of Esth 3:7 and suggests that the scribe (but probably not the author of the composition) was familiar with the book of Esther.—D.J.H.

1319. R. Brody, "Evidence for Divorce by Jewish Women?" *JournJewStud* 50 (2, '99) 230-234.

The preponderance of evidence for the execution of Jewish divorce documents exclusively in the husband's name tips the scales against H. M. Cotton and E. Qimron's interpretation [§ 43-556] that XḤev/Ṣe ar 13 implies that the divorce was granted by the wife, Shlamzion, to her husband Eleazar. Shlamzion is asserting not that she had divorced Eleazar, but that he had been divorced from her.—C.R.M.

1320. H. M. COTTON, "Die Papyrusdokumente aus der judäischen Wüste und ihr Beitrag zur Erforschung der jüdischen Geschichte des 1. und 2. Jh.s n. Chr.," *ZeitDeutschPalVer* 115 (2, '99) 228-247.

During the last fifty years documentary papyri have been discovered at various sites in the Judean Desert: Murabba'at, Naḥal Ḥever, Masada, Naḥal Se'elim, etc. These documents date from the mid-1st century A.D. to ca. A.D. 136 and are written in Aramaic, Nabatean, Hebrew, Greek, and Latin. They provide important information about such topics as the Bar Kokhba revolt, the administrative organization of the Roman provinces of Judea and Arabia, legal and social aspects of Jewish life in these provinces, the languages used in this region, and Jewish identity in the area. An appendix (pp. 242-247) presents an introduction to the papyrus documents from the Judean Desert, a list of their publications, and a bibliography.—D.J.H.

1321. D. DŁUGOSZ, "Józef Tadeusz Milik and the Fiftieth Anniversary of the Discoveries at the Dead Sea," *QumChron* 8 (3, '99) 233-244.

The article describes the content of papers delivered at an international colloquium held in Paris on the Dead Sea scrolls at which Milik was honored. The contributors included E.-M. Laperrousaz, É. Puech, A. Lemaire, F. García Martínez, U. Schattner-Rieser, and P. Muchowski.—D.J.H.

1322. B. W. W. DOMBROWSKI, "Qumranologica VIII," *Folia Orientalia* [Krakow] 35 ('99) 207-223.

This installment [see § 43-1332] describes and evaluates the following books: S. Metso, *The Textual Development of the Qumran Community Rule* (1997); J. Maier, *Die Tempelrolle vom Toten Meer und das "Neue Jerusalem"* (1997); G. Sellin and F. Vouga (eds.), *Logos und Buchstabe* (1997); and W. C. van Unnik, *Das Selbstverständnis der jüdischen Diaspora in der hellenistisch-römischen Zeit* (1993).—D.J.H.

1323. B. W. W. DOMBROWSKI, "Regarding Tigchelaar's 'Review' in JSJ 30 (1999) pp. 334-337," *QumChron* 8 (3, '99) 229-232.

The article objects to E. Tigchelaar's "flippant and . . . defamatory" review of the author's *Wider die Hellenisierung jüdischer Religion* [see *NTA* 43, p. 419] and places the book in the context of his many years of Qumran research.—D.J.H.

1324. B. W. W. DOMBROWSKI, "The Significance of an Equation of *bny šḥr* 'Sons of Dawn' with *twbly šḥryt / šḥryn* 'Morning Bathers' *versus* the Latters' Identification with the Hemerobaptists," *QumChron* 8 (3, '99) 171-176.

The expression "morning bathers" may allude to a name of the Qumran Association (cf. "sons of dawn" in 4Q298 and 408) in the 1st century B.C. or shortly thereafter, thus attesting to its existence and character as understood by both itself and outsiders.—D.J.H.

1325. G. L. DOUDNA, "Redating the Dead Sea Scrolls found at Qumran: the case for 63 BCE," *QumChron* 8 (4, '99) 1-96.

On the basis of internal textual references and the archaeology of Qumran, the article argues that all the Qumran texts were deposited at the time of the first Roman invasion of Judea in 63 B.C. It contends that there is no continuity between Qumran period Ib and later habitations at Qumran, and that the scroll deposits should be associated exclusively with Qumran period Ib. The scholarly consensus that Qumran textual activity and text deposits occurred in the 1st century A.D. originated in an error in archaeological interpretation and has no secure basis.—D.J.H.

1326. M. C. DOUGLAS, "The Teacher Hymn Hypothesis Revisited: New Data from an Old Crux," *DeadSeaDisc* 6 (3, '99) 239-266.

The expression *hgbyrkh by* ("when you [God] exercise your power through me") appears five times in four compositions in *Hodayot,* all within 1QH x-xiii. This signature phrase provides an entry into the literary-critical study of *Hodayot,* which suggests that cols. x-xvii were substantially the work of a single author. Moreover, the compositions in 1QH x and xii 7-31a describe a fierce social conflict that involved the author (and his followers) and an opposing party within Israel (specifically Jerusalem). It is difficult to avoid the conclusion that the Teacher of Righteousness was the author of the "Teacher Hymns" in 1QH x-xvii.—D.J.H.

1327. T. ELGVIN, "En apokalyptisk katekisme fra Qumran" [An Apocalyptic Catechism from Qumran], *TidsTeolKirk* 70 (3, '99) 163-172.

4QInstruction, the largest wisdom text from Qumran, provides sapiential instructions in the form of short admonitions giving advice for human life in its various aspects and of longer discourses that deal with eschatology, revelation, and the elect community. These discourses reflect a teacher and a community with an apocalyptic consciousness in 2nd-century B.C. Judea, a circle that belonged among the precursors of the Qumran community (which regarded the work as an important document).—D.J.H.

1328. H. ESHEL, "Šlwšh qṭʿym ḥdšym mmʿrh 11 bqwmrʾn (Three New Fragments from Cave 11)," *Tarbiz* [Jerusalem] 68 (2, '99) 273-278.

Of the three fragments published by S. Talmon in 1996 [§ 42-607], the first has been identified by F. García Martínez and E. J. C. Tigchelaar as part of 11QPs^{d} (11Q8). The second fragment preserves parts of *Jubilees* 7:4-5 and should be identified as a new fragment of 11QJub (11Q12). The third fragment belongs to 11QHymn^{b} (11Q16), which is probably a prayer similar to 4QDibHam (4Q504-506).—D.J.H.

1329. S. FRIEDMAN, "Mḥyqt hmn (Erasing Haman)," *Lĕšonénu* [Jerusalem] 61 (3, '98) 259-263.

The phrase *whmn hṭmʾ zrʿ* in 4Q386 ii 4 ("and from the impure seed") contains the first occurrence of the absolute form of the preposition *hymnw* in a Hebrew text (see also *b. Soṭa* 9a in MS Vat. 110).—D.J.H.

1330. S. FROLOV, "'King's Law' of the Temple Scroll: Mishnaic Aspects," *JournJewStud* 50 (2, '99) 298-307.

Only a small part of the regulations in the "law of the king" in 11QTemple lvii 1–lviii 21 could have been produced by a purely exegetical process. This section may be defined as a quasi-mishnaic text, i.e. as a collection of laws (see *m. Sanh.* 2:2-5). It could have come into being only between 164 and 153 B.C.—D.J.H.

1331. R. FULLER, "The Text of the Twelve Minor Prophets," *CurrResBibStud* 7 ('99) 81-95.

This essay gives an overview of the present understanding of the history and transmission of the text of the Twelve Minor Prophets, suggests how that understanding might intersect with the redactional history of this collection, and provides a listing of resources for the study of the text and an overview of the manuscripts from the Judean Desert (4QXII^{a-g} = 4Q76-82, Mur 88, 8ḤevXIIgr [R]) and their value for the textual study of the Twelve Minor Prophets. The bibliography (pp. 90-95) lists resources for studying the text of the collection in Hebrew, Greek, Latin, Aramaic, and Syriac.—D.J.H.

1332. F. GARCÍA MARTÍNEZ, "Interpretación de la Biblia en Qumrán," *Fortunatae* [Canary Islands] 9 ('97) 261-286.

Taking 1QS viii 12-15 as its starting point, the article discusses the use of the Bible in parabiblical texts such as 4Q385 and 4Q252, the characteristics of Qumran biblical exegesis as seen in interpretations of the Torah and Pesharim on the Prophets, and the function of biblical exegesis at Qumran. It concludes that at Qumran biblical interpretation was a central and constant activity that served to define this community and to distinguish it from other Jewish groups.—D.J.H.

1333. J. E. HARDING, "The Wordplay between the Roots *kšl* and *śkl* in the Literature of the Yahad," *RevQum* 19 (73, '99) 69-82.

After noting some cases of wordplay between the Hebrew roots *kšl* ("stumble") and *śkl* ("be wise") in *4QFlorilegium* and *Rule of the Community,* the article considers the OT background of this opposition in Jeremiah and Daniel, and traces the trajectory of this usage from the OT through the Qumran texts to the NT (see Mt 13:18-23; 1 Cor 1:18-25).—D.J.H.

1334. L. HARTMAN, "How Revolutionary are the Qumran Findings?" *Theology & Life* [Hong Kong] 20-21 ('98) 157-170.

The Qumran discoveries have meant radical changes to scholarship on the text of the Hebrew Bible, the history of Jewish religion and culture in the Second Temple period, and NT studies. After the Qumran findings things are not as they used to be.—D.J.H.

1335. W. HORBURY, "The Proper Name in 4Q468g: Peitholaus?" *JournJewStud* 50 (2, '99) 310-311.

The proper name *Pwtlʾys* in 4Q468g [see § 43-1326] should be taken to represent the Greek name "Peitholaus," the commander of Jewish forces following Pompey's defeat of Aristobulus II.—D.J.H.

1336. I. HUTCHESSON, "63 BCE: A Revised Dating for the Depositation of the Dead Sea Scrolls," *QumChron* 8 (3, '99) 177-194.

The article proposes that the scrolls were deposited at Qumran in 63 B.C., when supporters of Aristobulus II locked themselves in the Temple and defied Cnaeus Pompeius Magnus for three months until his forces broke into the Temple and killed everyone there. The proposal is based on an analysis of 4Q323 and 324A-B, Pompey's activities, the archaeology of Qumran (especially period 1b), the events of 63 B.C., and the weakness of the arguments for A.D. 68 as the date of the deposit.—D.J.H.

1337. G. IBBA, "Il 'Libro dei Misteri' (1Q27, f. 1): testo escatologico," *Henoch* 21 (1-2, '99) 73-84.

The *Book of Mysteries* in 1Q27 contains striking analogies to the so-called sapiential texts in 4Q416-419. However, its content and structure suggest that it is an eschatological rather than a sapiential text.—D.J.H.

1338. G. W. LOREIN, "4Q448: Een gebed tegen Jonathan de Makkabeeër (4Q448: A Prayer against Jonathan Maccabaeus)," *NedTheolTijd* 53 (4, '99) 265-273.

The publication of 4Q448 has generated much discussion about the identity of "Jonathan" and the Qumran community's attitude toward him. The article proposes that the text is speaking against (*ʿl*) Jonathan Maccabeus and argues that this negative interpretation situates the text neatly in the history and thought of the Qumran community.—D.J.H.

1339. M. T. MILANO, "Due note a proposito della prima colonna del *Documento di Damasco*," *Henoch* 21 (1-2, '99) 85-95.

The article first presents a preliminary critical edition of column 1 of *Damascus Document* on the basis of 4Q266-268. Then it suggests filling the lacuna of 4Q266 1a-b 1 with the word *znwt* and understanding the word *wytkh* (4Q267 1 i 1) as deriving from the root *ntk* ("pour out or forth").—D.J.H.

1340. T. MURAOKA, "Notae Qumranicae philologicae (3). The Community Rule (1QS) Column 3," *Abr-Nahrain* [Louvain] 35 ('98) 47-67.

This installment [see §§ 41-1873; 42-1997] presents philological comments on various words and phrases in 1QS iii 1-25 in the light of biblical and other Qumran texts.—D.J.H.

1341. C. M. MURPHY, "The Disposition of Wealth in the *Damascus Document* Tradition," *RevQum* 19 (73, '99) 83-129.

Wealth is an issue in all the redactional stages and almost every generic category in *Damascus Document.* Examination of the pertinent passages reveals that financial practices, particularly commercial and sacrificial exchanges, played a role in spawning the community and in shaping later stages of its identity. The document stipulates that wealth be used to build up the community rather than to elevate the individual, and does so in explicit contradiction to the practice of outsiders. Wealth is a boundary marker for the community as well as a proper domain for its scrutiny and judgment. Private property is made public domain within the limited bounds of the association. Several rationales for the community's economic attitude (the themes of covenant, exile, and redemption, as well as wisdom and prophetic traditions) emerge from the texts. In choosing to live a different lifestyle the Damascus covenanters step into the end-time they anticipate, and give economic witness to the eschatological justice for which they hope.—D.J.H.

1342. J. NAVEH, "Fragments of an Aramaic Magic Book from Qumran," *IsrExplJourn* 48 (3-4, '98) 252-261.

4Q560 is a piece of scroll belonging to a magic manual written in a semiformal hand of the end of the Hasmonean period (ca. 50 B.C.). After noting some earlier readings and reconstructions, this article presents a transcription, translation, and commentary. The text concerns illnesses that enter one's flesh and tooth, respectively, and links "iniquity and sin" with "fever and chills."—D.J.H.

1343. A. Pinnick, "Orion Center Bibliography of the Dead Sea Scrolls (May 1998 - January 1999)," *RevQum* 19 (73, '99) 153-168.

This list of recent publications on the Dead Sea scrolls [see § 43-1999] appears according to their authors' names from S. Ackerman to B. G. Wright. An electronic bibliographic database, updated weekly, is available online (orion.mscc.huji.ac.il).—D.J.H.

1344. M. Rogland, "*Hmtndbym,*" *Abr-Nahrain* [Louvain] 35 ('98) 65-73.

Analysis of the syntactical differences regarding the term *htndb* in biblical and Qumran Hebrew leads to the conclusion that in Qumran Hebrew the verb indicates an attitude of willingness or devotion (but not precisely "volunteering" per se) in regard either to an activity or to an abstract object.—D.J.H.

1345r. L. H. Schiffman, *Reclaiming the Dead Sea Scrolls* [*NTA* 39, p. 546; § 39-1791r].

P. R. Callaway, "Reclaiming the Dead Sea Scrolls for Another Kind of Judaism," *QumChron* 8 (3, '99) 219-227.—Schiffman has written an insightful and useful textbook, though some of his tilting at "Christian" language and interpretations seems exaggerated. If Schiffman's bottom line is that future interpretations of the Qumran scrolls should more fully take account of the legal materials, he is absolutely right. If he desires to paint the Judaisms of the scrolls as congruent with later rabbinic Judaism, he is most assuredly stretching his case. If he is concerned that the scrolls come from legalists and not wild-eyed futurists, this is only a partial truth.—D.J.H.

1346. D. R. Schwartz, "4Q468g: Ptollas?" *JournJewStud* 50 (2, '99) 308-309.

M. Broshi's identification of *Pwtlʾys* in 4Q468g [§ 43-1326] is dubious on orthographic and historical grounds. From all points of view "Peitholaus" is a better candidate.—D.J.H.

1347. A. Steudel, "There are no further columns in the *Tempel Scroll,*" *RevQum* 19 (73, '99) 131-136.

In his 1996 edition of *Temple Scroll,* E. Qimron listed an "additional" column xxviiia between columns xxviii and xxix. But the contents and material considerations argue against Qimron's proposal.—D.J.H.

1348. J. Strugnell, "The Historical Background to *4Q468g* [= *4Qhistorical B*]," *RevQum* 19 (73, '99) 137-138.

On onomastic, orthographic, and historical grounds 4Q468g 3 should not be understood as referring to Ptollâs [see § 43-1326], the courtier of Archelaus (ca. 4 B.C.). Rather, the name in 4Q468g is that of Peitholaus, a Jewish general of 55-51 B.C. (see Josephus, *War* 1:162, 172, 180; and *Ant.* 14:84, 93, 124).—D.J.H.

1349. S. Talmon and J. Ben-Dov, "4Q326 - Mgylt lwḥ mwʿdym mqwmrʾn (4Q326 - A Festival Calendar from Qumran)," *Tarbiz* [Jerusalem] 68 (2, '99) 167-176.

4Q326 is part of a one-year roster of "holy seasons" according to the 364 days of the solar year. In this type of calendrical document only the Sabbaths and festivals were recorded. Two particulars of 4Q326 (which are shared with *Temple Scroll*) are (1) the evident separation of the ritual of the Passover sacrifice from the feast of Unleavened Bread and (2) the restored mention of the celebration of the priests' investiture (*mwʿd hmylwʾym*).—D.J.H.

1350. I. R. TANTLEVSKIJ, "Etymology of 'Essenes' in the Light of Qumran Messianic Expectation," *QumChron* 8 (3, '99) 195-212.

The article attempts to show on the basis of some Qumran texts (e.g. 1QH iii 7-12; 4QPB; 1QH viii 4-12) that the community considered their *Yaḥad* a personification of the new Jesse who would beget and bring up a new David. Since the sect apparently laid the foundations of the Essene movement, it seems possible to suppose that the designation "Essenes" (Ἐσσαῖοι/Ἐσσηνοί, Ἰεσσαῖοι, Ὀσσαῖοι/Ὀσσηνοί) could be derived from the name of king David's father, Jesse (*yšy* [*yšʾ*, *ʾšʾ*, *ʾyšʾ*]; Ἰεσσαί).—C.R.M.

1351. E. TIGCHELAAR, "More Identifications of Scraps and Overlaps," *RevQum* 19 (73, '99) 61-68.

The article proposes identifications of the following small fragments and overlaps: 4Q439 1 i and 4Q469 3; 4Q462 1 2-4 and 4Q467; 4Q419 1 10-12 and 4QMisc 10; fragments belonging to 1QM xviii; 4Q269 14; and 4Q270 10.—D.J.H.

1352. E. TOV, "Greek Texts from the Judean Desert," *QumChron* 8 (3, '99) 161-168.

A number of Greek texts, among them manuscripts of Greek Scripture, have been found in several places in the Judean Desert. While there is no proof that Greek was a language in active use at Qumran, the documentary texts from other sites indicate that Greek was actively used among the persons who deposited the texts. The discovery of Greek biblical texts in caves 2, 4, and 7 at Qumran as well as in Naḥal Ḥever probably implies that these texts were owned by the persons who brought them to these sites. Both the Hebrew and Greek texts from Qumran reflect textual variety and lack of rigidity, while those from other sites represent Jewish nationalistic circles that adhered only to the proto-rabbinic (proto-Masoretic) text in Hebrew and the Jewish revision of the Septuagint toward that Hebrew text.—D.J.H.

1353. J. VÁSQUEZ ALLEGUE, "¡Abba Padre! (4Q372 1, 16). Dios como Padre en Qumrán," *Estudios Trinitarios* [Salamanca] 32 (1-2, '98) 167-186.

After general comments on how God is described and named in the Qumran scrolls, the article considers the image of God as "father" in OT and early Jewish texts, calls attention to references to God as "father" in 4Q372 i 16 and 4Q460 v 6, and reflects on God as "father" in the NT.—D.J.H.

1354. E. J. WILSON, "The Yods and Waws of 4QTestimonia and the Use of Digital Imaging Techniques," *DeadSeaDisc* 6 (3, '99) 324-327.

The use of digital imaging techniques on the Hebrew letters *yod* and *waw* in 4QTestimonia (4Q175) highlights the ratio of the short and long sides as a reliable indicator that can help in adjudicating differing readings proposed by J. M. Allegro and J. Strugnell, respectively.—D.J.H.

1355. G. XERAVITS, "Précisions sur le texte original et le concept messianique de *CD* 7:13-8:1 et 19:5-14," *RevQum* 19 (73, '99) 47-59.

After describing the manuscripts of *Damascus Document* found in the Cairo Genizah and at Qumran, the article discusses various scholarly approaches to the two versions of the Amos-Numbers midrash in CD vii 13–viii 1 and xix 5-14, compares the two texts in detail, considers the messianic teaching of the midrash, and draws textual and theological conclusions.—D.J.H.

1356. I. **Young**, "The 'Archaic' Poetry of the Pentateuch in the MT, Samaritan Pentateuch and 4QExod^c," *Abr-Nahrain* [Louvain] 35 ('98) 74-83.

The article compares the extended pieces of poetry embedded in the Pentateuch (Genesis 49, Exodus 15, Numbers 23–24, Deuteronomy 32–33) in their Masoretic, Samaritan, and Qumran (especially 4QExod^c) versions, and shows how consideration of the history of the biblical text complicates the discussion of archaic biblical Hebrew.—D.J.H.

Dead Sea Scrolls, §§ 44-949, 1291, 1292, 1307, 1308, 1313, 1317, 1359, 1381, 1397, 1401.

Jewish World

1357. J. R. **Adair**, "'Literal' and 'Free' Translations: A Proposal for a More Descriptive Terminology," *JournNWSemLang* 23 (1, '97) 181-209.

The terms "literal" and "free" do not adequately describe the translation technique of any Septuagint version. The article proposes a more nuanced description of translation technique with particular attention to the consistency of translators in rendering their *Vorlage*. Under the rubric of consistency and with Exodus 3 and 1 Samuel 3 as test passages, it considers five major subcategories: lexical consistency, consistency in the use of word classes, grammatical consistency in rendering verbs, grammatical consistency in rendering nouns and adjectives, and grammatical consistency in rendering pronouns.—D.J.H.

1358. O. **Andrei**, "La cronografia dei 70 anni dell'esilio babilonese nell'esegesi giudaica e cristiana," *Henoch* 21 (1-2, '99) 3-71.

The article considers the chronographic interpretations of the seventy years of the Babylonian exile according to Jer 25:8-12 and Zech 1:12-17 in Jewish (Josephus and *Seder Olam Rabbah*) and Christian (Clement of Alexandria, Theophilus of Antioch, Hippolytus, Eusebius) sources.—D.J.H.

1359. **Anon.**, "Booklist," *JournStudPseud* 20 ('99) 97-138.

This bulletin provides bibliographical data and descriptions of content for eighty-two recently published books, mainly on early Jewish texts, the Dead Sea scrolls, and rabbinic writings.—D.J.H.

1360. A. I. **Baumgarten**, "Marcel Simon's *Verus Israel* as a Contribution to Jewish History," *HarvTheolRev* 92 (4, '99) 465-478.

After briefly characterizing Simon's argument in *Verus Israel* (1948; rev. ed., 1964; English, 1986), the article considers his achievement in light of recent scholarship that calls it into question under three headings: the place of G. F. Moore, the Pharisees and legalism as test cases, and conflict theory. It concludes that despite its flaws, Simon's conflict theory continues to be an important tool for understanding the relations between early Christians and

Jews. Conflict theory does not lead inevitably to Christian triumphalism, nor does it require an active Jewish mission to the larger world as a necessary condition. We remain in Simon's debt for illuminating the substantial and significant ancient debate over who had the right to consider themselves the true Israel.—C.R.M.

1361. C. BEGG, "Israel's Treaty with Gibeon according to Josephus," *Orientalia Lovaniensia Periodica* [Leuven] 28 ('97) 123-145.

The article examines how Josephus in *Antiquities* 5:49-57 dealt with the problems posed by the account of Israel's treaty with Gibeon in Josh 9:3-27 in three segments: preparations, treaty concluded, and sequels. Josephus' extensive reworking of this biblical text stands as a noteworthy example of the care that he applied to reshaping his sources for his own purposes.—D.J.H.

1362. C. BEGG, "King Saul's First Sin According to Josephus," *Antonianum* 74 (4, '99) 685-696.

The article examines Josephus' treatment (see *Ant.* 6:100-105a) of Saul's first sin (see 1 Sam 13:7b-15a) under three headings: Saul's sacrifice, confrontation, and Samuel's departure. It concludes with remarks about Josephus' biblical text, rewriting techniques, and distinctive contributions. Josephus clarifies the nature of Saul's offense (sacrificing without waiting for Samuel) and positively accentuates the stature of both Saul and Samuel.—D.J.H.

1363. B. BESNIER, "Migration et *telos* d'après le *de migratione Abrahami,*" *StudPhilonAnn* 11 ('99) 74-103.

With particular attention to *De migratione Abrahami,* the article analyzes Philo's allegorical interpretation of the patriarchs' migrations or flights as a condition for reaching virtue by their natural endowment. This theme shows how Philo accommodates Stoic and Middle Platonic definitions of *telos* to his own purpose. The article also considers difficulties raised by Philo's use of the Stoic (and Peripatetic) concepts of *pneuma* as a means to express divine life and to indicate the difference between earthly and heavenly (or noetic) intellects.—C.R.M.

1364. M. Z. BRETTLER, "Judaism in the Hebrew Bible? The Transition from Ancient Israelite Religion to Judaism," *CathBibQuart* 61 (3, '99) 429-447.

The evidence suggests that there was no neat transition between ancient Israel and Judaism—not in the Babylonian exile, nor with Ezra, nor with the conquest of Alexander the Great. The most satisfactory solution is to expand the use of the term "Judaism(s)" into the preexilic period, thereby reflecting the continuity of tradition and practice. Given the scholarly tendency to divide Judaism into periods, we might even speak of the biblical period as "emergent" or "earliest" Judaism.—D.J.H.

1365. J. COOK, "Apocalyptic terminology in the Septuagint of Proverbs," *JournNWSem Lang* 25 (1, '99) 251-261.

The Septuagint of Proverbs is characterized by the abundant application of contrasts and moralizing terminology. The profuse use of such terminology should be related to the apocalyptic climate that prevailed when this translation came into being.—D.J.H.

1366. J. COOK, "The Law in Septuagint Proverbs," *JournNWSemLang* 23 (1, '97) 211-223.

The Law (Torah) plays a more important role in the Greek version of Proverbs than some scholars have been prepared to accept. The reason for this should be sought in the fact that the Septuagint version of Proverbs is essentially a Jewish-Hellenistic document.—D.J.H.

1367. J. Cook, "The Law of Moses in Septuagint Proverbs," *VetTest* 49 (4, '99) 448-461.

After examining the Hebrew and Greek lexemes for "law" in Proverbs, the article analyzes prominent additions in four passages in the Septuagint of Proverbs (2:17; 6:23; 9:10; 13:15), notes a significant ancient Jewish exegetical tradition of the Law as a wall surrounding the righteous in Prov 28:4, and concludes that the Law of Moses fulfills a central role in this unit. The Septuagint version of Proverbs may have been first rendered in Palestine or perhaps in Alexandria by a Palestinian Jew.—D.J.H.

1368. A. de la Fuente, "Antropología de la literatura judía intertestamentaria," *Revista Española de Teología* [Madrid] 59 (4, '99) 513-526.

The article first considers the textual evidence regarding the human condition (anthropology) in *1 Enoch, 4 Ezra, 2 Baruch,* and ps.-Philo's *Biblical Antiquities,* respectively. Then it reflects on the emergence of a "dualistic" (i.e. body and soul) conception of the human being in these and other intertestamental Jewish writings (and the NT) alongside the unitary conception found in the Hebrew Bible.—D.J.H.

1369. L. DiTommaso, "Dating the Eagle Vision of *4 Ezra*: A New Look at an Old Theory," *JournStudPseud* 20 ('99) 3-38.

On the level of the general information in the Eagle Vision in *4 Ezra* 10:60–12:36, very little seems to match the Flavian theory except a basic identification of the heads with Vespasian and his sons. At many points the elements of the Flavian hypothesis are contradicted by the internal evidence of the text. The Severan theory, however, fits the data very nicely. This fact suggests that the present Eagle Vision dates from ca. A.D. 218, though it may be the result of a process of updating and redaction from an existing, integral part of *4 Ezra.* An appendix (pp. 36-38) surveys the Flavian, post-Flavian, and Severan theories about the composition of the Eagle Vision.—D.J.H.

1370. J. Dochhorn and A. K. Petersen, "Narratio Ioseph: A Coptic Joseph-Apocryphon," *JournStudJud* 30 (4, '99) 431-463.

The Sahidic Coptic *Narratio Ioseph* should be understood as a Jewish work and as an example of the "rewritten Bible" genre. After an introduction to the text, the article considers the codicological evidence and contents, the figure of Joseph in postbiblical literature, the linguistic evidence, J. Zandee's placement of the work in a Christian context, and the work as a Jewish exegetical narrative based on Genesis 37. It concludes that the most probable religio-historical setting for the work is the Jewish Egyptian Diaspora of the 1st century A.D., and recommends that it be included in future publications of the OT Pseudepigrapha.—D.J.H.

1371. W. Eck, "The Bar Kokhba Revolt: The Roman Point of View," *JournRomStud* 89 ('99) 76-89.

The Bar Kokhba revolt, which was not restricted to Judea, must have dealt a heavy blow to Roman power, pride, and sense of security. From the Roman perspective, the extraordinary measures and the exceptional distinctions bestowed on three senatorial generals prove more than anything else the gravity of the Bar Kokhba revolt and the reality of the threat. For the first time Hadrian accepted an imperatorial acclamation for a military victory. A huge arch was erected near Tel Shalem, in the defeated province itself, probably by order of *senatus populusque Romanus,* to commemorate the victory.—D.J.H.

1372. H. EFTHIMIADIS-KEITH, "Judith: Lorena Bobbit of yesteryear? A psychoanalytic perspective on the Book of Judith according to the castration complex," *Scriptura* 70 ('99) 211-228.

The book of Judith functions as a symbolic representation of the fear of castration and of the "other" exhibited by the male psyche. In terms of the book this fear manifests itself primarily as power over and war against the "other," be that in the form of competition, war, and/or sexual attitudes toward women as "other."—D.J.H.

1373. T. FORNBERG, "Abraham in the Time of Christ," *SvenskExegÅrs* 64 ('99) 115-123.

An Arabic version of this investigation of the figure of Abraham up to the time of the NT was abstracted in § 43-2041.—D.J.H.

1374. S. GĄDECKI, "Trudności związane z tłumaczeniem Pisma Świętego na przykładzie 2. Księgi Machabejskiej (The Difficulties Connected with the Translation of the Bible as Exemplified by 2 Book of Maccabees)," *CollTheol* 69 (1, '99) 63-96.

After reflecting on problems related to translating the OT in general and 2 Maccabees in particular, the article provides lists of specific passages in 2 Maccabees according to the Septuagint, the Vulgate, and two Polish translations. It indicates where the Polish translations (1) disagree with the Septuagint and agree with the Vulgate, (2) disagree with the Septuagint and with the Vulgate, and (3) agree with the Septuagint and disagree with the Vulgate.—D.J.H.

1375. M. GRAVER, "Philo of Alexandria and the Origins of the Stoic Προπάθειαι," *Phronesis* [Leiden] 44 (4, '99) 300-325.

The concept of προπάθειαι or "preemotions" was known to Philo who used it for the purposes of exegesis in his *Questiones et Solutiones in Genesim* (the term appears at 1.79). The study demonstrates the relevance of six passages in Philo to the history of Stoic emotion theory. These passages enable us to assert with some confidence that at least some Stoics earlier than Cicero and Seneca were not only familiar with the notion of an involuntary affect that is not a πάθος, but also used the term προπάθεια in the context of emotion-definitions. The effort of earlier Stoics to be precise about which phenomena are and are not caused by assent brings out the depth of their concern over the voluntariness of the πάθη.—C.R.M.

1376. J.-C. HAELEWYCK, "Le papyrus Oxyrhynque 4443 et la *vetus latina* du livre d'Esther," *RevBén* 109 (3-4, '99) 267-271.

The text of vv. 16-18 in Addition E of the Greek version of Esther in P. Oxy. 4443 shares some significant readings with the *Vetus Latina* tradition and confirms that tradition's dependence on a Greek text other than the Septuagint and Lucianic versions.—D.J.H.

1377. E. M. HUMPHREY, "On Bees and Best Guesses: The Problem of *Sitz im Leben* from Internal Evidence as Illustrated by *Joseph and Aseneth,*" *CurrResBibStud* 7 ('99) 223-236.

Adopting the persona of Aseneth as the speaker, the article reflects on various scholarly efforts to determine the life-setting of *Joseph and Aseneth* and related issues (date, place, Jewish or Christian, significance of the characters, text, etc.), and concludes that there is no longer any consensus.—D.J.H.

1378. V. (A.) Hurowitz, "An End to Flying Cats—*Epistle of Jeremiah* 22 Reconsidered," *JournStudPseud* 20 ('99) 93-95.

It is quite possible that the original Hebrew or Aramaic text of *Epistle of Jeremiah* 22 contained the word *šwrnʾ* meaning "divine emblem" and cognate with Akkadian *šurinnu,* and it was mistaken for the common Aramaic word for "cat." The gist of vv. 17-22 is "The idols are useless because . . . and so are the divine emblems."—D.J.H.

1379. H. Jacobson, "Moses as Alpha," *JournTheolStud* 50 (2, '99) 626-627.

The tradition that Moses was called *alpha* may reflect the use of *alpha* to mean "the best" and/or some connection with the Aramaic verb *ʾlp* ("teach"). Unfriendly others may have explained it with reference to "leprous spots" (ἀλφοί, see Exod 4:6).—D.J.H.

1380. A. Jakab, "Le judaïsme hellénisé d'Alexandrie depuis la fondation de la ville jusqu'à la révolte sous Trajan," *Henoch* 21 (1-2, '99) 147-164.

The article traces the history of the Jewish community of Alexandria from the foundation of the city until the time of Trajan. Jews emerge during the Hellenistic period as a prosperous and flourishing community well represented among all classes of society (including the army and administration). With the coming of Roman rule (30 B.C.) the situation for Jews began to deteriorate as they became the main target of Greeks hostile to Roman rule. The situation degenerated further between A.D 70 and the revolt under Trajan (A.D. 115-117) when the Judaism of Alexandria was wiped out. Its intellectual and spiritual heritage was collected and continued by the emerging Christian community.—C.R.M.

1381. L. Kundert, "Die 'Bindung Isaaks' im frühen Judentum – und ihre Wirkung auf das Neue Testament," *BibLiturg* 72 (3, '99) 135-154.

After considering the Septuagint of Gen 22:1-19 as the earliest interpretation of the sacrifice of Isaac, the article takes up reminiscences of it in Jdt 8:26; Sir 44:22-23; and Dan 3:35. Next it explores whether Isaac was really offered (see Heb 11:17-19; Jas 2:21) and surveys pertinent passages in the Dead Sea scrolls. Then it discusses the myth of the sacrifice of Isaac and the offering of Jesus (see Rom 8:31-32), the concept of the preexistence of Isaac and of Jesus, Isaac and the offering of Isaac in Philo's works, and the Philonic Isaac and the Johannine Jesus. Finally it surveys the Aqedah in the early rabbinic writings: Mekilta, Palestinian Talmud, Babylonian Talmud (see *b. Sanh.* 89b), and *Genesis Rabbah.*—D.J.H.

1382. E. Lupieri, "Escatologia nel giudaismo apocalittico," *AnnalStorEseg* 16 (1, '99) 35-43.

With particular attention to the Coptic *Apocalypse of Elijah,* the article examines methodological issues encountered in studying Jewish apocalyptic: the diversity in eschatological thinking, the problem of identifying what is "Jewish" in texts that have been rewritten by Christians, the evolution of eschatological thought over time, and the complex process of cultural interaction.—D.J.H.

1383. J. Lust, K. Hauspie, and A. Ternier, "Notes to the Septuagint and the Masoretic Text: Ezekiel 3," *EphTheolLov* 75 (4, '99) 315-331.

Starting from the break in the middle of Ezek 3:16 in ancient Hebrew manuscripts, the article [see § 44-618] surveys the major textual divisions in Ezekiel 3 and its immediate context according to the Hebrew and Greek manuscripts, and compares them with the structural indications within the text. Then it presents philological notes on the Greek text of Ezekiel 3 in comparison with the Hebrew for each verse, along with a bibliography.—D.J.H.

1384. M. MEISER, "Gattung, Adressaten und Intention von Philos 'In Flaccum,'" *JournStudJud* 30 (4, '99) 418-430.

With particular attention to Flaccus' five direct discourses, the article argues that Philo's *In Flaccum* should be understood as a historical monograph (mimetic history) addressed to non-Jews with an apologetic purpose (to highlight God's special providence for the Jews).—D.J.H.

1385. H. NAJMAN, "Interpretation as Primordial Writing: *Jubilees* and Its Authority Conferring Strategies," *JournStudJud* 30 (4, '99) 379-410.

Jubilees intertwines the issue of interpretative authority with the authority of sacred writing. It bases its own authority on the Torah of Moses by linking its interpretations to the divine heavenly revelation that is also responsible for the production of the Torah. The study first provides examples that demonstrate the authoritative role of writing in *Jubilees*. Then it considers four distinct authority-conferring strategies, showing how each is dependent upon the authority of writing: "It is written on the heavenly tablets" (calendars and feasts, new laws, a record of good and evil deeds); the angel of the presence dictates to Moses; Mosaic attribution—*Jubilees* as pseudepigraphon; and authentic interpretation as part of divine revelation (rewritten Bible).—C.R.M.

1386. H. NAJMAN, "The Law of Nature and the Authority of Mosaic Law," *StudPhilonAnn* 11 ('99) 55-73.

This study suggests that Philo's strategies for authorizing the Mosaic Law against competing non-Jewish traditions are essentially motivated by Greco-Roman intellectual trends. It considers Philo's claim that the particular Mosaic Law is the perfect copy of the universal law of nature, and his invocation of a Hellenistic conception of the normativity of unwritten nature in order to authorize an inherited body of Jewish writings along with their developed interpretations. The very idea that there could be a perfect particular copy of a universal norm must have seemed to the Hellenistic mind like either an unthinkable paradox or a conceptual revolution. Yet what began as a denigration of writing in favor of unwritten nature had been transformed into something very like the idea that nature itself, like Mosaic Torah, is a text written by God.—C.R.M.

1387. M. R. NIEHOFF, "Jewish Identity and Jewish Mothers: Who Was a Jew according to Philo?" *StudPhilonAnn* 11 ('99) 31-54.

The article investigates what Philo said about being Jewish in order to discover how he constructed his identity. It focuses on the role of descent from a Jewish mother as one hitherto unnoticed aspect of Philo's Jewish identity that highlights both its ethnic dimension and its Roman context. Philo's definition of Jewish descent shaped Jewish identity beyond the question of who was a Jew in 1st-century Egypt. It significantly corroborated his general strategy of associating the Jews with the Roman ruling class, while distancing them as far as possible from the plebeian Egyptians.—C.R.M.

1388. A. Porter, "Amathus: Gabinius' Capital in Peraea?" *JournJewStud* 50 (2, '99) 223-229.

While Josephus suggests that Perea's capital was peripatetic, it is more likely that throughout the Hasmonean and early Roman periods Perea had only one capital, located at Betharamatha. The article demonstrates this view by summarizing the histories of Gabinius' four capitals west of the Jordan River and comparing their histories with the history of Perea's cities, as well as reviewing the relevant archaeological materials. This also suggests that there is no reason to think that Jews settled north of the Jabbok River in significant numbers. Thus most biblical atlases are incorrect when they extend the boundary of Perea north of the Jabbok River.—C.R.M.

1389. P. Prestel, "Die Erprobung des Abraham. Zur Gestaltung der Aqedah bei Flavius Josephus," *WortDienst* 25 ('99) 93-112.

The article first analyzes Josephus' version of the trial of Abraham in *Antiquities* 1:222-236 according to the following outline: exposition (1:222-224)—dissolution and complication; the way—the resolution of Abraham's conflicts (1:225–227)—the veilings; the unveiling as the solution of the conflict and the "execution" in direct address (1:228-231); the reactions of Isaac and of God (1:232-235)—the great unveiling; and the happy ending (1:236). Then it compares Josephus' presentation of the Aqedah with Gen 22:1-19 and with Euripides' *Iphigenia in Aulis,* respectively.—D.J.H.

1390. E. Regev, "Josephus on Gibeah: Versions of a Toponym," *JewQuartRev* 89 (3-4, '99) 351-359.

The various readings of the name Gibeah in Josephus are symptomatic of two opposing traits of his work as a geographer and as a reteller or reviser of the biblical story. On the one hand, he distinguishes aptly between Geba and Gibeah (Γαβαθά or Γαβαθήν), thus overcoming the difficulty of the Septuagint's frequent use of the same name (Γαβά/Γαβαά) for both. On the other hand, despite this precise information on Gibeah in three places, Josephus is not consistent in his use of the name Γαβαθά, and in two places he keeps the Septuagint's somewhat erroneous reading of Γαβά. Thus Josephus does not always bother to make use of his geographical knowledge (or of the more accurate sources) so as to give the most exact Greek version of Hebrew toponyms.—C.R.M.

1391. J. Riaud, "Quleques réflexions sur l'*Apocalypse Grecque de Baruch* ou *III Baruch* à la lumière d'un ouvrage récent," *Semitica* [Paris] 48 ('98) 89-99.

With particular attention to D. C. Harlow's *The Greek* Apocalypse of Baruch (3 Baruch) *in Hellenistic Judaism and Early Christianity* (1996), the article shows how the Jewish author of *3 Baruch* in the 2nd century A.D. minimized the significance of the destruction of Jerusalem in A.D. 70 and sought to reshape his readers' religious values and spiritual energies by enjoining virtuous living. It also explains how at a later time Christians found in *3 Baruch* a sign of Christianity's supersession of Judaism.—D.J.H.

1392. B.-Z. Rosenfeld and J. Menirav, "The Ancient Synagogue as an Economic Center," *JournNearEastStud* 58 (4, '99) 259-276.

With particular attention to Diaspora synagogues from the Second Temple period and later, the article discusses the literary and archaeological evidence concerning commercial activity within the synagogue itself, commercial and economic activity on the premises surrounding the synagogue (hostels, shops), and the extent to which the synagogue influenced or was influenced by commercial activity in the town.—D.J.H.

1393. C. K. Rothschild, "Creation of the Cosmos in Philo of Alexandria and the Wisdom of Solomon: The Metaphysical-Ontological Interpretation as Metaphor," *Criterion* [Chicago, IL] 38 (3, '99) 14-19, 26.

For someone writing in the 1st centuries B.C. and A.D. from the perspective of monotheistic philosophy and religion, the question of the eternality of God juxtaposed with the eternal nature of primordial matter was not yet fully worked out. A figurative metaphysical-ontological interpretation of Plato's *Timaeus* on the creation of the world may be understood in both Philo and Wisdom in light of the metaphor of the mirror. Wisdom serves as a mirror of God's powers in accordance with which the world was ordered and continues to be managed. As a spotless mirror and image of God, Wisdom can simultaneously remain "in herself" and serve as the reflection of all things.—D.J.H.

1394. D. T. Runia, "Filone e i primi teologi cristiani," *AnnalStorEseg* 14 (2, '97) 355-380.

After explaining how Philo's writings survived because they were preserved and exploited by the Church Fathers, the article examines how Origen and Augustine made use of Philo's writings and what their attitudes toward his thought were. Origen stood firmly in the Alexandrian tradition and was more positive than Augustine, who regarded Philo's thought to be insufficiently christocentric.—D.J.H.

1395. D. T. Runia, "Philonica in the *Catena in Genesim*," *StudPhilonAnn* 11 ('99) 113-120.

The completion of F. Petit's edition of the *Catena in Genesim* (Leuven: Peeters, 1991-97) allows us to take a synoptic look at the presence of Philo in this work. The article reports on the results of an analysis of the 73 lemmata in which Philo appears to be directly or indirectly cited. It offers preliminary observations under the following headings: place in the work, texts in Genesis given exegesis, source of the Philonic excerpts, length of the excerpts, names of sources, and types of exegesis.—C.R.M.

1396. D. T. Runia et al., "Philo of Alexandria. An Annotated Bibliography 1996," *StudPhilonAnn* 11 ('99) 121-160.

This installment [see § 43-1406] presents bibliographic information and abstracts for books and articles on Philo that appeared in 1996 (pp. 121-146) as well as addenda from 1994-95 (pp. 146-147) and a provisional bibliography for 1997-99 (pp. 148-160). It was prepared by Runia in collaboration with A. C. Geljon, J. P. Martín, R. Radice, J. Riaud, K. G. Sandelin, D. Satran, and D. Zeller.—C.R.M.

1397. P. Sacchi, "Il problema degli apocrifi dell'Antico Testamento," *Henoch* 21 (1-2, '99) 97-129.

After reviewing the various collections of OT Apocrypha and Pseudepigrapha, the article proposes a fourfold grouping of texts: "intertestamental" OT Apocrypha (Jewish works prior to ca. A.D. 100), Jewish OT Apocrypha (after A.D. 100), Christian OT Apocrypha (after A.D. 100), and medieval or posttalmudic OT Apocrypha. It concludes with reflections on Qumran and the OT Apocrypha.—D.J.H.

1398r. P. Schäfer, *Judeophobia. Attitudes toward the Jews in the Ancient World* [*NTA* 42, p. 198; § 42-1413r].

(1) R. Goldenberg, "On the Origins of Anti-Semitism and the Problem of Blaming the

Victim," *Jewish Studies Quarterly* [Tübingen] 6 (3, '99) 251-260.—Schäfer appears to suggest that the original Egyptian and Roman versions of anti-Semitism were in some way provoked by real features of the Jews with whom their enemies came into contact. Schäfer's thorough and cogent account of the origins of anti-Semitism does not entirely avoid the trap of blaming the Jews for their own suffering. (2) C. HAYES, "*Judeophobia*: Peter Schäfer on the Origins of Anti-Semitism," 261-273.—After commenting on Schäfer's methodological deliberations, the article evaluates his primary historical claim—that anti-Semitism originated in Hellenistic Egypt around 300 B.C. Then it suggests that Schäfer's analysis of Greco-Roman literary sources has important implications for scholars working with ancient Jewish (especially rabbinic) sources. [The same issue (pp. 274-281) contains Schäfer's response to Goldenberg and Hayes.]—D.J.H.

1399. S. SCHORCH, "Die Bedeutung der samaritanischen mündlichen Tradition für die Exegese des Pentateuch," *WortDienst* 25 ('99) 77-91.

The article demonstrates the value of the Samaritan oral tradition of vocalization of the Hebrew Bible by comparing its readings of words and phrases in Jacob's blessing in Genesis 49 (vv. 5, 6, 10, 12, 20, 21, 24) with those of the Masoretic text and the Septuagint. It concludes that in some cases the Samaritan tradition preserves the original reading and may help us to go beyond the 2nd century B.C. in reconstructing the history of the OT text.—D.J.H.

1400. M. SCHWABE, "Philo, *De opificio mundi* § 15," *StudPhilonAnn* 11 ('99) 104-112.

The article examines the interpretative difficulties raised by Philo's reference to Gen 1:1-4 (ὁ λόγος) in *De opificio mundi* 15: περιέχει γὰρ (*scil.* ἡ ἡμέρα μία) τὸν νοητὸν κόσμον ἐξαίρετον, ὡς ὁ περὶ αὐτῆς λόγος μενύει. It conjectures that the problem lies in the word ἐξαίρετος, which should be emended to read καὶ ἀόρατον. [The article, which was first published in Hebrew in 1925, has been translated and edited by A. Kamesar.]—C.R.M.

1401. R. A. SPENCER, "The Book of Tobit in Recent Research," *CurrResBibStud* 7 ('99) 147-180.

This survey of the most representative contributions made to the study of Tobit from 1980 to 1998 first considers dissertations, reference materials, and commentaries. Then it treats research on introductory matters, comedy and irony, source analysis, intertextuality, critical approaches, redaction theories, textual and manuscript studies, and the Dead Sea manuscripts.—D.J.H.

1402. P. STAPLES, "Ritual Combat in the Gospels and Josephus: a New Methodological Approach," *Social Compass* [Louvain] 46 (4, '99) 481-492.

A close reading of Josephus' *Antiquities* and *Jewish War* confirms that he was aware of the most important features of the "Temple Restoration Gestalt" such as the double-festal octave and the desert-mountain-temple axis. This fact demonstrates that the "Temple Restoration Gestalt" continued to motivate the concerted efforts of non-Christian Jews after the crucifixion of Jesus. Josephus also confirms that the basic pattern was activated by prophets and several different kinds of "messianic" figures. The question remains, Why did the pattern remain in place as long as it did, given the historical fact that the expectations associated with this rite were repeatedly disconfirmed?—D.J.H.

1403. G. E. STERLING, "Recherché or Representative? What is the Relationship between Philo's Treatises and Greek-speaking Judaism?" *StudPhilonAnn* 11 ('99) 1-30.

The study investigates the extent to which Philo's works may be used to reconstruct

Diaspora Judaism. It identifies evidence that suggests that some of Philo's treatises began circulating in Egypt, Syria, and Rome within Jewish and pagan circles during the 1st and 2nd centuries A.D. All of the Roman evidence is from elite circles (ps.-Longinus, Josephus, Plotinus). This is not true for Syria and Egypt, however, where Christian liturgists who were drawing from Jewish sources (Hellenistic synagogue prayers) and a Jewish sect (*2 Enoch*) used some of his works. The minimalist position must still be that Philo's works illuminate the Judaism of these locales where parallel views were held. There are some areas where Philo is more representative than others: cosmology (*2 Enoch* and Josephus), anthropology (*2 Enoch*, the Hellenistic synagogue prayers, Josephus), and ethics (*Testaments of the Twelve Patriarchs, Sibylline Oracles, 4 Maccabees*).—C.R.M.

1404. H.-J. STIPP, "Eschatologisches Schema im alexandrinischen Jeremiabuch? Strukturprobleme eines komplexen Prophetenbuchs," *JournNWSemLang* 23 (1, '97) 153-179.

The application of the tripartite "eschatological schema" (prophecies of doom on Judah and then on foreign nations, and of salvation for Judah) to the Alexandrian edition of the book of Jeremiah attested in the Septuagint does not seem warranted. It is unlikely that Alexandrian Jeremiah 33–51 (= MT 26–45), taken as a whole, was ever perceived as representing salvation prophecy. These difficulties increase if the Alexandrian version is regarded as later than the Masoretic edition.—D.J.H.

1405. H. SZESNAT, "'Mostly aged virgins': Philo and the presence of the Therapeutrides at Lake Mareotis," *Neotestamentica* 32 (1, '98) 191-201.

The reality of the presence of women at Lake Mareotis forced Philo in *De vita contemplativa* to find a positive role for them in the form of ascribing the status of permanent virgins to them. They are a concession, not the ideal. Permanent female virginity was not an option that Philo would have advocated for contemporary women. For Philo, marriage was the ethically acceptable and implicitly preferable norm.—D.J.H.

1406. O. J. THIENHAUS, "Jewish Time: Ancient Practice, Hellenistic and Modern Habits, Freud's Reclaiming," *Judaism* 48 (4, '99) 442-449.

Duration is the decisive qualitative characteristic of Hebrew time. The classical Hebrew verbal form communicates the completedness or continuity of action. Space as the primary dimension of thought originated in classical Greek philosophy and was grounded in geometry. The spread of Hellenism affirmed the Greek model as the predominant one in the cultures that were to become the precursors of modern Western civilization. S. Freud's concept of time as an aspect of the unconscious comes closer to the ancient Hebrew concept than our conventional view does.—D.J.H.

1407. S. TIMM, "Wo Joseph seinen Vater traf oder: von einem der auszog, eine biblische Stadt zu suchen und einen neuen Gott fand (Überlegungen zu Hērōnpolis)," *JournNWSemLang* 25 (1, '99) 83-95.

The Septuagint translators inserted the town of Heron into their text of Gen 46:28 to have a famous place where East met West as the place where Joseph met his father. They also transformed the spelling of the place-name (etymologically "city of the [Thracian rider-god] Hērōn") to the city of *Hērōōn* ("heroes") because Joseph and his father were famous heroes of the Jewish people.—D.J.H.

1408. J. Tromp, "'Not Enough': ἐπιπολαίως in 3 Maccabees 2:31," *JournStudJud* 30 (4, '99) 411-417.

The most natural interpretation of τῆς πόλεως εὐσεβείας in 3 Macc 2:31 is "the religion of the city" (i.e. Alexandria), and ἐπιπολαίως is best rendered "not enough" or "superficially." Thus 3 Macc 2:31 should be translated as follows: "Some of them, who had a merely shallow aversion from using the city's religion as a stepping-stone, unscrupulously gave themselves over, aiming at sharing in some big honor because of their anticipated association with the king."—D.J.H.

1409. A. van der Kooij, "The city of Alexandria and the ancient versions of the Hebrew Bible," *JournNWSemLang* 25 (1, '99) 137-149.

The city of Alexandria is explicitly mentioned in the Vulgate and Targum Jonathan of the Prophets at Jer 46:25; Ezek 30:14-16; and Nah 3:8. Except for 3 Macc 3:1 Alexandria is not mentioned in the Septuagint, though there may be allusions to it in Daniel 1 LXX and Isa 18:1-2 LXX.—D.J.H.

1410. A. van der Kooij, "Peshitta Genesis 6: 'Sons of God' — Angels or Judges?" *JournNWSemLang* 23 (1, '97) 43-51.

In Peshitta manuscripts the Hebrew expression *bny hʾlhym* in Gen 6:1-4 is either transliterated (and understood as "angels") or rendered "sons of the judges." The latter reading reflects a trend in Jewish sources, especially the Targums.—D.J.H.

1411. G. M. Vian, "L'escatologia nel giudaismo ellenistico," *AnnalStorEseg* 16 (1, '99) 21-34.

The article first discusses afterlife conceptions in the religion of Israel and then treats the eschatological features of Hellenistic Jewish texts. It discusses 2 Maccabees and *4 Maccabees* and the development of the idea of reward, the book of Wisdom and Greek influence, nonbiblical texts with apocalyptic content, and the case of Philo.—C.R.M.

1412. S. Weitzman, "From Feasts into Mourning: The Violence of Early Jewish Festivals," *JournRel* 79 (4, '99) 545-565.

While there is much evidence that the three major Jewish festivals (Passover, Shavuot, and Sukkot) functioned as rites of social integration in the final centuries of the Second Temple, they were also often the stage for protests, assassinations, riots, and even massacres. Josephus thought that the festivals should generate social cohesiveness among Jews by reminding them of their bonds to one another. Philo overlaps with Josephus but also describes the festivals as an example of how the Jews benefit the non-Jewish world around them. For *Jubilees,* however, the festival laws have the effect of marking social division by making visible the distinction between those within the group who share ritual practices with the angels and those outside the group who forgot the feasts of the covenant and walk in the feasts of the Gentiles. The festivals generated so much conflict because the various forms of Judaism (including the Samaritans) all tried to exploit the fact that festivals temporarily transformed their world into an idealized state without sharing a single vision of what this ideal state should look like or who belonged in it.—D.J.H.

Jewish World, §§ 44-836, 907, 937, 973, 1295, 1296, 1335, 1346, 1348, 1445, 1486.

Rabbinics

1413. M. Bar Asher, “Mishnaic Hebrew: An Introductory Survey,” *Hebrew Studies* [Madison, WI] 40 (’99) 115-151.

After defining the literature written in Mishnaic Hebrew, this survey of basic issues in research examines its origins and character in relation to biblical Hebrew (common and contrasting features, diachronic differences, dialectical differences, differences of tradition, literary influences), considers the question of homogeneity in Mishnaic Hebrew (the preconception of uniformity, the language of the Tannaim and Amoraim contrasted, Mishnaic Hebrew and its dialects, etc.), explores the relationship between Mishnaic Hebrew and other languages, and indicates what light can be shed on Mishnaic Hebrew by indirect sources (documents from the Judean Desert, the Samaritan tradition, Greek and Latin transcriptions, the language of the liturgy and the Piyyut).—D.J.H.

1414. N. M. Bronznick, “Lhwrʾtw šl hnyb ‘ʿd šyqyp zqān’ (The Denotation of *ʿd šyqyp zqān* [m. Sanh. 8:1]),” *Lĕšonénu* [Jerusalem] 61 (3, ’98) 187-190.

The phrase *ʿd šyqyp zqn* used of the “wayward defiant son” (see Deut 21:18) in *m. Sanh.* 8:1 should be rendered “until he will make the ‘beard’ dense” or “until the ‘beard’ becomes dense.”—D.J.H.

1415. J. Chunkapura, “The Midrash on Esther,” *Biblebhashyam* 25 (2, ’99) 143-157.

Drawing on rabbinic as well as modern midrashic materials, this exposition of the book of Esther focuses on the figure of Esther and shows how Esther and Mordecai became partners of redemption with God.—D.J.H.

1416. I. Drazin, “Dating Targum Onkelos by means of the Tannaitic Midrashim,” *Journ JewStud* 50 (2, ’99) 246-258.

Comparison of the words used in the deviations in *Targum Onqelos* from the literal meaning of the biblical text with the words used in the tannaitic midrashim shows that *Onqelos* used the midrashim. Thus a dating of ca. A.D. 400 is probably very close to this targum’s date of composition.—D.J.H.

1417. R. Feuer, “The Temple Plan Revealed: A Mishnaic Formula for Building the Temple,” *Jewish Bible Quarterly* [Jerusalem] 27 (4, ’99) 238-244.

The value of the Temple cubit was not constant. Its length was augmented on the occasion of each successive Temple building project in accordance with a venerable formula alluded to in the Mishnah (see *m. Kelim* 17:9).—D.J.H.

1418r. J. Hauptman, *Rereading the Rabbis. A Woman’s Voice* [*NTA* 42, p. 419].

M. Lehman, “Patriarchy and the Status of Women in Rabbinic Judaism,” *Prooftexts* 19 (3, ’99) 292-298.—Hauptman’s new scholarly interpretations of the rabbinic material, combined with her concern for reaching a wider readership, make this “rereading” of rabbinic texts a significant one for scholars in the field as well as those outside the field of rabbinics. She argues that in almost every legal category of concern to women the rabbis improved the status of women during the rabbinic period. While there are religious merits to this conclusion, there are difficulties with the extent to which Hauptman forgives the rabbis for their attitudes toward women.—D.J.H.

1419r. C. E. HAYES, *Between the Babylonian and Palestinian Talmuds* [*NTA* 42, pp. 419-420].

R. ANISFELD, "Toward a More Complete View of Talmudic Hermeneutics," *Prooftexts* 19 (3, '99) 282-291.—Hayes's goal is to correct the reductive historicism of certain Talmud scholars, and her treatment of talmudic hermeneutics makes important strides in many ways. Nevertheless, her work also reflects some of the ways in which a full appreciation of talmudic hermeneutics has still not been achieved. Especially questionable are her assumptions about (1) the primacy of halakah and the consequent subordination of hermeneutics to halakah, and (2) history and exegesis as competing alternatives rather than complementing partners in explaining rabbinic choices.—D.J.H.

1420. B. HELLER, "Der Frauen Weisheit ist nur bei der Spindel. Zur Geschichte weiblicher Interpretationskompetenz im Hinduismus und Judentum," *ZeitRelGeist* 51 (4, '99) 289-300.

Despite the rich female symbolism of knowledge and wisdom in Hinduism and Judaism, in both traditions women were prevented from having access to religious knowledge and wisdom. Taking its starting point from the figure of Beruriah in rabbinic literature, the article discusses women and learning in Hinduism and in (mainly rabbinic) Judaism, respectively, and relates the exclusion of women to their child-bearing and the housework derived from it.—D.J.H.

1421. D. HENSHKE, "Lṭyb zyqtw šl htrgwm hmywḥs lywntn lmdršy hhlkh: lpršywt ʾmh ʿbryyh (On the Relationship between Targum Pseudo-Jonathan and the Halakhic Midrashim)," *Tarbiz* [Jerusalem] 68 (2, '99) 187-209.

Analysis of Torah passages dealing with the Hebrew female slave in *Targum ps.-Jonathan* and the halakic midrashim of the school of Rabbi Ishmael reveals (1) the occasional preservation of otherwise lost halakic and exegetical material (e.g. on Deut 15:17) and (2) instances in which ps.-Jonathan's translation is based on a faulty understanding of the midrashic source (e.g. on Exod 21:11).—D.J.H.

1422. H. JACOBSON, "*Klpy lyyʾ*," *JewQuartRev* 89 (3-4, '99) 387.

The expression *klpy lyyʾ* in the Babylonian Talmud means "leftward," with *lyyʾ* derived from either Latin *laeva* or Greek λαιά. The idea is that you are moving to the left (the wrong direction and so = "you are mistaken") when you should be going to the right.—D.J.H.

1423r. D. KRAEMER, *Responses to Suffering in Classical Rabbinic Literature* [*NTA* 39, p. 354].

Y. ELMAN, "How Should a Talmudic Intellectual History Be Written? A Response to David Kraemer's *Responses*," *JewQuartRev* 89 (3-4, '99) 361-386.—The result of Kraemer's investigation of rabbinic responses to suffering is an astonishingly meager book on an extraordinarily rich subject. His methodology ensures that he will carry on his search with spectacles that will cut out much of the available light. Likewise, his lack of subtlety in reading the sources and his generally dismissive attitude toward his predecessors ensure that he will be oblivious to or reject texts that could be of real help in his work. The balance of the review article examines the twin questions of the necessity for and practice of documentary history and the reliability of attributions within rabbinic literature and especially within the Babylonian Talmud.—D.J.H.

1424. H. Lapin, "Rabbis and Cities in Later Roman Palestine: The Literary Evidence," *JournJewStud* 50 (2, '99) 187-207.

This study suggests that Palestinian rabbis in the 3rd and 4th centuries A.D. are best understood as a predominantly urban (and elite) movement. It treats the literary traditions (textual rabbis and historical geography), surveys the material by generations (rabbis and cities—the evidence), and makes a case for the connection between these traditions and the emergence of the rabbis as an urban group. This view may necessitate a reconsideration of the history of the rabbinic movement in terms not only of the history of Palestinian Judaism, but also of the history of wealth, patronage, conflict, and cultural identity, and of their spatial distribution in later Roman provinces.—C.R.M.

1425. B. Mortensen, "Pseudo-Jonathan and Economics for Priests," *JournStudPseud* 20 ('99) 39-71.

In its many distinctive expansions about priests' gifts, *Targum ps.-Jonathan* attends to the priests' God-given right to receive gifts from the people, reminds the readers about the wide range of foods and nonedibles as well as the expected quality and quantity of those offerings, and brings to the front some lesser known occasions for presenting gifts. These themes are developed with the help of transplanted scriptural ideas and new information. The concern of *Targum ps.-Jonathan* with economic opportunities for priests suggests its genesis in the 4th century A.D., most likely in connection with the emperor Julian's promise to rebuild the Jerusalem Temple. The appendixes list (1) expansions in this targum that improve economic opportunities for priests and (2) parallels with other literature.—D.J.H.

1426. J. T. Nielsen, "Den rabbinske litteratur og Det Nye Testamente" [Rabbinic Literature and the New Testament], *DanskTeolTids* 62 (4, '99) 256-281.

After a survey of rabbinic literature, the article notes how scholars in the past either have used the statements in all the rabbinic writings indiscriminately to illuminate NT texts or have stratified the rabbinic material on the basis of the rabbis mentioned in the texts. Then following the lead of J. Neusner and W. S. Green, it proposes a method of internal and external comparison based on appeal to the oldest and most relevant strata of the rabbinic writings, and illustrates the value of this method with reference to Jn 3:14-15 and 7:37-38.—D.J.H.

1427. B.-Z. Rosenfeld, "R. Simeon b. Yohai – Wonder Worker and Magician - Scholar, *Saddiq* and Hasid," *RevÉtudJuiv* 158 (3-4, '99) 349-384.

The rabbinic sources portray Rabbi Simeon ben Yohai, who was active mainly in Upper Galilee ca. A.D 140-170, not only as an accomplished legal scholar but also as a wonder worker and magician as well as a *ṣaddiq*. It is clear that long before the publication of the *Zohar,* Rabbi Simeon ben Yohai was famous as a figure with miraculous and magical powers, and associated with mysticism. These elements, added to his renown as one of the greatest sages of his generation, promoted the formation of the authoritative mystical figure of Rabbi Simeon in the *Zohar.*—D.J.H.

1428. S. Schwartz, "The Patriarchs and the Diaspora," *JournJewStud* 50 (2, '99) 208-222.

This account of what little is known about the relations between the Palestinian patriarchs and the Roman Diaspora after A.D. 200 contends that the extension of patriarchal authority in Palestine and the Diaspora proceeded hand in hand, that in several important respects the patriarchs were in fact more influential in the Diaspora than in Palestine—more interested in cultivating the good-will of the Diaspora Jewish communities, and that in the end their agendas were more profoundly shaped by the Diaspora than by Palestine.—C.R.M.

1429. H. Shapira, "Hdḥt rbn gmlyʾl - byn hysṭwryh lʾgdh (The Deposition of Rabban Gamaliel - Between History and Legend)," *Zion* [Jerusalem] 64 (1, '99) 5-38.

Analysis of the two versions of the story of the deposition of Rabban Gamaliel II (*y. Ber.* 4.1, 7c-d and *b. Ber.* 27b-28a) shows that they say more about 3rd century A.D. Palestine and 4th-century A.D. Babylonia than about the Yavneh period. The Yerushalmi version was part of a political debate, while the Bavli version was part of a social debate within the academies.—D.J.H.

1430. A. Verheul, "Le service de la Parole chez les Juifs et chez les chrétiens," *Questions Liturgiques* [Leuven] 80 (3-4, '99) 302-336.

The reprint of an article published in 1976, this essay first considers the pertinent rabbinic sources and offers general comments on Jewish prayer. Then it examines the ten components of the Sabbath morning service (from private preparation to the sermon), and discusses the possible points of contact and inspiration for the liturgy of the word in the Catholic church.—D.J.H.

1431. J.-W. Wesselius, "The First Talmud Translation into Dutch: Jacob Fundam's *Schatkamer der Talmud* (1737)," *Studia Rosenthalia* [Amsterdam] 33 (1, '99) 60-66.

Fundam's 1737 Dutch translation of most of *b. Berakot* 1–46 was clearly aimed at Christian readers. Although Fundam was well acquainted with Jewish sources and methods of exegesis, his work can easily be qualified as anti-Jewish in the theological sphere.—D.J.H.

Rabbinics, §§ 44-769, 828, 851, 1329, 1359, 1381, 1392, 1398r.

Greco-Roman World

1432. C. Ando, "Was Rome a Polis?" *Classical Antiquity* [Berkeley, CA] 18 (1, '99) 5-34.

That Roman Italy was not a *polis* did not force the Greeks to coin a new terminology. However, repeated construals of Roman ideas and institutions on analogy with *polis*-based models ultimately forced a shift in the semantic fields of Greek political terminology and altered the Greek conceptual archetype of the political collectivity. This process provided a framework within which Greeks could justify their wholesale participation in Roman imperial culture and political life.—D.J.H.

1433r. M. Beard, J. North, and S. Price, *Religions of Rome.* Vol. 1, *A History* [*NTA* 43, pp. 413-414]; vol. 2, *A Sourcebook* [*NTA* 43, p. 615].

A. Small (ed.), *Subject and Ruler. The Cult of the Ruling Power in Classical Antiquity,* Journal of Roman Archaeology Supplementary Series 17 (Ann Arbor, MI: Journal of Roman Archaeology, 1996).

J. B. Rives, "Roman Religion Revived," *Phoenix* [Toronto] 52 (3-4, '98) 345-365.—These books show that there is now a lively interest in Roman religion in all its varieties and an increased willingness to take it seriously. Recent work on Roman religion is marked by a movement away from traditional christianizing assumptions about "real" religion, a willingness to question traditional ethnic and cultural signifiers like "Roman" and "Greek," and a tendency to look beyond literary texts and take account of archaeological, numismatic, and art-historical evidence. Future research should try to reintegrate Roman poetry and art into the study of Roman religion, explore the meaning of Roman religion as a religious system, and situate Roman religion within the empire as a whole and integrate Judaism and Christianity into the religious history of the Roman empire.—D.J.H.

1434. A. M. Berlin, "The Archaeology of Ritual: The Sanctuary of Pan at Banias/Caesarea Philippi," *BullAmSchOrRes* 315 ('99) 27-45.

From the 3rd century B.C. through the 5th century A.D. there was a cult and sanctuary at the mouth of the Jordan River dedicated to the Greek god Pan. At its founding the sanctuary served as a rural shrine for the local pagan population; when it was abandoned, it had long been the city shrine of Caesarea Philippi, whose population included Christians and Jews. The study analyzes the sanctuary's ceramic assemblages by period to provide insights on a host of fundamental issues, including the character of individual worship; the nature of ceremonies and offerings; the status of the deity (or deities) to whom offerings were made; and the relation between the sanctuary, Caesarea Philippi, and the larger region.—C.R.M.

1435r. A. R. Birley, *Hadrian. The restless emperor* [*NTA* 44, p. 191].

H. Lloyd-Jones, "Who Was Hadrian?" *New York Review of Books* [New York] 46 (19, '99) 54-56.—Birley's life of Hadrian appears to be complete, and his firm grasp of the complicated history of the whole relevant period is impressive. He recounts the story with such exemplary learning and clarity that one feels guilty at having to observe that in delineating the complex character of Hadrian he lacks the penetration of R. Syme.—D.J.H.

1436. B. Bosworth, "Augustus, the *Res Gestae* and Hellenistic Theories of Apotheosis," *JournRomStud* 89 ('99) 1-18.

Augustus' *Res Gestae* exhibits strong resonances of the Hellenistic doctrine of apotheosis through conquest and benefaction and echoes of the most celebrated text, the "Sacred Record" of Euhemerus, which had become a Latin classic through Ennius' translation. The educated reader would grasp the allusion and make the connection between Augustus' conquests and benefactions and his divine status. The implicit linkage is excellently illustrated by Virgil in a number of famous passages that must have had considerable contemporary influence. Divus Augustus had a lineal connection with Euhemerus' Zeus; he was not merely admitted to heaven but headed the pantheon. The literary setting added depth, richness, and even perhaps some irony to the political necessity of deification.—C.R.M.

1437. J. Boulonge, "Apollonios de Tyane. Le mythe avorté d'une sagesse totale," *Bulletin de l'Association Guillaume Budé* [Paris] 58 (3, '99) 300-310.

Philostratus presents Apollonius of Tyana as a man who was slandered and persecuted, a divine man (θεῖος ἀνήρ), a universal initiate, an invincible hero, a new educator of humanity, and a master of silence.—D.J.H.

1438. K. Bradley, "Contending with Conversion: Reflections on the Reformation of Lucius the Ass," *Phoenix* [Toronto] 52 (3-4, '98) 315-334.

The notion of an exclusive devotion to a single divinity, the obvious exceptions apart, had no real place in Apuleius' religious world. In the language of his *Metamorphoses,* Lucius was physically "reformed" and "reborn" from man to ass and from ass to man. His shape was suddenly changed, and his henotheistic consciousness was certainly raised. But he did not experience religious "conversion" in the modern sense of the word.—D.J.H.

1439. P. BURGERS, "The Role and Function of Senatorial Debate. The Case of the Reign of Tiberius AD 14-37," *Latomus* [Brussels] 56 (3, '99) 564-573.

With a focus on the reign of Tiberius, the article considers what subjects the Roman senate treated (corporate functions and patronage) and its corporate role and the importance of its individual members (oratory and debate). It concludes that emperors sounded the opinion of the elite by reporting to the senate and giving limited scope for debate, and that *eloquentia* continued to play an important role in Roman politics and social life.—D.J.H.

1440. G. P. BURTON, "Was there a long-term trend to centralisation of authority in the Roman empire?" *Revue de Philologie* [Paris] 72 (1, '98) 7-24.

With reference to the raising of new local taxes, the control and exploitation of public land, and the allocation of local offices, the article argues that the claim that the Roman emperors and provincial governors from Augustus to A.D. 235 came to exercise more intensive normative control over the cities of the provinces is weakly grounded.—D.J.H.

1441. H. CHERNISS, "The Biographical Fashion in Literary Criticism," *ClassBull* 75 (2, '99) 147-159.

The insidious danger of the biographical method in classical studies is its assumption that the essence of a literary work is merely a combination of accidents, that literature is an automatic by-product of external forces, whence comes its tacit conclusion that no literary work has autonomous significance. Such an attitude will have fatal consequences for the study of the classics, for all justification of that study depends finally upon the value of the literary monuments of Greece and Rome for human beings as human rather than as sourcebooks for historians, antiquarians, and psychoanalysts. [The article first appeared in *University of California Publications in Classical Philology* 12 (15, '42-'43) 279-292.]—D.J.H.

1442. E. P. CUEVA, "Recent Research on the Ancient Novel," *ClassBull* 75 (1, '99) 85-97.

After noting the upsurge of interest in the study of ancient Greek and Roman novels, the article discusses six books (S. Goldhill, *Foucault's Virginity;* D. Konstan, *Sexual Symmetry;* J. R. Morgan and R. Stoneman [eds.], *Greek Fiction;* J. N. O'Sullivan, *Xenophon of Ephesus;* S. A. Stephens and J. J. Winkler [eds.], *Ancient Greek Novels;* J. Tatum [ed.], *The Search for the Ancient Novel*), all published within a period of two years (1994-95), with attention to the major areas of study represented by them: *Quellenforschung,* the elements that make up the genre, intertexts, women, readership, and the importance of love and sex to the novel. It concludes that these books show that the novel is worthy of serious intellectual discourse.—C.R.M.

1443. É. DES PLACES, "Chronique de la philosophie religieuse des Grecs (1999)," *Bulletin de l'Association Guillaume Budé* [Paris] 58 (3, '99) 357-361.

After noting some general works, this bulletin [see § 43-694] deals with books on individual authors (Empedocles, Plato, Aratus, Marcus Aurelius) and the sciences.—D.J.H.

1444. J. DILLERY, "Aesop, Isis, and the Heliconian Muses," *ClassPhilol* 94 (3, '99) 268-280.

Aesop's ability to speak and tell stories is signaled at the beginning of *Life of Aesop* by his Phyrgian origins, the presence of Isis (popularly regarded as a deity responsible for the invention of writing and of language in general), and the presence of the Heliconian Muses (the goddesses of articulate speech, and consequently of literature). When attention is paid to the text's origin in imperial Greco-Roman Egypt, its reliance on the world of Isiac cult becomes clear.—D.J.H.

1445. J. DILLERY, "The First Egyptian Narrative History: Manetho and Greek Historiography," *Zeitschrift für Papyrologie und Epigraphik* [Bonn] 127 ('99) 93-116.

In Manetho's *Aegyptiaca* two cultures (Egyptian and Greek) and the narrative systems they employed were brought together. After discussing the narratives about the Hyksos era preserved in Josephus' *Against Apion* (1:73-105; 1:227-287), the article considers Manetho's narratives and Greek historiography, and places his narratives about Amenophis in their Egyptian context. It concludes that, although the Egyptian antecedents of *Aegyptiaca* are clear, the incentive and perhaps the model to write the work came from the Greek world.—D.J.H.

1446. D. DUECK, "The Date and Method of Composition of Strabo's 'Geography,'" *Hermes* [Stuttgart] 127 (4, '99) 467-478.

It is probable that Strabo wrote his *Geography* toward the end of his life, in the years A.D. 18-24. Descriptions that reflect earlier times are the result of Strabo's early sources and of his notes, and are not indicative of the time of composition.—D.J.H.

1447. D. S. DU TOIT, "Die Vorstellung eines Begleitdämons in Philostrats *Vita Apollonii,*" *WortDienst* 25 ('99) 149-166.

In his *Life of Apollonius of Tyana,* Philostratus portrays Apollonius as being like Socrates according to Plutarch's *De genio Socratis*—as guided by a personal δαίμων who endowed him with insight into the future and protected him. The concept of the accompanying δαίμων rather than the θεῖος ἀνήρ-hypothesis provides the proper explanation of Philostratus' characterization of Apollonius as δαιμόνιός τε καὶ θεῖος (1.2) and his presentation throughout the work.—D.J.H.

1448. R. FINNEGAN, "Plagues in Classical Literature," *Classics Ireland* [Dublin] 6 ('99) 23-42.

The article examines the functions of the descriptions of plagues (λοιμός in Greek, *pestis* in Latin) in the works of Thucydides, Sophocles, Lucretius, Virgil, and Ovid, respectively. It attempts to determine the possible influences, impacts, and motives of each author in presenting his particular theme of plague.—D.J.H.

1449. R. FLEMMING, "*Quae Corpore Quaestum Facit*: The Sexual Economy of Female Prostitution in the Roman Empire," *JournRomStud* 89 ('99) 38-61.

The article explores the possibilities of writing a history of Roman female prostitution that forms part of the history of female labor or of the history of sexuality, as well as the more traditional history of social policy and a whole host of other histories. After introducing the debate about the sexual and economic aspects of prostitution, it considers labor, lust, and lucre; legal recognition and regulation; and patterns of slavery and prostitution.—D.J.H.

1450. K. B. Flint-Hamilton, "Legumes in Ancient Greece and Rome: Food, Medicine, or Poison?" *Hesperia* [Princeton, NJ] 68 (3, '99) 371-385.

The article examines the ways in which legumes were used in the ancient Mediterranean world as documented by archaeological records and literary sources. It gives particular attention to the lentil, chickpea, bitter vetch, broad bean, garden pea, and grass pea. While the toxicity of certain legumes was known among Greeks and Romans in antiquity, it is also possible that some legumes were used medicinally.—D.J.H.

1451. S. Frangoulidis, "*Scaena feralium nuptiarum*: Wedding Imagery in Apuleius' Tale of Charite (*Met.* 8.1-14)," *AmJournPhilol* 120 (4, '99) 601-619.

The article explores how Apuleius in *Metamorphoses* 8.1-14 artfully designed the narrative of the latter portion of Charite's story. The wedding imagery enhances her scheme for revenge, which is based both on Thrasyllus' murderous plot against her husband and on Thrasyllus' amatory designs upon her, and also intensifies the tragedy of the narrative, as all three marriages—Tlepolemus', Charite's, and Thrasyllus'—are fulfilled only in death.—D.J.H.

1452. K. Galinsky, "Classics Before and After 2000," *ClassBull* 75 (2, '99) 161-165.

The distinguishing characteristic of classics programs in the United States is their dependency on the efforts of individuals all across the great diversity of colleges and universities, each of which has its own *genius loci.* It is this individual resourcefulness, enterprise, effort, and adaptation to the local culture that is decisive for the profession.—C.R.M.

1453. J. Geiger, "Some Latin authors from the Greek East," *ClassQuart* 49 (2, '99) 606-617.

Scholars seem to be reluctant to admit that Latin and Latin authors were more prevalent in the eastern part of the Roman empire than is usually acknowledged. In fact, it may not be misleading to assert that Ammianus Marcellinus and Claudian as Latin writers from the East were exceptions by virtue of the quality of their work rather than by its very existence. It is conceivable that Priscian's *patria* was Palestinian Caesarea.—D.J.H.

1454. W. V. Harris, "Demography, Geography and the Sources of Roman Slaves," *JournRomStud* 89 ('99) 62-75.

The article attempts to work out more systematically and more thoroughly the relative importance of different kinds of sources of Roman slaves. It discusses the fertility of the slave population; imported slaves, the self-enslaved, and enslaved foundlings; and "integration" and patterns in the slave trade. It concludes that the self-replacement hypothesis as recently revived by W. Scheidel [§ 42-2089] is improbable, while the importance of importation, and more particularly of self-sale and the enslavement of foundlings, may be rehabilitated.—C.R.M.

1455. K. Herbert, "The Classics in America at 2000," *ClassBull* 75 (2, '99) 123-146.

The article examines the role of the classics as a body of literature, curriculum of study, and source of scholarship for nearly four centuries in America. After a brief history of the discipline from the Colonial period to the mid-20th century, it focuses on recent developments in enrollments, pedagogy, and scholarship (with particular attention to the application of modern literary theory, the beginnings of feminist and minority studies, and the general broadening of cultural vision). Finally it considers the function of the discipline in the larger society. [The same issue (pp. 217-221) contains Herbert's "Letter to a Young Classicist."]—D.J.H.

1456. R. A. HORNSBY, "Classics in the Next Millennium," *ClassBull* 75 (2, '99) 183-186.

The gradual marginalization of classics in the 20th century has reduced its role in humane education so that it appeals to a self-selecting audience that in turn renders it open to the charge of being an elite discipline. Classics has two audiences: those who want to become masters of the discipline, and those who want their curiosity satisfied. Classicists need to devise some more adequate way to accommodate the two groups if classics is to survive as a scholarly discipline.—C.R.M.

1457. G. W. HOUSTON, "Teaching Roman Tech, or 'Technology and Culture in the Roman Empire,'" *ClassJourn* 95 (1, '99) 65-72.

The article presents the outline of a course on Roman technology (everything from food through crafts to engineering, birth, and death), offers a rationale for teaching it, and provides sources of information (books and web sites—e.g. www.unc.edu/courses/rometech/public/content/art_home.html).—C.R.M.

1458. L. KURKE, "Ancient Greek Board Games and How to Play Them," *ClassPhilol* 94 (3, '99) 247-267.

In the Greek archaic period the emergence of competing systems of games—games of order, of chance, and of embodiment—seems to have gone hand in hand with the emergence of new political, social, and economic structures. By a kind of social alchemy that is impossible to reconstruct in retrospect, cultural formations produce the practical apparatus through which they perpetuate themselves. Games are one such form of practice, doing their work more effectively because they are unassuming, trivial, and pervasive. Thus playing the board game *polis* might help form a Greek boy as a citizen of the city.—D.J.H.

1459. S. MYERS, "The Metamorphosis of a Poet: Recent Work on Ovid," *JournRomStud* 89 ('99) 190-204.

Changes in approach to Ovid's *Metamorphoses* and *Fasti* have been led especially by new approaches to Roman myth and religion. With particular attention to these two works, the article traces major trends and debates in current Ovidian studies under two headings: Ovid's poetics—genre and allusion, and Ovid's politics—poetic authority and Augustan discourse. A four-page bibliography is included.—D.J.H.

1460. H. PINKSTER, "The Present Tense in Virgil's *Aeneid*," *Mnemosyne* [Leiden] 52 (6, '99) 705-717.

This examination of the frequent use of the present tense in Virgil as a narrative tense for past events considers the present as the basic narrative tense—its consequences, concomitant features, and the semantic scope of the present. Among other conclusions it observes that even though the historic present is massively used in the *Aeneid,* there are still certain traces of the features that are familiar in oral story telling.—C.R.M.

1461. S. Pothecary, "Strabo the Geographer: His Name and its Meaning," *Mnemosyne* [Leiden] 52 (6, '99) 691-704.

The geographer Strabo was Greek by descent but was born in the late 60s or 50s B.C. into a romanized world. Scholars have long been intrigued by his name. It is likely that "Strabo" was the personal name given to the geographer by his parents, in either the Greek stand-alone format or as a cognomen in the Roman *tria nomina* format. The significance of Strabo's name resides not in its categorization as either Greek or Roman but in the difficulty of making such a categorization in his particular case.—C.R.M.

1462. L. A. Ruprecht, "Classics at the Millennium. An Outsider's Survey of a Discipline," *Soundings* [Knoxville, TN] 82 (1-2, '99) 241-276.

While paradigm shifts may not be expected in the field of classics, there have been abundant new insights in the past twenty or thirty years that have enriched our understanding of the ancient Aegean and Mediterranean worlds in areas such as the emergence of Greek identity, the products of Athenian ingenuity (the plastic arts, literature, philosophy), religion, the concept of identity (race, gender, sexual orientation, class), sex and food, and the history of the discipline. Telling well the story of the Greeks' indelible historical relationship to us and their utter strangeness is a fitting task for a new millennium.—D.J.H.

1463. S. H. Rutledge, "*Delatores* and the Tradition of Violence in Roman Oratory," *AmJournPhilol* 120 (4, '99) 555-573.

The assumption that Roman oratory became more violent and aggressive during the early principate as *delatores* (professional accusers and informants) came to dominate the genre needs to be set in the larger context of oratory over the period from the republic to the empire. This article proposes that the new style—one which is generally perceived as more violent—represents not so much a change as a continuity in Roman rhetorical practice, and that the perceived transformation is more a product of how the sources represent orators in the 1st century A.D. than oratory's metamorphosis into something with a perceptibly more violent style.—D.J.H.

1464. C. Salles, "Pythies et sibylles contre augures et haruspices. La divination en Grèce et à Rome," *FoiVie* 98 (4, '99) 63-74.

Knowledge of the future was essential in the Greco-Roman world, and numerous rites were designed to decipher the signs given by the invisible powers. The article first treats the oracular techniques utilized in the Greek world in the face of inexorable destiny (the Pythias of Delphi, the Sibyls). Then it considers the completely different Roman approaches to communicating with the gods (the divine signs—auspices, the college of augurs, haruspices, the Sibylline books).—C.R.M.

1465. D. M. Schenkeveld, "The Intended Public of Demetrius' *On Style*: The Place of the Treatise in the Hellenistic Educational System," *Rhetorica* 18 (1, '00) 29-48.

The treatise *On Style,* written by a certain Demetrius probably in the 1st century B.C., is an important witness to rhetorical education in the 3rd and 2nd centuries B.C. Demetrius wrote his book for pupils who had done preliminary courses in rhetoric, had learned to write *pro-*

gymnasmata, were entering the final course on rhetoric, and were to compose the more difficult exercises commonly termed *declamationes.*—D.J.H.

1466. N. Spineto, "L'escatologia nel mondo classico," *AnnalStorEseg* 16 (1, '99) 7-20.

The essay outlines classical eschatological ideas contemporary with the birth and development of Christianity. It first considers individual eschatology and treats the idea of death in Roman state religion; notions of afterlife in Orphic, Pythagorean, Platonic, and Neo-Platonic thought and in the mystery religions; and life after death according to the Epicureans and Stoics. Then it turns to collective eschatology with regard to the expectation of an imminent end and renewal. Notions of a future dissolution of the universe and a succession of deaths and rebirths at the cosmic level are traced in terms of their expression in Greek culture and the extent to which they spread in Rome.—C.R.M.

1467. A. L. Spisak, "Martial on Domitian: A Socio-Anthropological Perspective," *ClassBull* 75 (1, '99) 69-83.

Although Martial's epigrams on Domitian can be explained as self-serving flattery, as literal truth, or as ironic and subversive, the concept of social exchange underlies all of Martial's approbative poems. The poet offers his and his readership's legitimation of the emperor's role in the Roman political system. In exchange the emperor is expected to fulfill the public conception of the emperor as presented in the poems.—D.J.H.

1468. L. Van der Stockt, "A Plutarchan Hypomnema on Self-Love," *AmJournPhilol* 120 (4, '99) 575-599.

After establishing that Plutarch's ὑπομνήματα were private, written documents, made by himself and for himself, the article focuses on his ὑπόμνημα on self-love (φιλαυτία) found in *De adulatore et amico* 15–16 (58B–59A) and *De tranquillitate animi* 12 (471D–472B), with particular attention to its structure and to aspects of its *dispositio, elocutio,* and *inventio.* The ὑπόμνημα does not yet display literary finish and probably took the form of Plutarch's rough draft for himself.—D.J.H.

1469. T. Whitmarsh, "Greek and Roman in dialogue: the pseudo-Lucianic *Nero,*" *JournHellenStud* 119 ('99) 142-160.

The paper situates the short dialogue entitled *Nero or On the Digging of the Isthmus,* preserved in the manuscripts of Lucian, in the context of the cultural history of Greco-Roman relations. After suggesting that it may have been composed by Philostratus (the author of *Life of Apollonius*), the article discusses the text under the following headings: Greek philosophers and Roman tyrants, insiders and outsiders, the violence of the letter (the opposition between speech and writing), and last words.—C.R.M.

1470r. J. Wolski, *The Seleucids. The Decline and Fall of Their Empire* [*NTA* 44, p. 214].

B. W. W. Dombrowski, "The Most Important Trait of the Seleucid Kingdom's History?" *Folia Orientalia* [Krakow] 35 ('99) 199-205.—Wolski presents with great skill the gradual decline of the Seleucid empire as more or less identical with its history. However, he appears to have unintentionally overemphasized this aspect of Seleucid history at the expense of the empire's cultural achievements in such areas as administrative organization, artistic productions, and educational measures.—D.J.H.

Greco-Roman World, §§ 44-835, 1060, 1065, 1091, 1096, 1371, 1375, 1485.

The Early Church

1471. J. A. Artés Hernández, "Evangelios canónicos y *Acta Apostolorum Apocrypha*: Estudio de algunos lugares paralelos," *FilolNT* 11 (21-22, '98) 25-42.

Scholars have accepted in general that it is possible to find coincidences of form and content between the canonical Gospels and the apocryphal Acts of the apostles. This study analyzes the Greek texts of the following passages with particular attention to the issue of the influence of the canonical Gospels on the apocryphal texts: (1) Mt 5:1-12; Lk 6:20-23; and *Acts of Paul and Thecla* 5:9–6:5; (2) Mt 18:3 and *Martyrdom of Peter* 9:13-15; and (3) Mt 27:59-61; Mk 15:45-47; Lk 23:53-56; Jn 19:39-42; and *Martyrdom of Peter* 11. It concludes that while there are similarities of syntax and style, notable differences of content and lexical range exist between the two groups of texts.—C.R.M.

1472. K. Berding, "Polycarp of Smyrna's View of the Authorship of 1 and 2 Timothy," *VigChrist* 53 (4, '99) 349-360.

Polycarp clusters Pauline citations and allusions around the mentions of Paul's name (see Pol. *Phil.* 3:2; 9:1; 11:2-3). The first two clusters contain phrases from 1 Tim 6:10; 6:7; and 2 Tim 4:10, which Polycarp most likely considered to be Pauline. Thus Polycarp is the earliest external witness to belief in the early church that Paul was the author of the Pastorals.—D.J.H.

1473. M. C. L. Bingemer, "Violência e não-violência na história da Igreja (I)," *Revist EclBras* 59 (236, '99) 836-858.

This first installment in a three-part examination of the place of violence in key moments in church history focuses on the church in the first four centuries A.D. as the object of persecution and violence. It deals with such topics as the state and Christianity, the *pax Romana* or camouflaged violence, whether the *pax Romana* was a golden age, gods on the earth (the religious aspect of the *pax Romana*), the persecutions against Christians, violence against Christians (difference as a stumbling block), and martyrdom and its theological significance. The following installments with treat the Crusades and the Inquisition.—D.J.H.

1474. F. Bovon, "The Child and the Beast: Fighting Violence in Ancient Christianity," *HarvTheolRev* 92 (4, '99) 369-392.

The essay focuses on the ethical behavior of some early Christians and examines their faith in a cosmic redemption. It first shows with reference to *Acts of Philip* that the metaphor of the beast appears in early Christian apocryphal texts as an embodiment of the power of evil, and that the violence symbolized by the beast is overcome by cosmic redemption. Next it argues that love of enemies as narrated in Luke's Gospel is closely related to this reconciliation. Then it suggests that in various Christian circles children functioned as a symbol for all those people who received this liberating message. Finally it proposes that a "Christology of the child" that may be alluded to in Luke-Acts becomes evident in many apocryphal stories.—C.R.M.

1475r. G. Buschmann, *Das Martyrium des Polycarp* [*NTA* 42, p. 607].

B. Dehandschutter, "The Martyrdom of Polycarp and the Outbreak of Montanism," *EphTheolLov* 75 (4, '99) 430-437.—What is new in Buschmann's approach to *Martyrdom of*

Polycarp is the stress on the anti-Montanist intention of every element of the text. After indicating some difficulties arising from Buschmann's approach in a general way (the lack of interest in the historical situation of the persecution of Christians in Asia Minor in the middle of the 2nd century), the article highlights unclarities in his definition of (early) Montanism and suggests that a less "polemical" interpretation of *Martyrdom of Polycarp* would place it in the category of hagiography.—C.R.M.

1476. J. M. CANAL, "En torno al Evangelio del Pseudo-Mateo," *Marianum* 60 (1-2, '98) 197-237.

After an introduction to *Gospel of ps.-Matthew* (its constitution, manuscript tradition, and date), the article offers some textual notes on it, discusses MS Vienna 550 in relation to MS Montpellier 55, presents the Latin texts of *De ortu sanctae Mariae et infantia salvatoris* according to MS Vienna 550 and *De nativitate sanctae Mariae* according to MS Montpellier 55, and concludes with a two-page bibliography.—D.J.H.

1477. M. W. DUBE, "Building on a Feminist Sociological Model of Liberation: Women in the Apocryphal Acts and in African Independent Churches," *Journal of Constructive Theology* [Durban, South Africa] 5 (1, '99) 87-115.

The article first compares the apocryphal Acts with the ancient novel, highlights the function of nostalgia in both sets of texts, and considers the connection between the tendency to characterize women as rich and the authorship of the apocryphal Acts. Next it compares the apocryphal Acts with the Pastoral epistles (especially 1 Timothy) in an attempt to illuminate the agenda of the former (nostalgia for a past that actually existed but is now under threat). Finally it considers the history of women in African Independent Churches in Southern Africa in light of the apocryphal Acts to empower women in Southern Africa and elsewhere to claim their his/herstory against gender discrimination in the church and society.—C.R.M.

1478. M. DULAEY, "Le salut de Lot. Gen 19 dans l'Eglise ancienne," *AnnalStorEseg* 14 (2, '97) 327-353.

According to patristic literature, Lot is a type for the saved person: Fleeing from blazing Sodom (a symbol of sin and punishment) to take shelter on the mountains is like having access to the salvation available within the church. Genesis 19 played an important role in early Christian catechesis: Lot and his wife represent the baptized—both those who persevere and those who turn back. A connection is often found between Genesis 19 and baptismal rites such as the "half turn" and the imposition of salt.—D.J.H.

1479. E. ENGELBRECHT, "God's Milk: An Orthodox Confession of the Eucharist," *Journ EarlyChristStud* 7 (4, '99) 509-526.

Odes of Solomon (see Ode 19 as well as 40:1; 4:10; 8:13-14; 35:1-5) and early Christian orthodoxy compared a believer's reception of the body and blood of Christ in the Eucharist to a child suckling at its mother's breast. This appears to have been connected with the widespread use of a cup of milk and honey in the baptismal Eucharist, a visual aid to explain the Lord's nurturing presence in the sacrament. The milk analogy stemmed from general beliefs about physiology coupled with Christian sacramental theology.—D.J.H.

1480. D. FLACH, "Die römische Christenverfolgungen. Gründe und Hintergründe," *Historia* [Stuttgart] 48 (4, '99) 442-464.

The article investigates not only the occasions but also the backgrounds of the various

Roman persecutions of Christians from the emperor Nero onward, with particular attention to the many misunderstandings on both sides.—D.J.H.

1481. N. V. Harrison, "Raising Them Right. Early Christian Approaches to Child Rearing," *TheolToday* 56 (4, '00) 481-494.

With reference to the writings of Clement of Alexandria, Basil, John Chrysostom, Jerome, and Augustine, the article surveys patristic insights about child rearing under three headings: theological foundations, practical guidelines, and raising Christian children in a non-Christian culture. According to the Church Fathers, parents and children are called to live fully human lives in the image and likeness of God, and thereby share in the divine life that became incarnate in Christ. The common life of the family contributes to the unity of humankind as one family, as it grows toward the eschatological unity of the kingdom of God.—D.J.H.

1482. J. Jomier, "L'Évangile selon Barnabé," *EspVie* 109 (22, '99) 481-486.

The article recounts what is known about the origin and nature of *Gospel of Barnabas*: the beginning of "the affair" (17th and 18th centuries), the work of L. and L. Ragg, a Muslim romanticized life of Jesus, the teaching of *Gospel of Barnabas* (Jesus and the history of salvation), the question of its date, 20th-century studies, and return to Andalusia—the false documents of Grenada (end of the 16th century).—C.R.M.

1483. H. V. Kieweler, "Pella im Licht des frühen Christentum. Der archäologische Beitrag," *BibKirch* 54 (4, '99) 190-193.

After discussing the name "Pella," the article considers the place of this city in Roman and Jewish history, and examines the report about Pella as the place to which Jewish Christians fled from Jerusalem in A.D. 66 (see Eusebius, *Hist. eccl.* 3.5.1-3).—D.J.H.

1484. X. Levieils, "La polémique anti-chrétienne des *Actes de Pilate,*" *RevHistPhilRel* 79 (3, '99) 291-314.

There are no remaining textual traces of an anti-Christian document known as *Acts of Pilate,* dating from the beginning of the 4th century A.D. Nevertheless it is possible to reconstruct its polemical content through examination of various Christian sources that mention it (Eusebius, Lucian of Antioch, *Acts of Pilate*—a Christian document of the same name). After commenting on the redaction and circulation of the anti-Christian *Acts of Pilate,* the article surveys its polemical content: chronology, the birth of Jesus, the slaughter of the innocents, the flight to Egypt, Jesus as a magician, etc. The *Acts of Pilate* disparaged the historical figure of Jesus in the form of an official report written by Pilate.—C.R.M.

1485. E. Mazza, "L'uso di 'sacramentum' nella Lettera 10, 96 di Plinio il Giovane. Un confronto con la liturgia battesimale," *EphLiturg* 113 (6, '99) 466-480.

An analysis of the origins of the use of the term *sacramentum* shows that until the latter half of the 2nd century A.D. the baptismal liturgy included a kind of oath concerning the commitments of Christian life. As proof the article adduces Tertullian's interpretation of *sacramentum* as used by Pliny the Younger in his letter to Trajan, the *Ordo* in which Theodore of Mopsuestia shows the existence of a baptismal liturgy that included a kind of religious oath, and the dialogue inherent in the form of the *sacramentum militiae.*—D.J.H.

1486. J. C. POIRIER, "Montanist Pepuza-Jerusalem and the Dwelling Place of Wisdom," *JournEarlyChristStud* 7 (4, '99) 491-507.

The imagery of Sirach 24, which possibly lies behind a Montanist oracle preserved by Tertullian in *Adv. prax.* 8.5, provides a comparatively efficient and significance-lending explanation for the fascinating Montanist vision in Epiphanius, *Haer.* 49.1.3. When we view the report of this vision through the lens of Sirach 24, its message is both clarified and deepened: The earthly dwelling place of Wisdom is now in Pepuza. Further mentions of wisdom in Montanist testimonies show that the Montanists understood wisdom in charismatic terms as the prophetic unction. Thus the eschatological aspects of the Montanist testimonies are subordinate to other doctrines.—C.R.M.

1487. H. RÄISÄNEN, "Marcion and the Origins of Christian Anti-Judaism. A Reappraisal," *Temenos* [Helsinki] 33 ('97) 121-135.

Marcion represented the exclusivist position that there was no connection between Judaism and Christianity. He denigrated Judaism, and his view is historically impossible. He picked one side of the Pauline legacy and radicalized it to the extreme. His orthodox opponents developed the other side of the legacy. But their way of establishing continuity was also arbitrary from both Jewish and historical viewpoints. Perhaps with regard to practical consequences, Marcion's exclusivist view seems less harmful.—D.J.H.

1488. J. T. SANDERS, "Did Early Christianity Succeed Because of Jewish Conversions?" *Social Compass* [Louvain] 46 (4, '99) 493-505.

R. Stark goes astray in *The Rise of Christianity* (1996) in trying to show that Christianity succeeded in the early decades in large part because of numerous conversions of Jews. In fact most converts outside Palestine were Gentiles. Stark makes a major mistake in seeing hellenized Jews as somehow comparable to emancipated Jews in 19th-century Europe, and he quite misconstrues his main example, Philo. Stark's attempt to give statistical support to his theory by showing the correlation between nearness to Jerusalem and presence of Jews in a city to establishment of Christianity there appears to succeed only because much necessary evidence is lacking and because he ignores most of the relevant evidence (early Christian writings).—C.R.M.

1489. E. J. SCHNABEL, "Die ersten Christen in Ephesus. Neuerscheinungen zur frühchristlichen Missionsgeschichte," *NovTest* 41 (4, '99) 349-382.

After characterizing the recent appearance of a dozen new books on Ephesus as a welcome "spring-tide," the article offers a comparative overview of work on the "NT Ephesus" with attention to publications by W. Thiessen, M. Günther, H. Koester (ed.), R. Strelan, and M. Fieger, respectively. Then it considers the results of these investigations under the following headings: the history of the city of Ephesus, the first Christians in Ephesus, Paul in Ephesus, Luke as a historian, and reconstructions of the early Christian community(ies) in Ephesus. Frequent reference to Acts 18:19–20:1 is made throughout the presentation.—C.R.M.

1490. A. M. SCHWEMER, "Prophet, Zeuge und Märtyrer. Zur Entstehung des Märtyrerbegriffs im frühesten Christentum," *ZeitTheolKirch* 96 (3, '99) 320-350.

The article challenges the view that the Christian designation of the martyrs as "witnesses" was independent of the early Jewish image of the prophets and NT language, and traces the development of the tradition from Nehemiah 9 up to the consolidation of the concept in the confrontation with the Montanist prophets and martyrs. After discussing the Jewish prehistory, it considers the image of the martyr in Luke-Acts, and reflects on prophet, witness, and martyr in Revelation. Then it treats the relationship between prophet and martyr from *1 Clement* to the martyrs of Lyon.—D.J.H.

1491. S. J. SHOEMAKER, "'Let Us Go and Burn Her Body': The Image of the Jews in the Early Dormition Traditions," *Church History* [Durham, NC] 68 (4, '99) 775-823.

The image of the Jews in the ancient Dormition traditions developed against a background of intense Jewish and Christian conflict in late antiquity, in both political and religious spheres. To the Christian mind at least, the Jews had "slandered" the Virgin Mary's character with allegations of her sexual impurity. In response, defense of Mary's character and virginity became an important focus of the ideological conflict between Jews and Christians. The Jews in turn recognized in Mary a violently anti-Jewish figure (see *Sefer Zerubbabel*).—D.J.H.

1492. A. VERHEUL, "La prière eucharistique dans la Didachè," *Questions Liturgiques* [Leuven] 80 (3-4, '99) 337-347.

The reprint of an article abstracted in § 24-1048, this essay considers the structure and literary form of *Didache* 9:1–10:6.—D.J.H.

1493. H. J. VOGT, "Monarchianismus im 2. Jahrhundert," *TheolQuart* 179 (4, '99) 237-259.

The article raises the question whether a Monarchian conception of the three divine persons was really traditional at the beginning of the 3rd century, and examines witnesses from the time before Tertullian to see whether they advocate Patripassianism or even Monarchianism or whether they distinguish Father and Son as two divine persons. It surveys the following sources: *1 Clement, Barnabas,* Melito of Sardis, *Kerygma Petrou,* Irenaeus, Tertullian, Theophilus of Antioch, and *Epistula Apostolorum.*—C.R.M.

1494. G. WAGNER, "Le motif juridique des persécutions des premiers chrétiens par les autorités romaines," *ÉtudThéolRel* 75 (1, '00) 1-8.

To the extent that Jews may have been responsible for the persecution of Christians (see e.g. Acts 9:23-25; 18:12; 1 Cor 15:31; Phil 2:17-18; 1 Thess 2:14-16), such actions may be accounted for in light of the right granted by Rome to Jews to celebrate their cult not only at the Temple in Jerusalem but also, under certain conditions, throughout the empire. The beginning of an uncontrolled extension of their religion by Christians threatened the Jewish status quo and perhaps even their existence.—C.R.M.

1495. F. W. WEIDMANN, "Rushing Judgment? Willfullness and Martyrdom in Early Christianity," *UnSemQuartRev* 53 (1-2, '99) 61-69.

There was no one recognizable or documentable tradition with respect to the willfulness of the early Christian martyrs. Even within recognizable and delineable traditions (e.g. Clement-Origen-Eusebius; Polycarp-Pionius; Ignatius-Polycarp) and within individual works (e.g. Eusebius' *Ecclesiastical History; Martyrdom of Polycarp*) there are significant variations and inconsistencies. This is indicative of a very serious undertaking as Christian individuals and communities were figuring themselves out vis-à-vis paganism and imperial power on the one hand and vis-à-vis one another on the other.—C.R.M.

Early Church, §§ 44-859, 982, 1358, 1430.

Gnosticism

1496. B. Barc and L. Painchaud, "La réécriture de l'Apocryphon de Jean à la lumière de l'Hymne final de la version longue," *Muséon* 112 (3-4, '99) 317-333.

This study contends that the minor textual differences that may be observed in a comparison of the long (NHC II,*1* and IV,*1*) and short (NHC III,*1* and BG) versions of *Apocryphon of John* are not purely literary but stem from a coherent revision of the doctrine of the text in light of the final hymn added to the end of the long version. It first treats the final hymn of the long version according to II 30,11–31,27. Then it compares some parallel passages in the two versions (with reference to the Berlin manuscript for the short version and Codex II for the long version) and shows that their divergences are best explained as a result of a revision that systematically rewrote the short version with a view to harmonizing its content with that of the hymn.—C.R.M.

1497. J. Hyldahl, "Har gnosticismen en filosofisk oprindelse? - det litteraere forhold mellem Eugnostos' brev og Sophia Jesu Christi belyst" [Does gnosticism have a philosophical origin? The literary relations between *Eugnostos'* letter and *Sophia of Jesus Christ*'s revelation], *DanskTeolTids* 62 (3, '99) 203-215.

The literary relationship between the Nag Hammadi texts *Eugnostos* and *Sophia of Jesus Christ* has often been taken as evidence of the non-Christian origin of gnosticism. The article investigates the literary relationship between the two texts and offers a critical assessment of previous research with attention to the work of H.-M. Schenke, M. Krause, D. M. Parrott, and M. Tardieu. It suggests some new criteria along with examples for determining the relationship between the texts. It concludes on the basis of an analysis of some minor changes from one text to the other that *Eugnostos* is clearly prior to *Sophia of Jesus Christ.*—C.R.M.

1498. G. Iacopino, "Alcuni aspetti dell'escatologia gnostica nei testi non valentiniani," *AnnalStorEseg* 16 (1, '99) 141-159.

The article examines the topic of soul transmigration in non-Valentinian gnostic eschatology against the background of the Jewish and Christian rejection of such a doctrine. It treats soul transmigration in *Apocryphon of John* and *Pistis Sophia,* soul transmigration in other non-Valentinian documents, anthropological and ethical dimensions of the doctrine, the answer of encratite texts, and the problem of individual destiny.—C.R.M.

1499. A. Magris, "L'escatologia valentiniana," *AnnalStorEseg* 16 (1, '99) 133-139.

In gnosticism eschatology is explained with reference to protology and the present state of the world. The article considers the eschatology of the Valentinian system with particular attention to the documentation provided by Irenaeus and Hippolytus.—C.R.M.

1500. P. Schüngel, "Gnostische Gotteslehren. Zum 7. und 8. Fragment des Basilides, zu Valentins 5. Fragment und zwei Antiken Kommentaren zu diesem Fragment," *VigChrist* 53 (4, '99) 361-394.

After noting that Basilides and Valentinus shared the same livelihood as "philosophers," the article investigates their material and literary-rhetorical competence and their rational-scholarly claims. It treats Basilides (the seventh and eighth fragments; see Clement of Alexandria, *Stromateis* 4.81.1–83.1 and 4.86.1, respectively), Valentinus (the fifth fragment; see *Strom.* 4.89.4-5), Plotinus' comment on the fifth fragment of Valentinus, and the reconstruction and interpretation of a Valentinian teaching on God and redemption (*Strom.* 4.90–91). It concludes that Basilides and Valentinus were moral philosophers, and that their teaching was entirely aligned with daily praxis.—C.R.M.

Gnosticism, § 44-1070.

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

G. ABBOTT-SMITH, *A Manual Greek Lexicon of the New Testament* (3rd ed.; Edinburgh: T&T Clark, 1999, paper $24.95) xvi and 512 pp. ISBN: 0-567-08684-4.

The paperback reprint of the third (1936) edition of a work first published in 1923, this volume provides for each Greek NT word its derivation, the Hebrew word(s) that it represents if it also appears in the Septuagint, its original and derived meanings (with illustrations and references from biblical, classical, and modern Greek), the general sense in which it is used in the papyri, its grammatical constructions, and references to other works in which it is discussed. A list of the irregular verbs of the Greek NT and an alphabetical list of verbal forms are also included. Abbott-Smith was professor of Hellenistic Greek at McGill University in Montreal.

P. BARNETT, *Jesus & the Rise of Early Christianity. A History of New Testament Times* (Downers Grove, IL: InterVarsity, 1999, $29.99) 448 pp., 22 maps, 17 tables. Bibliography. Indexed. LCN: 99-36943. ISBN: 0-8308-1588-0.

In this history of NT times, Barnett, Anglican bishop of North Sydney, Australia, seeks to show that Jesus is the "engine" that drives the story of the NT and that the history in the NT fulfills and ends what had gone before in the sacred history of the OT. After reflecting on the NT as history, he deals with the impact of Christ; the Hellenistic background to Jesus; Herod as Idumean and king of the Jews; Jesus' birth and boyhood; Jesus' context (Galilee and Perea, and Judea); Jesus of Nazareth; resurrection, exaltation, and the Spirit; the community of the Messiah in Jerusalem; the scattering of the community and the conversion of Saul; Peter in Palestine; the apostolate of Saul in the "unknown years"; the inclusion of the Gentiles; James, Cephas, and John; Paul's later ministry; churches and evangelists; the Four Gospels; and the kingdom of Christ. Excursuses, maps, and tables are interspersed throughout the main text.

K. BERGER, *Hermeneutik des Neuen Testaments,* UTB für Wissenschaft: Uni-Taschenbücher 2035 (Tübingen—Basel: Francke, 1999, paper DM 29.80) x and 227 pp. Bibliography. Indexed. ISBN: 3-7720-2263-4 (F), 3-8252-2035-4 (UTB).

The thorough revision of Berger's 1988 treatment of the topic [*NTA* 33, p. 232], this volume first considers some important approaches to hermeneutics: confessional, liberal, and emancipatory. Then it outlines a hermeneutic of the NT that provides an alternative to demythologization, a "third way" between fundamentalism and rationalism: the quest for truth; the truths of reason and the "ugly ditch"; the hermeneutic of strangeness; the circle of understanding; effective history; loyalty and freedom; and exegesis, application, and hermeneutics. Finally it deals with the practice of application: systematic foundation, criteria of application, individual criteria, concrete norm-finding, the bearers of application, comparison, application and emotionality, and the exposition of "mythic" texts. Berger is professor of NT theology at the University of Heidelberg.

H. D. BETZ ET AL. (EDS.), *Religion in Geschichte und Gegenwart. Handwörterbuch für Theologie und Religionswissenschaft.* Band 2, *C-E* (4th, rev. ed.; Tübingen: Mohr Siebeck, 1999, DM 398) lx and 925 pp., 29 figs., 11 maps. Bibliographies. ISBN: 3-16-146942-9.

The first volume in the fourth edition of this project was described in *NTA* 43, p. 568. This volume includes (among many other topics covering theology, church history, religious institutions, etc.) articles by R. M. Grant on H. J. Cadbury, C. R. Seitz and R. W. Wall on the canonical approach, M. Karrer on Christology in early Christianity, H. Lichtenberger on *Damascus Document,* W. L. Petersen on the Diatessaron, F. S. Jones on Ebionites and *Gospel of the Ebionites,* D. Lührmann on the Egerton Papyrus, W. H. Deming on marriage in the NT, O. Wischmeyer on angels in the NT, G. Sellin on the letter to the Ephesians,

J. Roloff on redeemer in the NT, A. Lindemann on eschatology in the NT, F. W. Horn on ethics in the NT, H. Koester on Gospel, F. Vouga on eternal life in the NT, U. Schnelle on NT exegesis, and H. Rosenau on existential interpretation.

R. BISSCHOPS AND J. FRANCIS (EDS.), *Metaphor, Canon and Community. Jewish, Christian and Islamic Approaches,* Religions and Discourse 1 (Bern—Berlin—Frankfurt: Lang, 1999, paper $45.95) 307 pp. Bibliographies. ISBN: 3-906762-40-8.

Written by Jewish, Christian, and Muslim scholars, the fifteen essays in this volume appear under three headings: metaphors and religious creativity (five), the use of metaphors in sacred rhetorics (five), and principles of interpretation (five). The papers most pertinent to the biblical field are by Francis on God as worker—a metaphor from daily life in biblical perspective, R. L. Platzner on metaphors of divine concealment and disclosure in the Hebrew Bible ("in the cleft of the rock"), M. Pöttner on metaphors of universal love (Mt 5:13a, 14a), F. Rigotti on worship as agriculture in early Christianity (*cultura animi, cultura Dei*), B. Kuschnerus on "you yourselves are our letter"—2 Corinthians 3 as an example for the usage of metaphor in Paul, L. A. Hoffman on healing the sick as an exercise in religious metaphor, A. Wierzbicka on what Jesus meant—the Lord's Prayer translated into universal human concepts, M. Z. Brettler on the metaphorical mapping of God in the Hebrew Bible, and B. D. Lerner on oppressive metaphor and the liberating literal sense.

F. C. BLACK, R. BOER, AND E. RUNIONS (EDS.), *The Labour of Reading. Desire, Alienation, and Biblical Interpretation,* SBL Semeia Studies 36 (Atlanta: Society of Biblical Literature, 1999, paper $30) xii and 317 pp. Bibliographies. LCN: 99-044174. ISBN: 0-88414-011-3.

This volume honoring Professor R. C. Culley on the occasion of his retirement from McGill University contains eighteen papers under two main headings: pleasurable labor/laborious pleasure (eight); and writers, power, and the alienation of labor (ten). The articles most directly pertinent to the NT are by A. Reinhartz on "to love the Lord"—an intertextual reading of John 20; J. D. Crossan on the labor of sharing; and G. A. Phillips on the killing fields of Matthew's Gospel. The contributors of essays on the OT are F. Landy, J. C. Exum, R. B. Robinson, S. Slater, D. M. Gunn, B. O. Long, D. Jobling, S. Niditch, N. K. Gottwald, J. Van Seters, P. J. Milne, E. Greenstein, and the editors. Also included are a personal appreciation of Culley and a bibliography of his publications.

J. E. BOWLEY (ED.), *Living Traditions of the Bible. Scripture in Jewish, Christian, and Muslim Practice* (St. Louis, MO: Chalice, 1999, paper $19.99) ix and 206 pp. Bibliographies. LCN: 99-29735. ISBN: 0-8272-2127-4.

After a five-page introduction by Bowley, this volume presents ten essays on how the Bible came to be the Bible and the differences that it now exhibits in the ways it is perceived: Bowley on a library of tradition—the beginnings of the Bible; A. Kamesar on the coming of the Bible to the West—the text and interpretation of the Bible in its Greek and Latin forms; J. C. Reeves on scriptural authority in early Judaism; B. M. Metzger on the context and development of the Christian canon; K. Johnson on the lessons of the garden—an examination of the scriptural legacy of Islam; D. J. Constantelos on the Bible in the Orthodox church; J. A. Fitzmyer on Scripture in the Catholic tradition; D. C. Steinmetz on Luther, the Reformers, and the Bible; J. S. McClanahan on the story that is the Bible—a contemporary Protestant approach; and M. A. Meyer on Scripture in modern Judaism.

C. BURCHARD, *Studien zur Theologie, Sprache und Umwelt des Neuen Testaments,* ed. D. Sänger, Wissenschaftliche Untersuchungen zum Neuen Testament 107 (Tübingen: Mohr Siebeck, 1998, DM 178) viii and 442 pp. Indexed. ISBN: 3-16-146997-6.

The twenty-one papers in this collection concern the double love-commandment in early Christian tradition (1970); the attempt to find the theme of the Sermon on the Mount (1975); Jesus for the world—the relation between God's reign and mission (1980); Mt 8:5-13 [§ 38-764]; mustard seed, leaven, treasure, and pearl in Mt 13 [§ 33-1134]; Mk 15:34 [§ 28-120]; Lk 16:16 (1984); Paul in Acts [§ 20-838]; the summary of the commandments (Rom 13:7-

9), the whole Law (Gal 5:13-15), and the law of Christ (Gal 6:2; Rom 15:1-6; 1 Cor 9:21) (1993); Gal 3:19 and 3:20 (1993); 1 Cor 15:39-41 [§ 30-248]; Rom 9:25 ἐν τῷ Ὡσηέ [§ 30-234]; justified not from the works of the Law but from faith in Christ—since when? (1996); the righteousness of faith as the teaching of the Torah according to Paul (1997); forms of communicating Christian faith in the NT—κήρυγμα, μαρτυρία, and related words [§ 23-633]; experiences of multicultural common life in the NT (1983); footnotes to NT Greek [§§ 15-770; 23-764]; a further glimpse at the Armenian version of the letter of James (1997); the ancient Armenian translation of James (1994); and the Loccum preaching style from 1900 to 1950 (1963).

G. Carey and L. G. Bloomquist (eds.), *Vision and Persuasion. Rhetorical Dimensions of Apocalyptic Discourse* (St. Louis, MO: Chalice, 1999, paper $22.99) xii and 203 pp. Bibliographies. LCN: 99-048416. ISBN: 0-8272-4005-8.

After Carey's seventeen-page introduction to apocalyptic discourse and apocalyptic rhetoric, this volume presents essays by D. C. Polaski on destruction, construction, and argumentation—a rhetorical reading of Isaiah 24–27; J. Kaltner on whether Daniel is also among the prophets—the rhetoric of Daniel 10–12; D. F. Watson on Paul's appropriation of apocalyptic discourse—the rhetorical strategy of 1 Thessalonians; G. C. Streete on discipline and disclosure—Paul's apocalyptic asceticism in 1 Corinthians; V. K. Robbins on rhetorical ritual—apocalyptic discourse in Mark 13; D. A. deSilva on *4 Ezra*—reaffirming Jewish cultural values through apocalyptic rhetoric; E. M. Humphrey on the search for a voice—rhetoric through sight and sound in Rev 11:15–12:17; Carey on *Ascension of Isaiah*—characterization and conflict; and Bloomquist on methodological criteria for apocalyptic rhetoric—a suggestion for the expanded use of sociorhetorical analysis.

I. Eber, S.-k. Wan, and K. Walf (eds.), *Bible in Modern China. The Literary and Intellectual Impact,* Monumenta Serica Monograph Series 43 (Nettetal: Steyler, 1999, DM 90) 450 pp. Illustrated. Bibliographies. Indexed. ISBN: 3-8050-0424-9.

After a sixteen-page introduction by Eber, this volume presents six essays on the translation of the Bible into Chinese: N. Standaert on the Bible in early 17th-century China, A. Camps on G. M. Allegra (1907-76) and the Studium Biblicum Franciscanum—the first complete Chinese Catholic translation of the Bible, J. Zetzsche on why the Union Version took nearly three decades to complete, L. Yariv-Laor on linguistic aspects of translating the Bible into Chinese, Walf on Christian theologoumena in Western translations of the Daoists, and Eber on the interminable term question. Then there are two papers on the reception of the Bible: L. Pfister on Ho Tsun-Sheen (1817-71), the first modern Chinese Protestant theologian, as a transmitter but not a creator; and J. Enwall on the Bible translations into Miao—Chinese influence versus linguistic autonomy. The remaining seven papers on the appropriation of the Bible include studies by Wan on the emerging hermeneutics of the Chinese church—the debate between Wu Leichuan and T. C. Chao and the Chinese Christian *Problematik,* and G. Liang on twenty years of studies of biblical literature in the People's Republic of China (1976-96).

B. D. Ehrman, *The New Testament. A Historical Introduction to the Early Christian Writings* (2nd ed.; New York—Oxford: Oxford University Press, 2000, paper $36.95) xxix and 465 pp., 12 plates, 11 maps. Illustrated. Bibliographies. Indexed. LCN: 99-22360. ISBN: 0-19-512639-4.

The first edition of this historical introduction to the NT was described in *NTA* 41, p. 344. In this edition, Ehrman, author of *The New Testament and Other Early Christian Writings. A Reader* (1997) and *Jesus, Apocalyptic Prophet of the New Millennium* (1999), has added background material, rearranged some material, supplemented key discussions (especially on the historical Jesus), expanded some bibliographies, and provided more "boxes." There is also a new special color insert (between pp. 146 and 147) on the NT in pictures—illuminated manuscripts of the Middle Ages.

E. E. Ellis, *Christ and the Future in New Testament History,* Supplements to Novum Testamentum 97 (Leiden—Boston—Cologne: Brill, 2000, 190 gld. or $112) xvii and 323 pp. Indexed. LCN: 99-36632. ISBN: 90-04-11533-1.

The eighteen essays in this collection concern the historical Jesus and the Gospels (1997); Jesus' use of the OT and the genesis of NT theology [§ 39-391]; deity Christology in Mk 14:58 (1994); Isaiah and the eschatological temple [§ 36-394]; Luke 9 and the sources of its Christology (1975, 1989 in French); the background and Christology of John's Gospel [§ 33-189]; Χριστός in 1 Cor 10:4, 9 (1993); resurrection—Jesus, the Sadducees, and Qumran [§ 8-967]; eschatology in Luke [§ 15-177]; eschatology in Luke revisited (1989); present and future eschatology in Luke [§ 10-537]; the structure of Pauline eschatology [§ 5-161]; σῶμα in 1 Corinthians [§ 34-1278]; NT teaching on hell (1997); prophecy in the NT church and today (1977); toward a history of early Christianity (1998); reading the Gospels as history [§ 33-564]; and the role of the prophet in the quest for truth. Ellis is research professor of theology at Southwestern Seminary in Fort Worth, Texas.

E. E. Ellis, *The Making of the New Testament Documents,* Biblical Interpretation 39 (Leiden—Boston—Cologne: Brill, 1999, 271 gld. or $151) xxiii and 517 pp., map. Indexed. LCN: 99-19912. ISBN: 90-04-11332-0.

This volume attends to the identification of traditions and to their importance for discerning the relationship of the four allied apostolic missions that produced our NT books. It also seeks to show the degree to which the NT documents are products of a cooperative endeavor and not just the creation of the individual authors of the particular books. After surveying the process of development from traditions to the NT, it considers the making of the NT letters, traditions of the Johannine mission, and NT documents in the history of early Christianity. The six appendixes (pp. 333-445) deal with the making of Gospel narratives (1991), the date and provenance of Mark's Gospel (1992), the origin and making of Luke-Acts (1986), traditions in the Pastorals (1987), a regulation for wives in 1 Cor 14:34-35 (1981), and F. C. Baur and his school (1991).

Eschatologie und Schöpfung. Festschrift für Erich Grässer zum siebzigsten Geburtstag, ed. M. Evang, H. Merklein, and M. Wolter, Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 89 (Berlin—New York: de Gruyter, 1997, DM 198) xi and 451 pp., plate. Bibliography. ISBN: 3-11-015545-1.

The twenty-six essays honoring Professor Grässer on his 70th birthday are by J. Becker on the eschatological Gentile mission and Antiochene Christology, H. C. Brennecke on healing in the early church, A. Bultmann Lemke on A. Schweitzer's ethic and human rights, Evang on creation-theological aspects in 1 Pet 2:13 and 4:19, C. Günzler on thinking piety and pious thinking in Schweitzer's philosophy and religion, F. Hahn on the theme of creation in Revelation, O. Hofius on the confession of one God and one Lord in 1 Cor 8:6, M. Honecker on the crisis of cities and the city of God, G. Hornig on text interpretation and hermeneutics in the theories of H.-G. Gadamer and P. Stuhlmacher, K. Kertelge on new creation in 2 Cor 5:17 as the basis and criterion for apostolic action, G. Klein on eschatology and creation according to Luke, A. Lindemann on the resurrection of the dead—Adam and Christ according to 1 Corinthians 15, H. Löhr on anthropology and eschatology in Hebrews, E. Lohse on "the Jews first and also the Greeks," O. Merk on 1 Thess 4:13-18 in the light of contemporary research, Merklein on the tension between protology and eschatology—the active participation of women in the Pauline communities, W. Pratscher on soteriology and ethics in the context of eschatology and teaching about creation in *2 Clement* 1, J. Roloff on the kingdom of the Son of Man in Matthew's eschatology, G. Sauter on giving account about hope in trust in God's fidelity—the self-examination of the church with reference to Israel, W. Schmithals on the recipients and occasion of the letter to the Hebrews, W. Schrage on the messianic intermediate kingdom according to Paul, J. Schreiber on the sun in Mark—eschatology and creation, H. Schröer on the exegesis of Hebrews as a challenge for practical theology, E. Wölfel on ethics in the context of an evolutionary worldview, Wolter on Israel's future and the delay of the parousia according to Luke, and W. Zager on

Schweitzer's interpretation of Galatians as a stimulus to present-day research on Paul and Acts. A photograph of the honoree, a four-page foreword by the editors, and a bibliography of Grässer's publications between 1992 and 1997 are included.

T. E. FRETHEIM, *About the Bible. Short Answers to Big Questions* (Minneapolis, MN: Fortress, 1999, paper $8.99) 96 pp. Bibliography. LCN: 99-17453. ISBN: 0-8066-3867-2.

Fretheim, professor of OT at Luther Seminary in St. Paul and co-author (with K. Froehlich) of *The Bible as the Word of God* (1998), responds to some of the most often asked questions about how the Bible was written, organized, and interpreted, and why people have such different opinions about what the Bible has to say. The questions include the following: Why is your Bible different from mine? Can books be added to the Bible? Why are Bible translations so different? Do Bible passages have more than one meaning? How does the Bible have authority? How is God related to suffering? and How is God connected to violence?

J. B. GREEN AND M. TURNER (EDS.), *Between Two Horizons. Spanning New Testament Studies and Systematic Theology* (Grand Rapids—Cambridge, UK: Eerdmans, 2000, paper $18) x and 246 pp. Indexed. ISBN: 0-8028-4541-X.

The essays in this volume seek to lay the groundwork for the Two Horizons Commentary (THC) series, which seeks to reintegrate biblical exegesis with contemporary theology in the service of the church. After an introduction by Turner and Green on whether NT commentary and systematic theology are strangers or friends, there are contributions by Green on Scripture and theology—uniting the two so long divided; Turner on historical criticism and theological hermeneutics of the NT; S. E. Fowl on the role of authorial intention in the theological interpretation of Scripture; R. W. Wall on reading the Bible from within our traditions—the "rule of faith" in theological hermeneutics; J. C. Thomas on reading the Bible from within our traditions—a Pentecostal hermeneutic as test case; J. Goldingay on biblical narrative and systematic theology; S. Motyer on two Testaments, one biblical theology; Wall on canonical context and canonical conversations; T. Hart on tradition, authority, and a Christian approach to the Bible as Scripture; and N. T. Wright on the letter to the Galatians—exegesis and theology. Green has provided an afterword on rethinking history (and theology).

W. HARNISCH, *Die Zumutung der Liebe. Gesammelte Aufsätze,* ed. U. Schoenborn, Forschungen zur Religion und Literatur des Alten und Neuen Testaments 187 (Göttingen: Vandenhoeck & Ruprecht, 1999, DM 98) 237 pp. Indexed. ISBN: 3-525-53871-5.

The thirteen essays in this collection (which marks the occasion of Harnisch's 65th birthday) deal with irony as a stylistic medium in Jesus' parables [§ 17-887]; language and reality—observations on the alternative between text-related or problem-oriented religious education (1972); the linguistic power of analogy—the thesis about the "argumentative character" of Jesus' parables [§ 19-79]; the overwhelming advantage of the good—the parable of the wicked vinedressers in Mk 12:1-12 parr. (1989); the language of the possible—the parables of Jesus in the conflict between rhetoric and poetry [§ 37-1229]; the liberating demand of the nonsensical in the light of Mt 5:38-42 (1997); the vocation of the rich according to Mk 10:17-27 (1973); the way of life as the way of the cross—the hermeneutical function of double dialogue in Jn 11:7-16 (1997); faith as the seeing of the heart in the light of Jn 9 (1999); the practice of new existence—Pauline paraenesis as illustrated in Galatians [§ 32-273]; freedom as self-control—the foundation of ethics in Paul's thought as seen in 1 Cor 6:12-20 (1994); the question of "tolerance" in Paul's thought [§ 40-1556]; and being bound to Christ or related to the world in the light of 1 Corinthians 7 (1999).

J. HASTINGS (ED.), *Dictionary of the Bible,* rev. F. C. Grant and H. H. Rowley (2nd ed.; Edinburgh: T&T Clark, 1999, $39.95) xvi and 1076 pp., 16 maps. ISBN: 0-567-06201-5.

The first edition of Hastings's classic dictionary of the Bible appeared in 1909. This volume is a reprint of the second entirely revised and reset edition (1963) prepared under the direction of Grant and Rowley. Every article was reread by a competent scholar, and some were partly modified or wholly rewritten. The Revised Standard Version was used as the base text. The articles are presented in alphabetical order from "Aalar" to "Zuzims." The contributors to the second edition include P. R. Ackroyd, J. C. Beker, J. Bright, F. F. Bruce, R. Bultmann, H. Chadwick, W. D. Davies, W. R. Farmer, D. N. Freedman, R. H. Fuller, N. K. Gottwald, E. Haenchen, J. N. D. Kelly, B. M. Metzger, O. A. Piper, J. M. Robinson, H. M. Shires, W. C. van Unnik, and J. W. Wevers.

H. HEMPELMANN, *Grundfragen der Schriftauslegung. Ein Arbeitsbuch,* TVG Monographien und Studienbücher: Bibelwissenschaftliche Monographien 2 (2nd ed.; Wuppertal: Brockhaus, 1998, paper DM 29.80; Bad Liebenzell: Verlag der Liebenzeller Mission) 153 pp. Bibliographies. ISBN: 3-417-29311-1 (B), 3-88002-660-2 (LM).

The revised and expanded version of a work published in 1983 [*NTA* 28, p. 195], this volume considers four major issues in biblical interpretation—the authority of the Bible, the center of Scripture, spiritual biblical interpretation, and biblical criticism—with reference to the approaches taken by M. Luther ("what promotes Christ"), A. Schlatter ("unbelieving critic" or "uncritical biblicist"?), K. Barth (Jesus Christ as the center of theology), E. Käsemann and G. Ebeling (radical criticism in the service of Reformation theology), P. Stuhlmacher and G. Maier (contemporary representatives of a biblical hermeneutics), impulses from linguistic philosophy, and J. G. Hamann (God as an author). Introductions and 158 excerpts are provided.

M. HENGEL AND C. K. BARRETT, *Conflicts and Challenges in Early Christianity,* ed. D. A. Hagner (Harrisburg, PA: Trinity Press International, 1999, paper $14) viii and 103 pp. Bibliography. Indexed. LCN: 99-36959. ISBN: 1-56338-291-1.

The two major papers in this volume were presented at Fuller Theological Seminary's 1997 and 1998 colloquia. In his essay on early Christianity as a Jewish-messianic and universalist movement, Hengel argues that Christianity grew out of Jewish soil and that pagan influences in the NT were mediated through Hellenistic Judaism, that the NT must be considered an important source for ancient Judaism, and that the "final separation" was a complex and lengthy process. In his paper on the councils reflected in Galatians 2 and Acts 15, Barrett explores the historical background and theological issues, and considers the weakness of the original compromise agreement between Peter and Paul to take the gospel to the circumcision and uncircumcision, as well as the significance of the later compromise decree that made minimal demands on Gentiles. Also included is a 22-page summary of the discussions with Hengel and Barrett, and a three-page annotated bibliography of pertinent scholarly literature.

R. HOCHSCHILD, *Sozialgeschichtliche Exegese. Entwicklung, Geschichte und Methodik einer neutestamentlichen Forschungsrichtung,* Novum Testamentum et Orbis Antiquus 42 (Fribourg: Universitätsverlag, 1999, 88 SFr; Göttingen: Vandenhoeck & Ruprecht) viii and 297 pp., 4 figs. Bibliography. ISBN: 3-7278-1257-5 (U), 3-525-53942-8 (V&R).

The revision of a doctoral dissertation directed by G. Theissen and accepted in 1993 by the theological faculty at the University of Heidelberg, this volume first considers the definition of social-historical exegesis, its development since 1970, and its history as a methodology. Then after discussing the beginnings of social-historical exegesis with reference to W. Weitling and F. Lücke, it deals with social-historical exegesis in the light of the "social question" (the beginnings of scientific discourse about the social history of primitive Christianity), the development of social-historical exegesis as a scholarly discipline ca. 1900, social-historical exegesis in the first half of the 20th century, and social-historical exegesis and contemporary history in the second half of the 20th century. It concludes with a review of "stations" along the way toward the scientific treatment of sociological questions in NT exegesis.

D. S. JACOBSEN, *Preaching in the New Creation. The Promise of New Testament Apocalyptic Texts* (Louisville, KY: Westminster John Knox, 1999, paper $20.95) xvi and 144 pp., 4 figs. Bibliography. Indexed. LCN: 99-30509. ISBN: 0-664-25845-X.

After observing that apocalyptic texts provide a new angle of vision, Jacobsen, assistant professor of homiletics at Waterloo Lutheran Seminary in Ontario, develops a road map for traveling through the odd world of apocalyptic writings. Next with Mk 13:24-27 as a test case he treats what apocalyptic texts do (where in the world we are going); genre, forms, and apocalyptic texts (how in the world we get there); and reading cosmic apocalyptic signs and symbols (what in the world we will see along the way). Then he deals with preaching and the maintenance of world (a homiletical exegesis of Rev 5:1-14), and preaching and world construction (a homiletical exegesis of Rom 8:18-30). Finally in a chapter entitled "seeing beyond—developing an eye for the road," he treats 1 Thess 4:13–5:11; Mt 28:1-10; and Rev 21:1-6. The appendixes provide (1) resources for the apocalyptic preacher, and (2) sample sermons on apocalyptic passages treated in the main text.

L. P. JONES AND J. L. SUMNEY, *Preaching Apocalyptic Texts* (St. Louis, MO: Chalice, 1999, paper $15.99) viii and 151 pp. LCN: 99-38562. ISBN: 0-8272-2954-2.

This book comes from a class on preaching the apocalyptic texts of the Bible taught by the authors at Lexington Theological Seminary in Kentucky. The first three chapters concern the problems of preaching apocalyptic texts, the nature of apocalyptic thought, and the characteristics of apocalyptic thought. The remaining five chapters present exegeses and sample sermons on the following texts: Daniel 7, 1 Thess 4:13–5:11, Mark 13, Revelation 5, and Revelation 14. Jones authored the chapter on preaching apocalyptic and all the sermons, while Sumney wrote the introduction to apocalyptic and the exegeses. While Jones wrote the first chapter, it contains the joint reflections and thoughts of both authors.

H.-J. KLAUCK, *Vom Zauber des Anfangs. Biblische Besinnungen,* Franziskanische Impulse 3 (Werl: Dietrich-Coelde-Verlag, 1999, paper DM 19.80) 169 pp. Indexed. ISBN: 3-87163-246-5.

The twelve essays in this collection concern the divine Caesar and human God as an aspect of the Christmas message (1999-2000), crucifixion in antiquity and Jesus' death on the cross (1986), whether Jesus founded the church as a false question, Jesus as a foreign and God-forsaken contemporary (1998), the use of media in transmitting faith by Jesus and Paul (1999), Paul as "priest" of the new covenant (1998), the wordless sighing of the Spirit—the unconscious in Paul's perspective (1998-99), "greater than our heart"—spiritual impulses from 1 John, love is concrete—or the limits of the love command [§ 43-1174], "see my mother and my brothers"—household and family at the beginning of the formation of early Christian community (1994), a question of life and death—the metaphor of sin and forgiveness in the Bible [§ 41-515], and "at every beginning there dwells magic"—the significance of the Bible for theology and church (1994-95). Klauck is professor of NT on the Catholic theological faculty at the University of Munich.

R. S. KRAEMER AND M. R. D'ANGELO (EDS.), *Women & Christian Origins* (New York—Oxford: Oxford University Press, 1999, cloth $55, paper $19.95) x and 406 pp. Bibliography. Indexed. LCN: 98-5780. ISBN: 0-19-510395-5 (cloth), -510396-3 (paper).

After an eight-page introduction by the editors, this volume presents papers by J. P. Hallett on women's lives in the ancient Mediterranean; Kraemer on Jewish women and Christian origins—some caveats; Kraemer on Jewish women and women's Judaism(s) at the beginning of Christianity; L. R. LiDonnici on women's religions and religious lives in the Greco-Roman city; D'Angelo on reconstructing "real" women in Gospel literature—the case of Mary Magdalene; D'Angelo on (re)presentations of women in the Gospels—John and Mark; A.-J. Levine on women in the Q communit(ies) and traditions; D'Angelo on (re)presentations of women in the Gospel of Matthew and Luke-Acts; M. Y. MacDonald on reading real women through the undisputed letters of Paul; E. A. Castelli on Paul on women and gender; MacDonald on rereading Paul—early interpreters of Paul on women and gender; A. McGuire on women, gender, and gnosis in gnostic texts and traditions; F. Cardman on women, ministry, and church order in early Christianity; and G. C. Streete on women as sources of redemption and knowledge in early Christian traditions.

R. KYSAR, *Opening the Bible. What It Is, Where It Came From, What It Means for You* (Minneapolis, MN: Augsburg, 1999, paper $10.99) ix and 129 pp. Bibliography. LCN: 99-29449. ISBN: 0-8066-3594-0.

Kysar, professor of preaching and NT at Candler School of Theology, Emory University, Atlanta, addresses seven questions that plague many people who read and study the Bible today: How can I know what is true? What can we expect of the Bible? Why are there so many different interpretations? Is something lost in translation? How can I find meaning in the Bible? What are we to make of the OT? and What are they saying about the Bible today? At each point he tries to analyze what is involved in the question and to supply some information involved in a thoughtful response to it. Suggestions for further reading and questions for reflection and discussion are included.

E. LAVERDIERE, *Fundamentalism. A Pastoral Concern* (Collegeville, MN: Liturgical Press, 2000, paper) 20 pp. Bibliography. LCN: 99-39498. ISBN: 0-8146-2713-7.

After defining fundamentalism as "a reactionary, ideological movement in evangelical Protestantism," this booklet reflects on the theological, pastoral, social, personal, and evangelical challenges that it poses to the Roman Catholic and mainline Protestant churches. LaVerdiere is author of *The Beginning of the Gospel. Introducing the Gospel of Mark* (2 vols., 1999).

Lectures et relectures de la Bible. Festschrift P.-M. Bogaert, ed. J.-M. Auwers and A. Wénin, Bibliotheca Ephemeridum Theologicarum Lovaniensium 144 (Leuven: Leuven University Press—Peeters, 1999, paper 3,000 BFr) xlii and 482 pp., frontispiece. Bibliography. Indexed. ISBN: 90-6186-957-9 (LUP), 90-429-0745-2 (P).

Twenty-one essays honoring Professor Bogaert on his 65th birthday appear under four headings: the OT—Hebrew Bible (five), the OT—Greek (LXX) and Latin Bible (seven), intertestamental writings and the NT (four), and the reception of the biblical text (five). The papers most pertinent to the NT field are by A. Schenker on διαθήκη for *bryt*—the Septuagint's translation option in light of the law of succession in Ptolemaic Egypt and the book of Genesis, R. Hanhart on the Greek and Old Latin textual history of 1 and 2 Esdras in relation to one another, J.-C. Haelewyck on the Latin version of Esther in the first Bible of Alcala, M. Gilbert on Greek and Latin additions to Sirach 24, M. Harl on Zeph 3:7b-13 according to the Septuagint and in the early Christian tradition, Wénin on whether there was a book of Baruch (with reference to A. Kabasele Mukenge's recent book), E. Tov on the papyrus fragments found in the Judean Desert, J.-M. van Cangh on the development of the Lord's Supper tradition (Mk 14:22-26 parr.), C. Focant on the rereading of Psalm 22(21) in Mark's passion account, J.-M. Sevrin on 1 Cor 2:9 as a saying of Jesus, and S. Brock on the *rûaḥ ʾĕlōhîm* of Gen 1:2 and its reception history in the Syriac tradition. Also included are a photograph of the honoree, a bibliography of his publications between 1956 and 1998, and personal appreciations by J. Ponthot and N. Dayez.

J. MACARTHUR, *The MacArthur Topical Bible* (Nashville, TN: Word, 1999, $34.99) vii and 1592 pp. ISBN: 0-8499-1572-4.

This volume presents more than 100,000 biblical passages (according to the New King James Version) for 20,000 topics (e.g. marriage, end times, the Holy Spirit, money) arranged in alphabetical order. In his two-page foreword, MacArthur, pastor/teacher at Grace Community Church and president of Master's College and Seminary in Sun Valley, CA, explains that the principle underlying this work is the analogy of Scripture (i.e. one should interpret the Bible with the Bible). The volume provides the full texts pertaining to the main topic (e.g. Aaron) under various subdivisions (as spokesman and leader, genealogy of, with Moses before Pharaoh, death of, as priest, making of golden calf, sons of, etc.).

M. MAGRASSI, *Praying the Bible. An Introduction to* Lectio Divina, trans. E. Hagman (Collegeville, MN: Liturgical Press, 1998, paper $11.95) xvii and 126 pp. LCN: 97-52992. ISBN: 0-8146-2446-4.

The English version of *Bibbia e preghiera: La lectio divina* (1990), this volume considers liturgical proclamation and *lectio sacra,* and discusses various aspects of *lectio divina*: the meaning of the term, the key ideas, concrete dispositions, and four acts (reading, meditation, prayer, and contemplation). Finally it treats the ancient "conference" and the modern review of life. Magrassi became abbot of the Benedictine monastery of Santa Maria della Scala in Noci in 1972 and archbishop of Bari in 1977.

O. MERK, *Wissenschaftsgeschichte und Exegese. Gesammelte Aufsätze zum 65. Geburtstag,* ed. R. Gebauer, M. Karrer, and M. Meiser, Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 95 (Berlin—New York: de Gruyter, 1998, DM 238) viii and 467 pp., plate, fig. Bibliographies. Indexed. ISBN: 3-11-016191-5.

The first six essays in this collection concern the history of biblical scholarship: the beginnings of NT scholarship in the 18th century (1980), the problem of myth between neologism and the history-of-religions school in NT scholarship (1988), from J.-A. Turretini to J. J. Wettstein (1988), the image of Paul in the German Enlightenment (1992), the theology of the NT and biblical theology (1995), and R. Bultmann's notes on Synoptic research (1989). Next there are seven papers on important figures: Judaism and Christianity according to L. Baeck (1976), W. Bousset (1982), W. G. Baldensperger (1982), K. Barth's contribution to NT research (1989), Matthew's Gospel in the work of A. Vögtle (1991), O. Cullmann's 90th birthday (1992), and W. Anz (1995). Then there are six exegetical studies on the beginning of the paraenesis in Galatians [§ 14-603]; faith and deed in the Pastorals [§ 20-562]; the kingdom of God in the Lukan writings (1975); Col 2:6-7 (1989); the imitation of Christ—ethical perspectives in Pauline theology (1989); and the ministerial relevance of "righteousness," "mercy," and "love" (1990). Finally there are six papers on the letters to the Thessalonians: Bultmann's exposition of 1 Thessalonians (1985), the Christology of 1 Thessalonians (1991), care and concern for persons in 1 Thessalonians (1993), 1 Thess 2:1-12, 1 Thess 4:13-18 in the light of current research (1997), and 2 Thess 2:13-17 (1994).

F. MIES (ED.), *Bible et littérature. L'homme et Dieu mis en intrigue,* Le livre et le rouleau 6 (Brussels: Lessius, 1999, paper) 175 pp. ISBN: 2-87299-082-8. Distributed by Cerf, Paris.

The five essays in this collection explore various aspects of the Bible as literature and the Bible in literature: J.-P. Sonnet on whether there is a narrator in the Bible—Genesis and the narrative model of the Hebrew Bible, J.-N. Aletti on Christ narrated—whether the Gospels are literature, M. Gilbert on when Victor Hugo reread the book of Ruth—with reference to Hugo's poem "Booz endormi," Mies on Job in the whirlwind—from biblical "intrigue" to Elie Wiesel, and A. Wénin on Joseph and Potiphar's wife—from Genesis to Thomas Mann's rewriting. Mies has provided a three-page foreword.

A Multiform Heritage. Studies on Early Judaism and Christianity in Honor of Robert A. Kraft, ed. B. G. Wright, Scholars Press Homage Series 24 (Atlanta: Scholars Press, 1999, $49.95) xxiv and 353 pp., plate. Bibliography. Indexed. LCN: 99-41855. ISBN: 0-7885-0583-1.

The twenty-two essays honoring Professor Kraft on his 65th birthday are by A. Brumfield on a "crowd of vulgar revellers"—the θεσμοφοριαζοῦσαι at Athens; E. Tov on opisthographs from the Judean Desert; M. Himmelfarb on Torah, testimony, and heavenly tablets—the claim to authority of *Jubilees;* F. W. Knobloch on the challenges of translating a translation—rendering the proper nouns of the Jewish Greek Scriptures; G. A. Koch on Jesus' baptism and temptation accounts in Mark's Gospel; J. Gager on reinventing Paul—

whether the apostle to the Gentiles was the father of Christian anti-Judaism; A. Kerkeslager on evidence for the early history of the Amidah in 1 Cor 15:51-52; H. Remus on "unknown and yet well known"—the multiform formation of early Christianity; G. W. E. Nickelsburg on seeking the origins of the two ways tradition in Jewish and Christian ethical texts; T. A. Bergren on *5 Ezra, dayyēnû,* and *improperia*—the tradition history of the exodus-review in *5 Ezra* 1; W. Adler on Julius Africanus and Judaism in the 3rd century; M. E. Stone on the study of the Armenian Apocrypha; R. S. Kraemer on whether *Aseneth* could be Samaritan; J. C. Reeves on the "Prophecy of Zardūšt"; J. Z. Pastis on Jewish arguments against Christianity in *Dialogue of Timothy and Aquila;* D. P. Efroymson on whose Jews—Augustine's tractate on John; J. Timbie on translating and interpreting the letters of Antony; L. R. LiDonnici on the disappearing magician—literary and practical questions about the Greek Magical Papyri; Wright and J. N. Hubler on a Coptic manuscript of John's Gospel in the University of Pennsylvania Museum; E. A. Matter on *Barnabas* redux—the medieval fortunes of a Latin apocryphon; J. C. Treat on "a fiery dove"—Song of Songs in Codex Venetus I; and S. Heschel on NT scholarship on the "Aryan Jesus" during the Third Reich. A photograph of the honoree, a personal appreciation of him (by Wright), and a list of his publications are included.

K.-W. NIEBUHR (ED.), *Grundinformation Neues Testament. Eine bibelkundlich-theologische Einführung,* UTB für Wissenschaft: Uni-Taschenbücher 2108 (Göttingen: Vandenhoeck & Ruprecht, 2000, paper DM 48) 418 pp., 7 figs., 2 maps, table. Bibliographies. ISBN: 3-525-03251-X (V&R), 3-8252-2108-3 (UTB).

Intended to supply basic information about the NT, this volume presents chapters about the NT as a collection of writings (by Niebuhr), reading the NT (M. Bachmann), the world of the NT (R. Feldmeier), the Synoptic Gospels (Feldmeier), John's Gospel (M. Rein), Acts (F. W. Horn), the Pauline corpus (Niebuhr), Hebrews (Bachmann), the catholic epistles (Horn and Feldmeier), Revelation (Bachmann), and the diversity and the unity of the NT message (Horn). Also included are a bibliography of basic literature for NT study, a list of important biblical figures, and a glossary.

G. PEREGO, *Interdisciplinary Atlas of the Bible. Scripture, History, Geography, Archaeology and Theology,* trans. S. Foster (London—Strathfield, NSW: St Pauls, 1999; Staten Island, NY: Alba House, $24.95) 124 pp., 87 maps. Illustrated. Bibliography. Indexed. LCN: 99-23092. ISBN: 0-85439-562-8 (SP, UK), 1-876295-18-X (SP, NSW), 0-8189-0875-0 (AH).

The English version of *Atlante Biblico Interdisciplinare* (1998), this volume makes use of history, geography, and archaeology in tracing the main pathways through Scripture. Its twenty-four chapters deal with the OT and NT books in their canonical order and treat each topic under five headings: biblical context, historical setting, archaeology, "flash" (about social background, difficult concepts, interesting points, etc.), and reflection (quotations from ancient and modern sources). Maps and other pictorial aids (photographs, tables, etc.) are included. The chapters that treat the NT and its world bear the following titles: the Hasmoneans, Herod the Great, the time is fulfilled, the good news, death and resurrection, the Acts of the Apostles, Paul—citizen of the world, Paul and Rome, the two Jewish revolts, and the age of the Apocalypse. There are ten appendixes. Perego, a priest of the Society of St. Paul, is currently engaged in doctoral research.

J. R. PORTER, *The Illustrated Guide to the Bible* (New York—Oxford: Oxford University Press, 1998, paper $22.50) 288 pp., frontispiece. Illustrated. Bibliography. Indexed. LCN: 98-6535. ISBN: 0-19-521462-5.

The paperback edition of a work first published in 1995, this guide to the books, episodes, figures, and places of the Bible is illustrated with over three hundred color photographs of artworks and artifacts. After an eighteen-page introduction, it treats the Hebrew Scriptures and the OT Apocrypha according to the following outline: origins, ancestors, Moses, the promised land, the first kings, prophecy, the end of the two kingdoms, and after the exile. Then following a section on the coming of Rome, it treats the NT under these headings: the "good news," the ministry of Jesus, crucifixion and resurrection, the early church, the mission of Paul, and letters. The "reference file" contains (among other things) a summary of each biblical book and a glossary. Porter, professor emeritus of theology at the University of Exeter (UK), is the author of *Jesus Christ. The Jesus of History, the Christ of Faith* (1999).

Proceedings: Eastern Great Lakes and Midwest Biblical Societies, vol. 18, ed. B. Fiore (Buffalo, NY: EGLMBS, 1998, paper $10.50) iii and 173 pp.

Of the thirteen articles in this fascicle [*NTA* 43, p. 156], those most pertinent to the NT field are by J. A. Kelhoffer on the disciples as miracle workers in the Synoptic Gospels as compared with Mark's longer ending (Mk 16:9-20); P. L. Thimmes on learning that the Apocalypse "means what it means"; H. J. Toensing on the story of Revelation—D. Barr's *Tales of the End* (1998); F. J. Long on Gal 4:12-20 as the transition to the refutation; J. Hannah on the notes of Thomas; A. L. Molinari on the existence of a unique, noncanonical Petrine resurrection appearance—evidence from Luke's Gospel, Ignatius of Antioch, *Epistula Apostolorum,* and Nag Hammadi; and B. Fiore on household rules at Ephesus—good news, bad news, no news.

C. Reynier, *Le Christ au coeur de l'histoire. L'autorité du Nouveau Testament* (Paris: Bayard/Centurion, 1999, paper 125 F or 19.06 €) 289 pp., 4 maps. table. Bibliography. Indexed. ISBN: 2-227-35018-0.

Reynier, who teaches NT at the Centre Sèvres in Paris and is the author of *L'évangile du Ressuscité. Une lecture de Paul* (1995), first considers the person of Jesus with regard to the geopolitical context of his life (4 B.C. to A.D. 70); the attestation of him in history; the progressive manifestation of him in history; and the crisis, passion, and resurrection. Next she considers the proclamation and diffusion of Jesus and his message by the apostles, the kerygma, the early church, and early Christian writings. Then she reflects on the appropriation of Jesus' message and the different aspects of faith: paradoxical, personal, ecclesial, and eschatological. Finally she treats the humanizing effects of Jesus and their various dimensions: biological, affective, and social and political.

C. R. Ringma, *Gadamer's Dialogical Hermeneutic. The Hermeneutics of Bultmann, of the New Testament Sociologists, and of the Social Theologians in Dialogue with Gadamer's Hermeneutic* (Heidelberg: Universitätsverlag C. Winter, 1999, paper DM 98) v and 309 pp. Bibliography. ISBN: 3-8253-0851-0.

Based on a doctoral dissertation directed by M. Lattke and presented in 1991 to the University of Queensland in Australia, this volume takes a critically constructed interpretation of the Gadamerian hermeneutic and brings that perspective to bear on a range of methodological issues within the fields of NT studies and feminist, black, and liberation theologies. After a five-page introduction, it discusses H. G. Gadamer's philosophical hermeneutic (the dialogical nature of understanding), and offers a defense of Gadamer against his critics. Then it considers Gadamer and Bultmann (continuities and discontinuities), presents a Gadamerian critique of sociological approaches to the study of early Christianity, and engages in a Gadamerian dialogue with the social theologians (E. Schüssler Fiorenza, J. H. Cone, and J. S. Croatto). Ringma concludes that Gadamer's philosophical hermeneutic achieves a sufficient level of generality to be relevant for the theological task and for interpreting the classic text of Scripture.

W. G. Rollins, *Soul and Psyche. The Bible in Psychological Perspective* (Minneapolis, MN: Fortress, 1999, paper $22) viii and 280 pp. Bibliography. Indexed. LCN: 99-39508. ISBN: 0-8006-2716-4.

Rollins, emeritus professor of biblical studies at Assumption College in Worcester, MA, and author of *Jung and the Bible* (1983), first presents a history of psychological biblical criticism from the early church to the early 20th century, considers the contributions of S. Freud and C. G. Jung to psychoanalysis and their relevance for interpreting the Bible since

1900, and discusses psychological biblical criticism in the 20th century. Then he provides a definition and model for psychological biblical criticism, sketches the exegetical agenda with regard to the world of the text, and outlines the hermeneutical agenda with regard to the encounter between text and reader. He concludes that a primary goal of psychological biblical criticism is to come to understand in greater psychological and psychoanalytic detail the secret of the therapeutic and catalytic effect of the biblical text and the role that it plays in the habits, strategies, and agendas of the human psyche.

The SBL Handbook of Style. For Ancient Near Eastern, Biblical, and Early Christian Studies, ed. P. H. Alexander et al. (Peabody, MA: Hendrickson, 1999, $24.95) xiv and 280 pp. Indexed. LCN: 99-046069. ISBN: 1-56563-487-X.

This handbook has been created to help editors, proofreaders, and professors of ancient Near Eastern studies, biblical studies, and early Christianity as well as graduate students and perhaps even undergraduates specializing in these disciplines. It deals with the responsibilities of an editor, the responsibilities of an author, general style (punctuation, numbers, bias-free language, expressions requiring special treatment), transliterating and transcribing ancient texts, indexes and bibliographies, notes and bibliographies, and abbreviations. Ten appendixes are included. The work has been edited by Alexander, J. F. Kutsko, J. D. Ernest, and S. A. Decker-Lucke (for Hendrickson), and D. L. Petersen (for the SBL).

E. SCHÜSSLER FIORENZA, *Rhetoric and Ethic. The Politics of Biblical Studies* (Minneapolis, MN: Fortress, 1999, paper $19) xi and 230 pp., 8 figs. Bibliography. LCN: 99-052709. ISBN: 0-8006-2795-4.

In these essays, Schüssler Fiorenza, professor of Scripture and interpretation at Harvard Divinity School and author of *Sharing Her Word* (1998), proposes a fundamental change in how we understand and employ the biblical text, based on a critical understanding of language as a form of power, and asks readers to re-envision biblical studies as a theory and practice of justice. After a fourteen-page introduction ("For a Biblical [Wo/man] Scholar to Speak in the *Ekklesia* . . ."), there are four theoretical explorations: the ethics of biblical interpretation—decentering biblical scholarship [§ 32-1034], changing the paradigms—the ethos of biblical studies, shifting the focus—the politics of biblical studies, and challenging the rhetorical half-turn—feminist and rhetorical biblical criticism (1996). Then there are four chapters devoted to rhetorical practices: rhetorical situation and historical reconstruction in 1 Corinthians [§ 32-250]; the rhetoricity of historical knowledge—Pauline discourse and its contextualizations (1994); ideology, power, and interpretation—Gal 3:28 (1999); and Pauline theology and the politics of meaning. Two appendixes are included.

Supplément au Dictionnaire de la Bible, ed. J. Briend and M. Quesnel, Fascicule 72: *Sophonie–Sumer* (Paris: Letouzey & Ané, 1999, paper) cols. 1-256. Bibliographies. ISBN: 2-7063-0214-3 (vol. 13).

This first fascicle of volume 13 [see *NTA* 41, p. 542] contains articles on the book of Zephaniah (with a section on *Targum of Zephaniah*) by J. Asurmendi (cols. 1-18), the history of the succession of David by C. Wiéner (cols. 19-40), and Sukkot in the OT by R. Martin-Achard (cols. 40-56) and in ancient Judaism and the NT by G. Bienaimé (cols. 56-77). Also included in cols. 77-256 are the first parts of the article on Sumer, with contributions by J. S. Cooper, J.-L. Huot, P. Michalowski, B. Lafont, R. Westbrook, and D. Charpin.

G. THEISSEN, *The Religion of the Earliest Churches. Creating a Symbolic World,* trans. J. Bowden (Minneapolis, MN: Fortress, 1999, paper $29) xv and 393 pp., fig. Bibliography. Indexed. ISBN: 0-8006-3179-X.

After outlining the program of a theory of primitive Christian religion, Theissen discusses myth and history in primitive Christianity: the significance of the historical Jesus for the origin of primitive Christian religion, and how Jesus came to be deified. Next he treats the ethics of primitive Christianity: love of neighbor and renunciation of status as the two basic values, dealing with power and possessions, and dealing with wisdom and holiness. Then he considers the ritual sign language of primitive Christianity: the origin of the primitive Christian sacraments from symbolic actions, and the sacrificial interpretation of Jesus' death and the end of sacrifice. Next he reflects on the way from primitive Christian religion to an autonomous sign world (from Paul to the Synoptic Gospels), and how the internal autonomy of the primitive Christian sign world is brought to consciousness (John's Gospel). Finally he discusses the crises and consolidations of primitive Christianity: the crises of primitive Christianity, plurality and unity in primitive Christianity and the origin of the canon, and the construction and plausibility of the primitive Christian sign world. The work which also appears in German as *Eine Theorie der urchristlichen Religion* (1999), goes back to the Speaker's Lectures given in Oxford in 1998 and 1999.

P. J. THUESEN, *In Discordance with the Scriptures. American Protestant Battles over Translating the Bible,* Religion in America (New York—Oxford: Oxford University Press, 1999, $27.50) xi and 238 pp., 11 figs. Bibliography. Indexed. LCN: 99-24447. ISBN: 0-19-512736-6.

This investigation of Bible translation controversies in modern (since 1870) American Protestantism gives particular attention to the assumptions about biblical authority and interpretation that have made these controversies such a ubiquitous feature of American religion. After a thirteen-page introduction, it considers the blood of the martyr (history, hagiography, and the consecration of the English Bible), coronation of "King Truth" (Bible revision and the late 19th-century imagination), Scripture for the ecumenical church (liberal Protestants and the making of the RSV Bible), the great RSV controversy (Bible-burning, red-hunting, and the strange specter of "Unholy Scripture"), and the virgin text (Evangelicals and liberals in the quest for an undefiled book). An epilogue entitled "virginity lost, virginity regained?" deals with translation and scripturalism since 1965. Thuesen is lecturer in American religious history at the Divinity School, Yale University.

Toute la sagesse du monde. Hommage à Maurice Gilbert, s.j. Pour le 65^e^ anniversaire de l'exégète et du recteur, ed. F. Mies, Le livre et le rouleau 7 (Brussels: Lessius, 1999, paper) 767 pp., plate. Bibliography. Indexed. ISBN: 2-87299-083-6. Distributed by Cerf, Paris.

The thirty-three essays honoring Professor Gilbert on his 65th birthday appear under five headings: wisdom, humankind, and God (six); wisdom, the individual, and society (ten); wisdom, life, and death (four); wisdom, intelligence, and love (eight); and wisdom, words, and beyond words (five). The papers most pertinent to the NT field are by J. Radermakers on wisdom and the Holy Spirit in Acts, A. Guigui on the arrangement of time in Judaism, B. Montagnes on M.-J. Lagrange as an exegete in search of God, L. Devillers on scraps of wisdom in the Fourth Gospel (readings of Jn 3; 4; and 9), and P. Garuti on σοφία λόγου and σοφία θεοῦ—the relation between style and argumentation in 1 Cor 1:18-31. Also included are a photograph of the honoree, a preface by J.-M André and Mies, a personal statement by Gilbert, and a bibliography of his publications between 1960 and 1999.

F. G. UNTERGASSMAIR, *Handbuch der Einleitung.* Band 1, *Evangelien und Apostelgeschichte;* Band 2, *Briefe und Offenbarung,* Vechtaer Beiträge zur Theologie 4/1-2 (Kevelaer: Butzon & Bercker, 1998-99, paper DM 26.80 and 29.80) 192 pp., 6 plates; 240 pp., 7 plates. Bibliographies. Indexed. ISBN: 3-7666-0142-3 (Band 1), -0204-7 (Band 2).

After considering the definition, task, and history of introduction to the NT, the first volume discusses the concept and *Gattung* of Gospel, and treats the Gospels of Mark, Matthew, and Luke (with an excursus on the Synoptic question), Acts, and John's Gospel. The second volume presents general observations about the NT letters and discusses the Pauline letters, the Deuteropauline letters, the Pastorals, Hebrews, the catholic epistles, and Revelation, respectively. It concludes with a 98-page essay on kerygma and catechetical instruction: the Easter proclamation as the central theme of the NT (1 Cor 15:3-8), the "phenomenon" of early Christianity, Paul and the "one" gospel (Galatians 1–2), and so forth. Untergassmair is professor of biblical theology (NT exegesis) at the Hochschule Vechta and the University of Osnabrück.

G. VAN BELLE (ED.), *Index Generalis ETL / BETL 1982-1997,* Bibliotheca Ephemeridum Theologicarum Lovaniensium 134 (Leuven: Leuven University Press—Peeters, 1999, paper 1,600 BFr) vii and 337 pp. Bibliographies. ISBN: 90-6186-992-7 (LUP), 90-429-0816-5 (P).

After F. Neirynck's general introduction, this volume presents personal appreciations of A. de Halleux (by J. Famerée), A. Houssiau (by A. Haquin), and G. Thils (by E. Brito). Next there are tables of contents for the volumes in these series: Bibliotheca Ephemeridum Theologicarum Lovaniensium (BETL), Annua Nuntia Lovaniensia (ANL), and Studiorum Novi Testamenti Auxilia (SNTA) for the years 1982-97. Then the volume provides bibliographical information for articles, notes, and miscellaneous items (nos. 1645-3673) and reviews (R 6665-8853) in those publications and in *Ephemerides Theologicae Lovanienses* between 1982 and 1997. Finally there are evaluations of the publications in OT exegesis (J. Lust), NT exegesis (Neirynck), dogmatic theology (Brito), moral theology (J. Étienne), and sacramental and liturgical theology (Haquin). This volume continues the project begun in *Tables générales 1924-1981* (1982).

R. S. WALLACE, *On the Interpretation and Use of the Bible. With Reflections on Experience* (Grand Rapids: Eerdmans, 1999, paper $12; Edinburgh: Scottish Academic Press, £14.99) x and 137 pp. ISBN: 0-8028-4719-8 (E), 0-7073-0775-9 (SAP).

After describing his own introduction to the Bible and the presuppositions needed to approach Scripture correctly, Wallace, who is retired from teaching at Columbia Theological Seminary in Decatur, GA, faces the Bible as a whole: the unity of the OT and the NT, and the story-prelude to the Bible. Next after outlining the approach to interpretation, he considers the interpretation of the biblical text with reference to the worshipping and gathered community and to the use of human skills and resources. Then he discusses the application of the word, openness and surrender, central issues in interpretation (typology and allegory), the structure of the biblical witness, and the integrity of the biblical witness.

H. C. WASHINGTON, S. L. GRAHAM, AND P. THIMMES (EDS.), *Escaping Eden. New Feminist Perspectives on the Bible* (New York: New York University Press, 1999, cloth $55, paper $18.50) 292 pp. Bibliographies. Indexed. ISBN: 0-8147-9352-5 (cloth), -9353-3 (paper).

The US publication of the work described in *NTA* 43, p. 380, this volume presents eighteen essays under three headings: interpretations—feminist readings of biblical texts (six), interrogations—methodological essays (eight), and innovations—expanding the horizons of biblical scholarship (four). An epilogue considers the ongoing tasks of feminist hermeneutics.

A. N. WILDER, *Early Christian Rhetoric. The Language of the Gospel* (Peabody, MA: Hendrickson, 1999, paper $12.95) xxx and 135 pp. Indexed. LCN: 99-048365. ISBN: 1-56563-431-4.

Originally published in 1964 by SCM Press and Harper & Row [*NTA* 8, p. 463], and reissued by Harvard University Press in 1971 with a new twenty-page introduction, this now classic study of early Christian rhetoric contains chapters on the new utterance; modes and genres; the dialogue; the story; the parable; the poem; and image, symbol, and myth. At the time of his death in 1993 Wilder was professor emeritus at Harvard Divinity School.

J. G. WILLIAMS, *The Times and Life of Edward Robinson. Connecticut Yankee in King Solomon's Court,* SBL Biblical Scholarship in North America 19 (Atlanta: Society of Biblical Literature, 1999, $39) vii and 384 pp., plate. Bibliography. Indexed. LCN: 99-046803. ISBN: 0-88414-012-1.

This biography of Robinson (1794-1863), an American biblical scholar and archaeologist, draws on some four hundred letters and papers as well as a journal that he wrote while studying in Europe. The material is presented in nine chapters: a Connecticut Yankee, boyhood in Southington, the Hamilton years, Andover days, European interlude, Andover and Boston, Palestine and the book, New York, and the last years. A 34-page appendix provides "a partial bibliography" from C. Niebuhr to Robinson. Williams, who teaches at Hamilton College in Clinton, NY, seeks to describe Robinson's contributions to the development of biblical studies in America and to place him within the context of American and European cultural life and history.

S. K. WOOD, *Spiritual Exegesis and the Church in the Theology of Henri de Lubac* (Grand Rapids: Eerdmans, 1998, paper $20; Edinburgh: T&T Clark) ix and 182 pp. Bibliography. Indexed. LCN: 98-17360. ISBN: 0-8028-4486-3 (E), 0-567-08638-0 (C).

Based on a doctoral dissertation directed by D. J. Keefe and presented to Marquette University in Milwaukee, WI, this volume contends that de Lubac's work on spiritual exegesis was not so much about biblical exegesis and the four different meanings of a biblical text (literal, tropological, allegorical, anagogical) as it was about a way of thinking about history, the church, and the Eucharist. After placing de Lubac's work in the context of the "new theology" movement in France in the 1940s, it considers his understanding of the spiritual interpretation of Scripture (principles, the four senses, a hermeneutic of the two Testaments, limitations and criteria of allegorical interpretation), the Eucharist/church correlation and spiritual exegesis, the christological center of de Lubac's ecclesiology (mystical body of Christ, spouse of Christ, sacrament of Christ), and the organic unity of de Lubac's work (the interconnection of history, exegesis, the Eucharist, and the mystical body). A bibliography of publications by and about de Lubac is included on pp. 155-179.

GOSPELS–ACTS

W. BARCLAY, *Good Tidings of Great Joy. The Birth of Jesus the Messiah* (Louisville, KY: Westminster John Knox, 1999, paper $12.95) viii and 100 pp. ISBN: 0-664-25850-6.

Using material from Barclay's *Daily Study Bible,* this volume presents his expositions of NT texts associated with the birth of Jesus: "In the beginning was the Word" (Jn 1:1-5); "And the Word became flesh" (Jn 1:9-14); "You shall bear a Son" (Lk 1:5-80); Jesus the Messiah, the Son of David (Mt 1:1-25); the "consolation of Israel" (Lk 2:1-40); and "All flesh shall see the salvation of God" (Mt 2:1-12; Lk 2:41-52; 3:1-6). Barclay (1907-78) was professor of divinity and biblical criticism at Glasgow University.

J. BECKER, *Jesus of Nazareth,* trans. J. E. Crouch (New York—Berlin: de Gruyter, 1998, cloth DM 98 or $61, paper DM 48 or $30) x and 386 pp. Bibliographies. Indexed. LCN: 97-48488. ISBN: 3-11-015773-X (cloth), -015772-1 (paper).

The English version of *Jesus von Nazaret* [*NTA* 41, pp. 142-143], this volume first treats methodological and biographical matters, and develops the theme of Israel under judgment with reference to John the Baptist and the coming wrath of God and to the announcement of judgment in the proclamation of Jesus. Then it treats the approaching kingdom of God as the present beginning of salvation for lost Israel, the understanding and formation of life in light of the kingdom of God, and the last days in Jerusalem and Jesus' crucifixion.

M. BOCKMUEHL, *Jesus von Nazareth — Messias und Herr,* trans. I. Hahn, TVG-Orientierung (Wuppertal: Brockhaus, 1999, paper DM 39) 232 pp. ISBN: 3-417-29085-6.

The German version of a work published in English as *This Jesus. Martyr, Lord, Messiah* [*NTA* 40, p. 334], this volume seeks to present an approach to Jesus that relates both to historical scholarship and to orthodox Christian faith by answering the following questions: Which Jesus? Where did Jesus come from? Was Jesus the Messiah? Why did Jesus predict the Temple's destruction? Did Jesus fail? Was Jesus a Christian? How did Jesus pray? and Why was Jesus exalted to heaven? Bockmuehl teaches at Fitzwilliam College, Cambridge.

P. Bossuyt and J. Radermakers, *Jésus, Parole de la Grâce selon saint Luc.* Vol. 1, *Texte;* vol. 2, *Lecture continue,* Institut d'Études Théologiques 6 (3rd ed.; Brussels: Lessius, 1999, paper 1,550 BFr or 253 FF) 103 pp., 543 pp. Indexed. ISBN: 2-87299-078-X.

The first edition of this work was described in *NTA* 27, pp. 92-93. The first volume presents a structured translation of Luke's Gospel that is designed to bring out the nuances of the Evangelist's language and compositional techniques, and the second volume provides a "continuous reading" that is intended to bring out the internal dynamic of Luke's Gospel. The authors have also collaborated on *Témoins de la Parole de la Grâce: Lecture des Actes des Apôtres* [*NTA* 40, p. 334].

E. K. Broadhead, *Demand and Grace. The Sermon on the Mount* (Macon, GA: Smyth & Helwys, 1999, paper $11) x and 115 pp. Bibliography. LCN: 99-14810. ISBN: 1-57312-269-6.

Broadhead, assistant professor and campus minister at Berea College in Kentucky, seeks to recover the ideals of Christian faith as presented in the Sermon on the Mount and to encourage individuals and communities to practice that faith. After a fifteen-page introduction (development, setting, impact, etc.), he considers the kingdom lifestyle (Mt 5:3-16), the kingdom lifestyle and law (5:17-48), the kingdom lifestyle and worship (6:1-34), the kingdom lifestyle and others (7:1-6), the kingdom lifestyle and self (7:7-27), and conclusion (7:28-29). Also included are discussion questions, a reflection on the Sermon's impact on the Anabaptist movement and on individuals (D. Bonhoeffer, M. Gandhi, M. L. King, etc.), and an epilogue. He concludes that the Sermon is a timeless call to obedience in the way of Jesus.

T. L. Brodie, *The Crucial Bridge. The Elijah-Elisha Narrative as an Interpretive Synthesis of Genesis-Kings and a Literary Model for the Gospels* (Collegeville, MN: Liturgical Press, 2000, paper $11.95) xiii and 114 pp., 6 tables. Bibliography. Indexed. LCN: 99-41107. ISBN: 0-8146-5942-X.

This volume takes as its starting point the observation that as the OT Primary History (Genesis through Kings) is drawing to a close, it suddenly blossoms into a form of prophetic biography in its portrayal of Elijah and Elisha (1 Kgs 16:29–2 Kgs 13:25). Brodie, author of *The Gospel According to John. A Literary and Theological Commentary* (1993) and *The Quest for the Origin of John's Gospel. A Source-Oriented Approach* (1993), contends that the Elijah-Elisha narrative is so written that it distills the entire Primary History and also provides a basic model for the Gospels. After considering the unity of the Elijah-Elisha narrative, he shows how it served as a synthesis of the Primary History, explains the central role of the Elijah-Elisha narrative (a reinterpretation of the leading Scriptures), and indicates how it served as a literary model for the Gospels.

T. Cahill, *Desire of the Everlasting Hills. The World before and after Jesus,* Hinges of History (New York—London: Doubleday, 1999, $24.95) xii and 353 pp., 8 plates, fig., 3 maps. Bibliography. Indexed. LCN: 99-16560. ISBN: 0-385-48251-5.

Part of a series on cultural impact, this volume explores the great question about Jesus, Did he make a difference? After a nine-page introduction, it discusses the following topics: Greeks, Jews, and Romans (the people Jesus knew); the last of the prophets (the Jesus the apostles knew); the cosmic Christ (Paul's Jesus); the Gentile Messiah (Luke's Jesus); drunk in the morning light (Where is Jesus?); the Word made flesh (the Jesus the beloved disciple knew); and yesterday, today, and forever (the world after Jesus). Cahill, the author of *The Gifts of the Jews* (1998), concludes that the image of Jesus haunts our civilization in exceedingly persistent ways.

M. F. Cain, *Jesus the Man. An introduction for people at home in the modern world* (Santa Rosa, CA: Polebridge, 1999, paper $18) xii and 194 pp., 7 tables. Bibliography. ISBN: 0-944344-79-8.

Cain, a retired pastor, professor of religion, and electrical engineer, seeks to address people who are comfortable in the world of modern science and yet have a desire to know as much as possible about Jesus. After a ten-page introduction, he treats the world of Jesus; the birth, family, and youth of Jesus; Jesus and John the Baptist; Jesus as teacher; Jesus and the Hebrew Scriptures; Jesus as miracle worker; Jesus and his followers; the passion and death of Jesus; and the resurrection of Jesus. He concludes that Jesus must be liberated from the prisons of popular piety, the ancient worldview, apocalyptic eschatology, the Bible, and the church. An appendix explains the work of the Jesus Seminar and supplies seven tables that summarize various features of the Gospels.

P. CHATELION COUNET, *John, A Postmodern Gospel. Introduction to Deconstructive Exegesis Applied to the Fourth Gospel,* Biblical Interpretation 44 (Leiden—Boston—Cologne: Brill, 2000, 205 gld. or $121) ix and 364 pp., 15 figs., 13 tables. Bibliography. Indexed. ISBN: 90-04-11661-3.

A revised and adapted version of a doctoral dissertation (in Dutch) directed by S. van Tilborg and accepted in 1995 by the University of Nijmegen, this volume begins with two introductions: the first to postmodernity, deconstruction, and exegesis; and the second to diachronic versus synchronic exegesis. Next under the heading "poststructuralism, postmodernity, and deconstruction," it considers poststructuralism and exegesis, postmodernity and exegesis, deconstruction and exegesis, and a postmodern deconstructive reading strategy. Then it deals with the differential character of the Fourth Gospel under the following headings: Logocentrism in the Fourth Gospel, a deconstructive perspective on John 6—the sarcophagus of the Word, the apophatic structure of John 17, and the last word—the Logos in the beginning (Jn 21:24-25). Chatelion Counet concludes that John's Gospel turns in on itself in a self-deconstructive moment in Jn 21:24-25 where the voices of the implied author and the explicit narrator are at odds with each other.

C. M. CONWAY, *Men and Women in the Fourth Gospel. Gender and Johannine Characterization,* SBL Dissertation Series 167 (Atlanta: Society of Biblical Literature, 1999, $35) ix and 230 pp. Bibliography. LCN: 99-045667. ISBN: 0-88414-002-4.

Prepared as a doctoral dissertation under the direction of H. Boers and presented to Emory University in 1997, this volume examines the portrayals of men and women in the Fourth Gospel with the specific goal of understanding the significance of gender identity in Johannine characterization. After reviewing the history of research on the topic, it discusses characterization in contemporary literary theory and in the Fourth Gospel, and considers gender as an analytic category of literary criticism. Then it focuses on the men and women of the Fourth Gospel: the Mother of Jesus, Nicodemus, the Samaritan women, the man born blind, Martha and Mary of Bethany, Pilate, Simon Peter, the beloved disciple, and the figures associated with the empty tomb (Mary Magdalene, Peter, and the beloved disciple). Conway concludes that all five women are presented positively, in contrast to the negative portrayals of Nicodemus, Peter, and Pilate.

M. R. COSBY, *Portraits of Jesus. An Inductive Approach to the Gospels* (Louisville, KY: Westminster John Knox, 1999, paper $22.95) xi and 249 pp., 3 maps. Illustrated. Bibliographies. Indexed. LCN: 99-32672. ISBN: 0-664-25827-1.

After a reflection on the rewards of inductive study of the Gospels, this volume leads the reader through the major parts in each of the four Gospels under the following headings: Mark the Evangelist, Luke's Jesus—reversing social expectations, Matthew's Jesus—authoritative interpreter of the Law, and John's Jesus—the descent and ascent of the eternal Logos. A final chapter ("What portrait will you hang on your wall?") and four appendixes (Jewish religious groups in Jesus' time, how to write an exegesis paper on a Gospel passage, quests for the historical Jesus, the rewards of teaching inductively) are included. Cosby is associate professor of NT at Messiah College in Pennsylvania.

J. D. CROSSAN, L. T. JOHNSON, AND W. H. KELBER, *The Jesus Controversy. Perspectives in Conflict,* Rockwell Lecture Series (Harrisburg, PA: Trinity Press International, 1999, $17) v and 121 pp. Indexed. LCN: 99-16448. ISBN: 1-56338-289-X.

After Crossan's essay on the historical Jesus as risen Lord, this volume presents Johnson's paper on the humanity of Jesus—what is at stake in the quest for the historical Jesus. Then Kelber examines the quest for the historical Jesus from the perspectives of medieval, modern, and post-Enlightenment readings and in view of ancient oral aesthetics. The papers originated as the Rockwell Lectures at Rice University in Houston, Texas.

J. D. CROSSAN AND R. G. WATTS, *Who Is Jesus? Answers to Your Questions about the Historical Jesus* (Louisville, KY: Westminster John Knox, 1999, paper $12.95) xiii and 144 pp. ISBN: 0-664-25842-5.

First published in 1996 by HarperCollins [*NTA* 41, p. 355], this volume answers basic questions about the historical Jesus: Why not just read the Gospels? Son of God, Son of the Virgin Mary? What does John the Baptist have to do with Jesus? What did Jesus teach? and so forth.

A. DEN HOLLANDER AND U. SCHMID (EDS.), *Het Luikse* Leven van Jezus, Queeste 6/2 (Hilversum: Verloren, 1999, paper 40 gld.) 126 pp., 9 figs., 2 tables. Bibliographies. ISSN: 0929-8592. ISBN: 90-6550-070-7.

This fascicle of *Queeste: Journal of Medieval Literature in the Low Countries* contains five articles on the Diatessaron and related topics: den Hollander on the Liege *Life of Jesus* as a Dutch Gospel harmony from the 13th century, G. Warnar on the historical background of the Middle Dutch Gospel harmony, den Hollander and Schmidt on medieval sources for the Liege *Life of Jesus,* K. van Dalen-Oskam on Jacob van Maerlant's *Rijmbijbel* and the Liege Diatessaron, and E. Kwakkel on a new fragment and an old tradition—Utrecht Catharijneconvent MS BMH Sj frag. h 70 and the tradition of the Middle Dutch Gospel harmony.

D. DORMEYER, *Das Markusevangelium als Idealbiographie von Jesus Christus, dem Nazarener,* Stuttgarter biblische Beiträge 43 (Stuttgart: Katholisches Bibelwerk, 1999, paper DM 89) x and 395 pp. Bibliography. Indexed. ISBN: 3-460-00431-2.

Describing Mark's Gospel as the first biography of Jesus, Dormeyer, professor of biblical theology at the University of Dortmund and author of *Das Neue Testament im Rahmen der antiken Literaturgeschichte* (1993), seeks to explore how the first readers and readers today can understand it. After a two-page introduction and a review of research and methodology, he discusses the nature of a Gospel; the relationship among the Evangelist, the reader, and the community; Jesus' proclamation of the gospel in the face of the in-breaking kingdom of God; OT biographies of the prophets, and the prophetic biography of John the Baptist; Hellenistic biographies of divine men; the secret of the Son of God and the testing of the one sent from God; the way of the secret Christ-Son of God and of the public prophetic teacher and Son of Man, the threefold spatial division of the Gospel, and the desacralizing of time; the disciples; healing/salvation for the people—the miracles; the opponents; the break with the family and the hometown; the messianic secret; and the suffering and death of Jesus (Mk 14:1–15:47).

S. FAUSTI, *Una comunità legge il Vangelo di Matteo,* vol. 2, Lettura pastorale della Bibbia (Bologna: Dehoniane, 1999, paper 45,000 L) viii and 300 pp. ISBN: 88-10-20151-5.

The first volume in this exposition of Matthew's Gospel was described in *NTA* 43, pp. 384-385. This volume provides for each pericope in Mt 13:53–28:20 a translation, reflections on the message in context, notes on reading the text, suggestions for prayer, and a list of related biblical texts: the prophet is not dishonored except in his own country and household (13:53-58); his disciples took the corpse and buried it (14:1-12); you give them something to eat (14:13-21); you of little faith, why did you doubt? (14:22-36); and so forth. Fausti, an Italian Jesuit, collaborated on the volume on Mark and wrote the one on Luke in the series.

I. F. GÖRRES ET AL., *Jesus. 2000 Jahre Glaubens- und Kulturgeschichte* (Freiburg—Basel—Vienna: Herder, 1999, DM 98) 240 pp. Illustrated. Indexed. ISBN: 3-451-26981-3.

This volume presents essays on various aspects of Jesus in the light of two-thousand years of faith and cultural history: Görres on our image of Christ, W. Ziehr on Jesus—being and vision, D. Flusser on Jesus the Jew, C. M. Martini on the figure of Jesus, B. Forte on the image of Jesus in the history of Christian faith, S. Averintsev on Jesus in Orthodox Christianity, H. Küng on Jesus and the world religions, A. T. Khoury on Jesus in Islam, M. Jepsen on Jesus and women, G. Gutiérrez on "Lord, where do you dwell?," and C. Schönborn on image and incarnation. Also included are over 330 illustrations (mainly famous works of art) with captions, twenty brief thematic essays by C. Wetzel that are interspersed among the main essays, and a chronological table.

W. J. HARRINGTON, *John: Spiritual Theologian. The Jesus of John* (Blackrock, Co. Dublin: Columba, 1999, paper £8.99) 102 pp. Bibliography. Indexed. ISBN: 1-85607-268-1.

After a general introduction to the Fourth Gospel, Harrington, the author of *Mark: Realistic Theologian* (1996), *Luke: Gracious Theologian* (1997), and *Matthew: Sage Theologian* (1998), discusses the Johannine Jesus and presents an exposition of John's Gospel according to the following outline: the beginning (Jn 1:1–4:54), Jesus and the feasts (5:1–10:42), towards the hour (11:1–12:50), meal and discourse (13:1–17:26), and death and life (18:1–21:25).

T. K. HECKEL, *Vom Evangelium des Markus zum viergestaltigen Evangelium,* Wissenschaftliche Untersuchungen zum Neuen Testament 120 (Tübingen: Mohr Siebeck, 1999, DM 178) xiv and 409 pp. Bibliography. Indexed. ISBN: 3-16-147199-7.

Presented in 1997 as a *Habilitationsschrift* to the Evangelical theological faculty at the Friedrich-Alexander-Universität in Erlangen-Nürnberg, this volume traces the history of the collection of the four Gospels from the composition of Mark's Gospel ca. A.D. 70 to the time when this collection was accorded "canonical" status in the days of Irenaeus (ca. A.D. 180). After delineating the subject matter and the structure of the investigation, it deals with the topic under the following headings: from the Gospel of Mark to a multiplicity of Gospels (with particular attention to Mk 16:1-8 and its ramifications for the composition of other Gospels), from the final redaction of John's Gospel to the four Gospel collection (with particular attention to the role of Jn 21), Papias and the four Gospel collection, and the four Gospel collection in the 2nd century A.D. Heckel contends that the four Gospel collection may well have existed already by ca. A.D. 110-120.

R. HEILIGENTHAL, *Der verfälschte Jesus. Eine Kritik moderner Jesusbilder* (2nd ed.; Darmstadt: Primus, 1999, paper DM 29.80) x and 166 pp. Bibliography. Indexed. ISBN: 3-89678-125-1.

The revised and expanded version of the work described in *NTA* 41, p. 547 features new chapters on the image of Jesus in the Islamic tradition, our knowledge about the appearance of Jesus (with particular attention to the Shroud of Turin), and Jesus criticism in light of the Enlightenment and humanism. Also the description of what we know about Jesus historically has been expanded.

W. R. HERZOG, *Jesus, Justice, and the Reign of God. A Ministry of Liberation* (Louisville, KY: Westminster John Knox, 2000, paper $26.95) xv and 316 pp. Bibliography. Indexed. LCN: 99-36579. ISBN: 0-664-25676-7.

Herzog, vice-president for academic life and dean of the faculty as well as professor of NT interpretation at Colgate Rochester Divinity School/Bexley Hall/Crozer Theological Seminary in Rochester, NY, and author of *Parables as Subversive Speech. Jesus as Pedagogue of the Oppressed* (1994), portrays Jesus as a prophet of the justice of the reign of God. He first considers the continuing quest for the historical Jesus: the "third quest" in context, models and methods in the quest, and prophet of the justice of the reign of God as an approach to the historical Jesus. Next he proposes a contextual approach to Jesus of Nazareth: biblical criticism and the historical Jesus; and Jesus in the world of agrarian societies, aristocratic empires, and colonized peoples. Then he deals with Jesus the prophet and the praxis of the justice of God's reign: subverting the "cave of social bandits"; the Torah—

debt, purity, and social control; resistance and conflict—Jesus' healings and debates; and the Temple, the land, and the reign of God. Finally he reflects on the "show trial" in Jerusalem, and on the resurrection and on Jesus and Christology.

P. HOFFMANN, T. HIEKE, AND U. BAUER, *Synoptic Concordance. A Greek Concordance to the First Three Gospels in Synoptic Arrangement, statistically evaluated, including occurrences in Acts.* Band 1, *Introduction. A–Δ* (Berlin—New York: de Gruyter, 1999, DM 298 or $175) lxxiii and 1032 pp. LCN: 99-25796. ISBN: 3-11-016296-2.

Developed collectively under Hoffmann's leadership, the Synoptic concordance combines the principle of a concordance with that of a synopsis, and thus allows a word-for-word comparison of the three Synoptic Gospels. A 31-page introduction (presented in both English and German) explains the idea and purpose, principles and process, the contents, the statistics about the distribution of key words in the NT and in the Synoptic Gospels, and certain problematic cases. This first volume provides for the entries from Ἀαρών to δῶρον the key word in Greek (e.g. βασιλεία) and English translations (reign, rule, kingdom, domain, royal power, kingship), word statistics about distribution in the Synoptic Gospels and in the NT as a whole as well as information about statistically problematic cases (double transmission, Mk-Q overlaps), an index (for fixed phrases, recurrent formulas, connections of words, grammatical peculiarities), a synoptic presentation of the occurrences of the key word with a swath of context in three columns (Matthew, Mark, Luke), a column for indexes and statistical codes, and a column for notes.

R. A. HORSLEY WITH J. A. DRAPER, *Whoever Hears You Hears Me. Prophets, Performance, and Tradition in Q* (Harrisburg, PA: Trinity Press International, 1999, paper $25) x and 326 pp. Indexed. LCN: 99-44775. ISBN: 1-56338-272-5.

The fourteen essays in this volume contend that interpreters of Q must take seriously the oral communication environment in which this material developed and continued before Matthew and Luke incorporated it into their Gospels. Horsley, professor of classics and religion at the University of Massachusetts in Boston, treats the teachings of Jesus and liberal individualism, the historical context of Q, the contours of Q, Israelite traditions in Q, the oral communication environment of Q, recent studies of oral-derived literature and Q, the covenant renewal discourse (Q 6:20-49), prophetic envoys for the renewal of Israel (Q 9:57–10:16), the kingdom of God as the renewal of Israel, the renewal of Israel over against its rulers, and the renewal movement and the prophet performers of Q. Draper, professor of NT at the University of Natal in South Africa, deals with wandering charismatics and scholarly circularities, recovering oral performance from written text in Q, and the announcement and testing of the prophet. Horsley has provided a thirteen-page introduction.

A. F. IDE, *The Resurrection: An Analysis of the Gospels, writings of St. Paul, and historical records* (Chicago: Sepore, 1999, paper $20) vi and 125 pp. Illustrated. Indexed. LCN: 99-42819. ISBN: 0-926899-20-1.

After an overview of early Christian history with particular attention to Jesus and Paul, this volume examines the major NT sources about the resurrection of Jesus: Mark 16, Matthew 27–28, Luke 23–24, and John 19–21. Then it discusses Paul's statements about Jesus and his resurrection. Ide, the author of *Martyrdom of Women: A Study of Death Psychology in the Early Christian Church to 301 CE* (2nd ed., 1998), is especially concerned with the agreements and differences among the NT resurrection accounts.

G. C. KENNEY, *John 1:1 as Prooftext. Trinitarian or Unitarian?* (Lanham, MD—New York—Oxford: University Press of America, 1999, paper $17.50) xix and 44 pp. Bibliography. Indexed. LCN: 98-53598. ISBN: 0-7618-1335-7.

After explaining the theological implications of Jn 1:1 (trinitarian or unitarian?) and his personal interest in the topic, Kenney examines the text from the perspectives of textual criticism, lexical criticism, grammatical criticism, and translation criticism, respectively. He concludes in favor of a trinitarian interpretation while admitting that the unitarian position poses serious questions.

A. J. Köstenberger, *Encountering John. The Gospel in Historical, Literary, and Theological Perspective,* Encountering Biblical Studies (Grand Rapids: Baker, 1999, $26.99) 277 pp., 4 maps, 31 tables. Illustrated. Bibliography. Indexed. LCN: 99-34290. ISBN: 0-8010-2150-2.

Written primarily for students, this volume seeks to help them to understand the history and story of Jesus as it was written by John. After an invitation to encounter John's Gospel (as history, literature, and theology), it presents an exposition of John's Gospel according to the following outline: encountering the Word (1:1-18), encountering the earthly Jesus—the mission to the Jews (including seven signs) (1:19–12:50), encountering the exalted Jesus—the mission to the world (13–20), and encountering the one who calls us to follow (21). There are appendixes on (1) the history of the interpretation of John's Gospel and (2) John's Gospel and the study of the historical Jesus. Köstenberger, associate professor of NT and Greek at Southeastern Baptist Theological Seminary, is the author of *The Missions of Jesus and the Disciples according to the Fourth Gospel* (1998).

J. LaGrand, *The Earliest Christian Mission to 'All Nations' in the Light of Matthew's Gospel* (Grand Rapids—Cambridge, UK: Eerdmans, 1999, paper $32) xiv and 290 pp., 2 maps. Bibliography. Indexed. LCN: 98-53605. ISBN: 0-8028-4653-X.

First published in 1995 by Scholars Press [*NTA* 41, p. 148], this volume investigates the identity and vocation of the messianic mission to the nations in the light of Matthew's Gospel. It first considers Israel and the nations: modern terms and concepts, identification in ancient sources, usage in near contemporary literature, and later trajectories. Then it treats Jesus and the nations: living traditions in the background of Matthew's Gospel, proselytizing (Mt 23:15), the nations in the design of the Gospel (signals of things to come, proclamation in word and deed, establishment of the kingdom), and the great commission (Mt 28:16-20). For this paperback edition, LaGrand has provided an author's note and R. Bauckham has supplied a two-page foreword.

D. Lee, *Luke's Stories of Jesus. Theological Reading of Gospel Narrative and the Legacy of Hans Frei,* JSNT Supplement Series 185 (Sheffield, UK: Sheffield Academic Press, 1999, £55 or $85) 403 pp. Bibliography. Indexed. ISBN: 1-84127-013-X.

Based on a doctoral dissertation directed by D. Ford and F. Young and presented to the University of Birmingham in 1996, this volume first considers Frei's legacy for NT studies: Frei and theological reading of Gospel narratives, the new critical reading of realistic narrative, reading for the *sensus literalis* of Christian Scripture, and the criteria of a theological literary-critical reading. Then it discusses literary-critical options for a theological reading: the literary-critical potential of NT narrative criticism, the literary potential of the critical narratology of M. Bal, and a theological narrative-critical reading practice. Finally with the help of insights from Frei and Bal, it examines stories of Jesus in Luke's Gospel with reference to the narrator's characterization of Jesus, the self-characterization of Jesus, and the demons' characterization of Jesus. Five appendixes are included. Lee concludes that by his example the Gospel narrator commends a hermeneutical reading or rewriting of the story of Jesus as the proper responsibility of the theological reader.

M. Lohmeyer, *Der Apostelbegriff im Neuen Testament. Eine Untersuchung auf dem Hintergrund der synoptischen Aussendungsreden,* Stuttgarter biblische Beiträge 29 (Stuttgart: Katholisches Bibelwerk, 1995, paper DM 89) xi and 472 pp. Bibliography. ISBN: 3-460-00291-3.

Prepared as a doctoral dissertation under the direction of I. Broer and accepted in 1994 by the Universität-Gesamthochschule in Siegen, this investigation of the concept of "apostle" in the NT first presents a critical review of research on the origin and development of the apostolate. Then after an analysis of the pertinent Greek terms (ἀπόστολος, ἀποστολή, ἀποστέλλω, πέμπω), it focuses on the four versions of the missionary discourse in the Synoptic Gospels, considers the portrayal of those who are sent in the Q tradition and in the missionary discourse, reflects on how each Synoptic Evangelist portrays the apostles (a limited circle and a limited sending according to Mark, missionaries for Israel according to Matthew, those sent by the risen Lord according to Luke), and compares the Synoptic concepts and Paul's understanding of the apostle (with particular attention to 1 Corinthians 9 and 2 Corinthians 10–13).

G. LÜDEMANN, *Jesus nach 2000 Jahren. Was er wirklich sagte und tat* (Lüneburg: zu Klampen, 2000, DM 98) 890 pp. ISBN: 3-924245-88-6.

This volume presents translations and analyses of the most important extant Jesus traditions from the first two centuries A.D. with particular attention to assessing their credibility as sources for a life of Jesus. After stating the presuppositions and methodological principles, it treats the Gospels of Mark, Matthew, Luke, and John (by F. Schleritt), and *Gospel of Thomas*. Then it deals with apocryphal Jesus traditions (by M. Janssen) and presents a sketch of a life of Jesus. For each pericope there is a translation, sections devoted to redaction and tradition, and a judgment about what is (and is not) historical in it. A two-page list of all the authentic words and deeds of Jesus is included. Lüdemann is professor of NT at the University of Göttingen.

D. MARGUERAT, *La première histoire du christianisme (Les Actes des apôtres),* Lectio Divina 180 (Paris: Cerf, 1999, paper 196 F; Geneva: Labor et Fides) 454 pp. Bibliography. Indexed. ISBN: 2-204-06293-6 (C), 2-2309-0956-9 (L&F).

The thirteen essays in this collection explore various problems and questions in Acts with the help of narrative analysis: how Luke wrote history [see § 42-992], a narrative of commencement, the unity of Luke-Acts (1999), a Christianity between Jerusalem and Rome [see § 43-1722], the God of Acts (1996), the work of the Spirit (1989), magic and healings [see § 42-321], Jews and Christians in conflict [see § 38-1399], Ananias and Sapphira (Acts 5:1-11)—the original sin [see §§ 38-260, 1466], the conversion of Saul (Acts 9; 22; 26) (1995 in English), the mystery of the ending of Acts (28:16-31) [see § 38-272], voyages and voyagers [§ 42-1760], and *Acts of Paul* as a rereading of the canonical Acts [§ 42-2114; see § 40-931].

C. MARSH AND S. MOYISE, *Jesus and the Gospels,* Cassell Biblical Studies (London—New York: Cassell, 1999, paper $15.95) 127 pp. Bibliography. Indexed. ISBN: 0-304-70487-3.

After a seven-page introduction to Jesus and the Gospels, this volume discusses each of the canonical Gospels (Mark, Matthew, Luke, John) in turn as well as the apocryphal Gospels. Then it explores whether Jesus is best viewed as a prophet of doom or as a witty word-spinner, examines other pictures of Jesus (political liberator, feminist portrait, spiritual and ethical example, the "canonical Jesus" as the Christ of faith) that relate directly to the Gospels, and reflects on twelve factors in Christology (historical, philosophical, doctrinal, doxological, etc.). A four-page appendix provides the various testimonies to the Gospels preserved in Eusebius' *Ecclesiastical History.* Moyise is vice-principal of the St Albans and Oxford Ministry Course, and Marsh is lecturer in theology at the College of Ripon and York.

R. MARTIN, *The Elusive Messiah. A Philosophical Overview of the Quest for the Historical Jesus* (Boulder, CO: Westview, 1999, $25) xvi and 236 pp., 3 figs. Indexed. LCN: 99-17104. ISBN: 0-8133-6705-0.

Martin, professor of philosophy at the University of Maryland, seeks to explain to ordinary readers the debates among historians about who Jesus was and what evidence should be used to determine who he was. After describing the nature of the quest of the historical Jesus with reference to science and history, he discusses the approaches of two "conservatives" (E. P. Sanders, J. P. Meier) and two "liberals" (E. Schüssler Fiorenza, J. D. Crossan), reflects on the relation between faith and reason, and considers two scholars who cross lines

(M. J. Borg, N. T. Wright). Then he deals with three responses to the challenge posed by secular historical scholarship to traditional Christian beliefs (only faith, faith seeking understanding, only reason) and argues for a multiperspectival approach to the historical Jesus.

L. MAZZINGHI AND S. TAROCCHI, *Marco. Il primo Vangelo* (Bologna: Dehoniane, 1999, paper 15,000 L) 104 pp., fig., map. Bibliography. ISBN: 88-10-90438-9.

After a 22-page general introduction to Mark's Gospel (author, data from the tradition, motives for composition, etc.), this guide for adult Bible study groups presents an exposition according to the following outline: prologue (1:1-13); the beginning of Jesus' mission (1:14–3:6); the mystery of the kingdom and the person of Jesus (3:7–6:6a); the section about bread—Jesus as food for all (6:6b–8:30); the way to the cross (8:31–10:52); Jesus at Jerusalem (11–13); and passion, death, and resurrection (14–16).

E. V. MCKNIGHT, *Jesus Christ in History and Scripture. A Poetic and Sectarian Perspective* (Macon, GA: Mercer University Press, 1999, cloth $40, paper $20) xiv and 331 pp. Indexed. LCN: 99-35521. ISBN: 0-86554-653-3 (cloth), -677-0 (paper).

McKnight, research professor and professor emeritus at Furman University in Greenville, SC, highlights two related bases for the current revolution in Jesus studies: a critically chastened worldview that is satisfied with provisional results, and a creative or "poetic" use of the sources for a study of Jesus. After asking who is Jesus Christ today, he treats the Gospels and historical sources, the Gospels and religious literature, philosophical constraints for Jesus study, hermeneutical possibilities in Jesus studies, the precritical horizon and the original quest, developments from R. Bultmann to J. D. Crossan and N. T. Wright, the significance of literary criticism for NT hermeneutics (Bultmann revisited), a "sheep in wolf's clothing"—feminist and sectarian hermeneutics, and how to read and how not to read the Bible—lessons from the Münster Anabaptists.

R. MEYNET, *Jésus passe. Testament, jugement, exécution et résurrection du Seigneur Jésus dans les évangiles synoptiques,* Rhétorique biblique 3 (Rome: Editrice Pontificia Università Gregoriana, 1999, paper 75,000 L; Paris: Cerf, 270 F) 489 pp. Bibliography. Indexed. ISBN: 88-7652-816-4 (PUG), 2-204-06315-0 (C).

This exegetical commentary on the Synoptic passion narratives applies the procedures of rhetorical analysis and gives particular attention to the architecture of each episode and of the ensembles that constitute them. After a nine-page introduction and a lexicon of technical terms, it deals with the testament of Jesus: the Passover of the Servant for the remission of sins (Mt 26:1-56); the covenant of the Master for the multitude of disciples (Mk 14:1-52); and the testament of the King for the community of the faithful (Lk 22:1-53). Next it treats the judgment of Jesus: the Jews and the pagans condemn the Servant (Mt 26:57–27:26); the Jews, the pagans, and the disciples abandon the Master (Mk 14:53–15:20); and all people are judged before the King (Lk 22:54–23:25). Then it considers the execution of Jesus: the justification of the Servant of God (Mt 27:27-61); the coming of the Master of the earth (Mk 15:21-47); and the enthronement of the King of the Jews (Lk 23:26-56). Finally it discusses the resurrection of Jesus: the Servant is revealed as the eldest Son of a multitude of brothers (Mt 27:62–28:20); the Lord confirms and accompanies the community of his disciples (Mk 16:1-20); and the King fulfills and opens the Scriptures of his people (Lk 24:1-53). Meynet is professor of NT exegesis and director of the department of biblical theology on the theological faculty of the Pontifical Gregorian University.

R. J. MILLER, *The Jesus Seminar and its Critics* (Santa Rosa, CA: Polebridge, 1999, paper $17) vii and 157 pp., 3 charts. Bibliography. Indexed. LCN: 99-047547. ISBN: 0-944344-78-X.

After a five-page introduction to the author's participation in the Jesus Seminar since 1986, this volume presents his essays on the Jesus Seminar and the search for Jesus [see § 41-1531], historical method and the historical Jesus (1998), understanding the findings of the Jesus Seminar [see § 41-1531], the Jesus Seminar and its critics (1997), history is not optional [see § 42-1605r], the Jesus of orthodoxy and the Jesuses of the Gospels [§ 42-1606r], whether the historical Jesus can be made safe for orthodoxy [§ 42-871], and apologetics and the resurrection (1998).

D. P. MOESSNER (ED.), *Jesus and the Heritage of Israel. Luke's Narrative Claim upon Israel's Legacy,* Luke the Interpreter of Israel 1 (Harrisburg, PA: Trinity Press International, 1999, paper $40) xii and 395 pp. Indexed. LCN: 99-040251. ISBN: 1-56338-293-8.

After a four-page introduction by Moessner and D. L. Tiede, this volume presents essays by L. C. A. Alexander on formal elements and genre—which Greco-Roman prologues most closely parallel the Lukan prologues; D. D. Schmidt on rhetorical influences and genre—Luke's preface and the rhetoric of Hellenistic historiography; V. K. Robbins on the claims of the prologues and Greco-Roman rhetoric—the prefaces to Luke and Acts in light of Greco-Roman rhetorical strategies; Moessner on the appeal and power of poetics (Lk 1:1-4)—Luke's superior credentials (παρηκολουθηκότι), narrative sequence (καθεξῆς), and firmness of understanding (ἡ ἀσφάλεια) for the reader; R. Pervo on Israel's heritage and claims upon the genre(s) of Luke and Acts—the problems of a history; W. Kurz on promise and fulfillment in Hellenistic Jewish narratives and in Luke and Acts; C. R. Holladay on Acts and the fragments of Hellenistic Jewish historians; G. E. Sterling on "opening the Scriptures"—the legitimation of the Jewish Diaspora and the early Christian mission; D. L. Balch on ἀκριβῶς . . . γράψαι (Lk 1:3)—to write the *full* history of God's receiving all nations; E. Plümacher on the mission speeches in Acts and Dionysius of Halicarnassus [see § 38-257]; C. H. Talbert and J. H. Hayes on a theology of sea storms in Luke-Acts; D. Marguerat on the enigma of the silent closing of Acts (28:16-31) [see § 38-272]; M. Wolter on Israel's future and the delay of the parousia according to Luke; R. C. Tannehill on the story of Israel within the Lukan narrative; and I. H. Marshall on "Israel" and the story of salvation—one theme in two parts. Moessner and Tiede have also supplied an eleven-page conclusion.

A. MORENO GARCÍA AND A. NOCOŃ, *El Padrenuestro de un humanísta: Pedro de Valencia. Un manuscrito inédito* (Badajoz: Tecnigraf, 1999, paper) 123 pp. Bibliography. ISBN: 84-87394-35-3.

In his exposition of the Lord's Prayer (Mt 6:9-13; Lk 11:2-4), Pedro de Valencia (1555-1602) illustrates the approach taken by the philosophical humanists of 16th century Spain. Thus he brings to the biblical text not only other biblical passages but also pertinent Greco-Roman texts and concepts (Stoics, Aristotle, Cicero, etc.). After a thirteen-page introduction by Moreno García, this volume presents an edition of the autograph Latin text (according to folios 107-117 in MS 5585,8 of the Biblioteca Nacional de Madrid) of Pedro's de Valencia's exposition of the Lord's Prayer (with extensive notes below) by Moreno García and A. Nocoń, a Spanish translation by J. Leal Maruri (with biblical references and other notes below), and a five-page bibliography by Moreno García.

C. C. NEWMAN (ED.), *Jesus & the Restoration of Israel. A Critical Assessment of N. T. Wright's* Jesus and the Victory of God (Downers Grove, IL: InterVarsity, 1999, paper $22.99; Carlisle, UK: Paternoster) 320 pp. LCN: 99-36483. ISBN: 0-8308-1587-2 (IVP), 0-85364-986-3 (P).

After a four-page introduction by the editor, this volume presents ten assessments of various aspects of Wright's *Jesus and the Victory of God* (1996): C. Blomberg on "the Wright stuff"—a critical overview; P. R. Eddy on "the (W)right Jesus"—eschatological prophet, Israel's Messiah, Yahweh embodied; K. R. Snodgrass on reading and overreading the parables; C. A. Evans on Jesus and the continuing exile of Israel; D. L. Bock on the trial and death of Jesus; D. C. Allison on Jesus and the victory of apocalyptic; R. B. Hays on victory over violence—the significance of Wright's Jesus for NT ethics; A. E. McGrath on reality, symbol, and history in Wright's portrayal of Jesus; C. S. Evans on methodological naturalism in historical biblical scholarship; and L. T. Johnson on a historiographical response to Wright's Jesus. Also included are M. J. Borg's "appreciative disagreement," Wright's response ("in grateful dialogue"), and Newman's essay on whether we get from Wright's Jesus to the church's Christ.

D. Patte, *The Challenge of Discipleship. A Critical Study of the Sermon on the Mount as Scripture* (Harrisburg, PA: Trinity Press International, 1999, paper $25) xix and 265 pp. Bibliography. LCN: 99-16380. ISBN: 1-56338-286-5.

After a twenty-page introduction to the critical study of the Sermon on the Mount as Scripture, Patte, professor of NT at Vanderbilt University and author of *Discipleship According to the Sermon on the Mount* (1996), considers the beatitudes as Scripture—the teaching about discipleship in Mt 5:1-16 and 7:13-29: the beatitudes and discipleship today, assuming responsibility for our faith interpretations, discipleship as doing God's will and our faith-interpretations of the beatitudes, and discipleship as imitating Christ and struggling for the kingdom and our faith-interpretations of the beatitudes. Then he discusses assuming responsibility for our views of Scripture and their roles in our interpretations of Mt 5:17-48 and 7:12: discipleship as fulfilling Scripture, teachings about divorce and not resisting evil (Mt 5:31-32, 38-42), and choosing an interpretation—the challenge of discipleship (Mt 6:1–7:11). The appendix reflects on the reasons for a critical study of the NT as Scripture.

S. E. Porter, M. A. Hayes, and D. Tombs (eds.), *Resurrection*, JSNT Supplement Series 186, Roehampton Institute London Papers 5 (Sheffield, UK: Sheffield Academic Press, 1999, cloth £55 or $85, paper £19.95 or $29.95) 376 pp. Bibliography. Indexed. ISBN: 1-84127-015-6 (cloth), -016-4 (paper).

The eighteen papers in this volume appear under three general headings: resurrection in the Bible (seven), resurrection in Christian theology and beyond (four), and resurrection in the arts and literature (seven). The essays most pertinent to biblical studies are by J. Jarick on questioning Sheol; B. W. R. Pearson on resurrection and the judgment of the Titans—ἡ γῆ τῶν ἀσεβῶν in Isa 26:19 LXX; Porter on resurrection, the Greeks, and the NT; C. A. Evans on whether Jesus predicted his death and resurrection; M. Barker on a new approach to the resurrection; C. L. Westfall on the relationship between the resurrection, the proclamation to the spirits in prison, and baptismal regeneration (1 Pet 3:19-22); M. B. O'Donnell on some NT words for resurrection and the company they keep; and G. O'Collins on the risen Jesus—analogies and presence.

R. S. Reid, *Preaching Mark* (St. Louis, MO: Chalice, 1999, paper $19.99) xii and 199 pp. Bibliography. LCN: 99-37930. ISBN: 0-8272-2958-5.

Treating Mark as a preacher for contemporary preachers, Reid, scholar-in-residence at University Place Presbyterian Church in Tacoma, and senior lecturer at the University of Washington and St. Martin's College, seeks to show forth the distinctive theological viewpoint that runs through the plot and rhetoric of Mark's Gospel, and how to tap into that viewpoint to preach Mark's Gospel more effectively. After a seventeen-page introduction, he outlines and analyzes the rhetorical shape of the nineteen narrative complexes in Mark's Gospel: 1:1-15; 1:16–2:14; 2:15–3:6; 3:7–4:1; 4:2-34; 4:35–5:43; 6:1-52; 6:53–7:31; and so on. Also included are sermons on various Markan texts by J. M. McDaniel, S. Farris, Reid, J. E. Mead, P. S. Wilson, R. J. Allen, and L. L. Hogan.

J. K. Ridgway, *"Let Your Peace Come Upon It." Healing and Peace in Matthew 10:1-15*, Studies in Biblical Literature 2 (New York—Bern: Lang, 1999, $67.95) xxvi and 423 pp. Bibliography. Indexed. LCN: 97-51417. ISBN: 0-8204-3750-6.

The revision and expansion of a doctoral dissertation directed by J. V. Hills and presented to Marquette University in 1995, this volume examines the mission charge in Mt 10:1-15 with special attention to Jesus' command that the disciples "heal" (10:8) and grant "peace" (10:13). After a sixteen-page introduction, it reviews 20th-century scholarly literature on Mt 10:1-15, surveys various understandings of peace (*šālôm*, εἰρήνη, *pax*) in antiquity, considers relationships between healing and peace in antiquity, and presents an exegetical analysis of Mt 10:1-15 (with particular reference to the terms εἰρήνη and θεραπεύειν). Ridgway contends that the acts of healing and conferring peace in Mt 10:1-15 bring humans to a state of greater physical, spiritual, and social well-being or wholeness that derives from God's kingly power through the ministry of Jesus and his disciples.

H. RIEDL, *Zeichen und Herrlichkeit. Die christologische Relevanz der Semeiaquelle in den Kanawundern Joh 2,1-11 und Joh 4,46-54,* Regensburger Studien zur Theologie 51 (Frankfurt—Bern: Lang, 1997, paper $63.95) 362 pp. Bibliography. Indexed. ISBN: 3-631-30451-X.

The slightly abbreviated and updated version of a doctoral dissertation directed by H. Ritt and accepted in 1995 by the Catholic theological faculty at the University of Regensburg, this volume first surveys the scholarly approaches to the christological relevance of the Signs Source that have been expressed by A. Faure, R. Bultmann, R. Schnackenburg, W. Nicol, J. Becker, J. Gnilka, R. T. Fortna, J. Ashton, H. Weder, and G. Van Belle. Then it analyzes the pericopes about the wedding at Cana (Jn 2:1-11) and the healing of the son of the royal official (4:46-54) from the perspectives of text-syntactic analysis, text-semantic analysis, and text-pragmatic analysis, respectively. Riedl concludes that in both signs the christological concerns of the Signs Source—the messianic character and divinity of Jesus—are articulated in a narrative way, and that the christological message of the Signs Source was an important foundation for the further development of Johannine Christology.

S. H. RINGE, *Wisdom's Friends. Community and Christology in the Fourth Gospel* (Louisville, KY: Westminster John Knox, 1999, paper $15.99) xiv and 122 pp. Indexed. ISBN: 0-664-25714-3.

Ringe, professor of NT at Wesley Theological Seminary in Washington, DC, argues that at the heart of the picture of the church in the Fourth Gospel is a model of accompaniment that is seen paradigmatically in Jesus' life as it embodies dimensions of Wisdom and friendship. After considering Wisdom and friendship in relation to images of Christ and community, she discusses the Johannine community (language, location, social composition, etc.), explores the biblical and extrabiblical traditions about divine Wisdom, examines how those traditions unfold in Jn 1:1-18 and in the rest of the Gospel, treats the motifs of friendship in the Christology and ecclesiology of John's Gospel with particular attention to Jn 15:12-17, deals with the figure of the Paraclete and its role in the continuing presence of Christ as Wisdom/Logos in the Johannine community, and explores the implications for the life of the church today and NT theology.

J. ROLOFF, *Jesusforschung am Ausgang des 20. Jahrhunderts,* Bayerische Akademie der Wissenschaften, Philosophisch-historische Klasse, Sitzungsberichte, Jahrgang 1998, Heft 4 (Munich: Verlag der Bayerischen Akademie der Wissenschaften, 1998, paper DM 15) 57 pp. ISBN: 3-7696-1601-4.

After describing the state of Jesus research at the start of the 20th century, Roloff, professor of NT at Erlangen, and author of *Die Kirche im Neuen Testament* (1993), discusses subsequent developments in the first half of the century, the "new quest" (1950-70), popular presentations, and controversial new beginnings since the 1980s. Then he considers how specific topics have been treated: sources, Jesus in the framework of contemporary Judaism, Jesus and the Torah, the reign of God and eschatology, the parables as the medium of proclaiming God's reign, the deeds of Jesus as signs of God's reign, the gathering of Israel, Jesus' death, his last meal and its significance, and the transition from the pre-Easter Jesus to post-Easter Christology.

A. SALAS (ED.), *La resurrección de Jesús,* Biblia y Fe, Revista de Teología Bíblica, vol. 25, no. 75 (Madrid: Escuela Bíblica, 1999, paper) 166 pp. ISSN: 0210-5209.

This fascicle [see *NTA* 44, p. 170] presents articles on how the resurrection of Jesus is treated from the perspectives of Mark and Matthew (by C. Quelle), Luke (X. Pikaza), John

(E. Gallego), and Paul—with reference to Qumran literature (J. Vázquez Allegue), respectively. Also included is Salas's theological reflection on the resurrection.

B. SCHWANK, *Evangelium nach Johannes. Erläutert für die Praxis* (2nd, rev. ed.; St. Ottilien: EOS, 1998, DM 70) 558 pp. Bibliography. Indexed. ISBN: 3-88096-291-X.

The first edition of this commentary on John's Gospel was described in *NTA* 41, p. 552. In this edition misprints have been corrected, new publications have been noted, and an extensive index has been added (pp. 523-558).

A. SERRA, *Myriam, fille de Sion. La femme de Nazareth et le féminin à partir du judaïsme antique,* trans. J.-M. Wallet, Mariologie (Paris—Montreal: Médiaspaul, 1999, paper 95 F or $27.95 Can.) 219 pp. ISBN: 2-7122-0761-0.

The French version of *Miryam, figlia di Sion* (1997), this volume explores the connections between the people of Israel and Miriam of Nazareth (the mother of Jesus). Its six chapters concern Miriam of Nazareth and the women of her times (aspects of the feminine condition in ancient Judaism), the mothers of Israel and the mother of Jesus (perspectives of research), Mary as the "poor" of the Lord (the "poor in spirit" as one lives the word of God), Mary as "beautiful" among women (beauty as holding to the word of God), Mount Sinai and Mary (the origins of the old and the new covenants), and Jerusalem and Mary (prophecy and fulfillment). Serra teaches Scripture at the Marianum Institute in Rome.

W. D. SPENCER, *Dread Jesus* (London: SPCK, 1999, paper £15.99) xviii and 219 pp. Bibliography. Indexed. ISBN: 0-281-05101-1.

The Rastafari movement first appeared after 1930 when Jamaican street preachers began declaring that Haile Selassie, emperor of Ethiopia, was either Almighty God come to earth or the return of Jesus Christ as black in a new dispensation. This volume is a sustained theological analysis of the central figure of Christianity, Jesus Christ, as he traverses Rastafari, and it evaluates the images and significances that emerge. The seven chapters concern the black Jesus, the significance of the black Christ, Selassie I as Jesus returned, Haile Selassie as a crucified Christ, the "eastern" Christ of Rastafari, God as man, and roots Christianity. Spencer teaches theology courses for Gordon-Conwell Theological Seminary's Boston Center for Urban Ministerial Education and the Caribbean Graduate School of Theology in Kingston, Jamaica.

E. L. STOFFEL, *The Apocalyptic Resurrection of Jesus* (Macon, GA: Smyth & Helwys, 1999, paper $12) xvii and 105 pp., frontispiece, plate. LCN: 99-14805. ISBN: 1-57312-261-0.

Stoffel, associate professor of religion emeritus at Queen's College in Charlotte, NC, describes the apocalyptic language, imagery, and thought in the NT as witnessing positively to the resurrection of Jesus and pointing to its meaning. After reflecting on apocalyptic as a distinct language for the Easter witness, he considers Paul's witness, the great surprise in Mark, the revelatory moment in Matthew, the act of God in Luke-Acts, light against darkness in John, and the apocalyptic Christ in Revelation. He concludes with suggestions about believing and preaching the resurrection of Jesus. G. Stanton has provided a two-page foreword.

R. STRONSTAD, *The Prophethood of All Believers. A Study in Luke's Charismatic Theology,* JPT Supplement Series 16 (Sheffield, UK: Sheffield Academic Press, 1999, paper £10.95 or $13.95) 136 pp. Bibliography. Indexed. ISBN: 1-84127-005-9.

Stronstad, academic dean at Western Pentecostal Bible College in Abbotsford, British Columbia, and author of *The Charismatic Theology of St Luke* (1984), examines the data in Luke-Acts about Jesus, his disciples, and their converts, and their individual and corporate experience of the Holy Spirit in the "prophethood of all believers." After offering guidelines about reading, interpreting, and applying Luke-Acts, he considers Jesus as the prophet mighty in word and deed (Lk 1–24), the disciples as a company of Spirit-baptized prophets (Acts 1:12–2:41), the acts of the community of prophets (2:42–6:7), the acts of five charismatic prophets (6:8–12:24), and the acts of Paul as a charismatic prophet (12:25–28:31). He concludes that the primary function of the Spirit of prophecy in Luke-Acts is to empower for witness.

J. W. SWEELEY, *Jesus in the Gospels. Man, Myth, or God* (San Francisco—London—Bethesda, MD: International Scholars Publications, 1999, $74.95) xxiii and 205 pp., 35 figs. Bibliography. Indexed. LCN: 98-24994. ISBN: 1-57309-330-0.

By examining selected biblical texts in the light of modern biblical criticism, Sweeley seeks to contribute to a better understanding of Jesus in his life-setting of 1st-century Palestine. The six chapters deal with the following topics: Jesus—Messiah to triune God; Jesus and the Gospel tradition—who do you say I am?; God's plan for Jesus—the message of his public ministry; the passion of our Lord—the will of God or conspiracy to commit murder; the Last Supper—Passover meal or mistaken identity; and it is finished—the death of Jesus.

J. E. M. TERRA (ED.), *O evangelho de Mateus,* Revista de Cultura Bíblica, vol. 21 [22], nos. 87–88 (São Paulo: Edições Loyola, 1998, paper) 211 pp.

In addition to a general introduction to Matthew's Gospel by Terra, this fascicle [see *NTA* 43, p. 594] contains essays by him on the structure of Matthew's Gospel, Matthew's community, Matthew's church, and doctrinal aspects. Also included are papers by X.-L. Dufour on Matthew's Gospel and on the ecclesiastical Gospel, H. Troadec on Jesus' discourses, N. B. Pereira on the beatitudes, J. Galot on the eschatological discourse in Mt 24, and W. Trilling on Jesus' passion and resurrection in Matthew's Gospel.

J. B. TYSON, *Luke, Judaism, and the Scholars. Critical Approaches to Luke-Acts* (Columbia, SC: University of South Carolina Press, 1999, $29.95) xi and 196 pp. Bibliography. Indexed. LCN: 99-6596. ISBN: 1-57003-334-X.

Tyson, professor emeritus of religious studies at Southern Methodist University in Dallas and author of *Images of Judaism in Luke-Acts* (1992), seeks to trace the history of scholarship on Luke-Acts with regard to the treatment of Judaism. After a survey of the history of anti-Judaism in critical NT scholarship, he deals with selected scholars who have made major contributions to the understanding of Luke-Acts: F. C. Baur, A. von Harnack, A. Schlatter, E. Haenchen and H. Conzelmann, J. Jervell, and late 20th-century American scholarship (J. T. Sanders, R. L. Brawley, R. C. Tannehill). In his look at Luke-Acts at the beginning of the third millennium, he concludes that the shift in understanding Luke's treatment of Jews and Judaism has been influenced to a significant degree by a recognition of the connections between NT scholarship, Christian anti-Judaism, and the anti-Semitism that prevailed in the late 19th and 20th centuries.

J. VAN BRUGGEN, *Jesus the Son of God. The Gospel Narratives as Message,* trans. N. Forest-Flier (Grand Rapids: Baker, 1999, paper $24.99) 307 pp. Bibliography. Indexed. LCN: 99-16926. ISBN: 0-8010-2216-9.

The complement to *Christ on Earth. The Gospel Narratives as History* (1998), this volume focuses on the message of the Gospel narratives—a message that is in fact a person, Jesus the Son of God. It deals first with the Jews of the 1st century (the stage set), John the Baptist (the stage lighting), and the works of God in Israel. Then it treats the self-presentation of the Son of Man, the recognition of the Son of God, rejection and suffering—the path of sacrifice, a new phase for the people of God, and the future Son of God (with Spirit and with fire). Also included are an excursus on the origin of Christian baptism and two appendixes on the Pharisees (pp. 236-272) and on the Son of Man in *1 Enoch* 37–71 and *4 Ezra* 13. The work was originally published in Dutch under the title *Het evangelie van Gods zoon. Persoon en leer van Jezus volgens de vier evangelien* (1996).

W. VERBURG, *Passion als Tragödie? Die literarische Gattung der antiken Tragödie als Gestaltungsprinzip der Johannespassion,* Stuttgarter Bibelstudien 182 (Stuttgart: Katholisches Bibelwerk, 1999, paper DM 39.80) 136 pp., plate. Bibliography. ISBN: 3-460-04821-2.

Verburg, author of *Endzeit und Entschlafene. Syntaktisch-sigmatische, semantische und pragmatische Analyse von 1 Kor 15* (1996), argues that John has structured his passion narrative according to the principles of ancient Greek tragedy, and that in this context "the Jews" play a literary role analogous to that of the chorus in Sophocles' *Oedipus.* After reflecting on the historical and literary context of the Johannine presentation of Jesus' passion, he considers the literary *Gattung* of "ancient tragedy," the elements of tragedy in the Johannine passion, and the consequences for text pragmatics (with particular attention to "the Jews"). He discerns a five-part dramatic structure in John's passion account: prologue (13:1–14:31); Act 1—arrest, hearing, and denial (18:1-24); Act 2—the trial of Jesus before Pilate (18:28–19:16a); Act 3—the death of Jesus on the cross (19:16b-37); and epilogue—the burial of Jesus (19:38-42).

J. VERHEYDEN (ED.), *The Unity of Luke-Acts,* Bibliotheca Ephemeridum Theologicarum Lovaniensium 142 (Leuven: Leuven University Press—Peeters, 1999, paper 2,400 BFr) xxv and 828 pp. Indexed. ISBN: 90-6186-955-2 (LUP), 90-429-0762-2 (P).

This volume first presents the fifteen main papers read at the 47th Colloquium Biblicum Lovaniense held in July 1998: Verheyden on the unity of Luke-Acts—what are we up to?; D. Marguerat on Luke-Acts as a unity to be constructed; J. Delobel on the text of Luke-Acts—a confrontation of recent theories; R. L. Brawley on Abrahamic covenant traditions and the characterization of God in Luke-Acts; C. M. Tuckett on the Christology of Luke-Acts; J. A. Fitzmyer on the role of the Spirit in Luke-Acts; M. Rese on the Jews in Luke-Acts; F. W. Horn on Luke's attitude toward the Roman state in his Gospel and Acts; A. Lindemann on unity and diversity in Luke-Acts (with reference to speeches, miracle narratives, and meal accounts); A. Denaux on the theme of divine visits and human (in)hospitality in Luke-Acts—its OT and Greco-Roman antecedents; J. Taylor on the breaking of the bread in Luke-Acts; W. Radl on the relations of the prehistory to Acts as illustrated in Lk 2:22-39; O. Mainville on the messianism of Jesus—the proclamation-fulfillment relationship between Lk 1:35 and Acts 2:33; J. Kremer on the threefold recounting of Paul's Damascus experience in Acts as a help toward a correct understanding of the Lukan Easter narratives; and F. Neirynck on Lk 4:16-30 and the unity of Luke-Acts. Also included are twenty-four "offered papers": D. P. Moessner on the Lukan prologues in the light of ancient narrative hermeneutics—παρηκολουθηκότι and the credentialed author; L. Alexander on reading Luke-Acts from back to front; S. Walton on where the beginning of Acts ends; S. Van Den Eynde on children of the promise—on the διαθήκη-promise to Abraham in Lk 1:72 and Acts 3:25; H. Baarlink on the significance of the prophetic quotations in Lk 4:18-19 and Acts 2:17-21 for Luke's double work; A. Puig i Tàrrech on the voyages to Jerusalem (Luke 9:51; Acts 19:21); G. Oegema on the command to love the neighbor in Luke-Acts; V. Koperski on Lk 10:38-42 and Acts 6:1-7—women and discipleship in the literary context of Luke-Acts; M. Bachmann on the significance of the Stephen episode (Acts 6:1–8:3) for the Lukan view of the Jerusalem Temple and of Judaism; C. Focant on the Son of Man seated (Lk 22:69) and the Son of Man standing (Acts 7:56)—the theological and literary stakes of a semantic change; U. Schmid on eclectically established text as theological reconstruction—the saving significance of Jesus' death according to Luke (Lk 22:15-20 and Acts 20:28); P. J. Tomson on Gamaliel's counsel and the apologetic strategy of Luke-Acts; F. Wilk on Acts 10:1–11:18 in the light of Luke's narration of Jesus' activity; B. Schwank on "the word of the Lord goes forth from Jerusalem" (Isa 2:3)—why the apostolic council was held there (Acts 15); T. L. Brodie on the unity of proto-Luke; A. del Agua on the Lukan narrative of the "evangelization of the kingdom of God"—a contribution to the unity of Luke-Acts; G. Geiger on "the way" as the red thread through Luke-Acts; D. Bechard on the theological significance of Judea in Luke-Acts; G. P. Carras on observant Jews in the story of Luke and Acts—Paul, Jesus, and other Jews; N. H. Taylor on Luke-Acts and the Temple; G. Wasserberg on Luke-Acts as an apology for Paul; J. Pilcher on the theological concern of the reception of Paul in Luke-Acts; B. J. Koet on divine communication in Luke-Acts; and

E. Plümacher on Cicero and Luke—observations on the style and purpose of the historical monograph.

H. WALDMANN, *Petrus und die Kirche. Petri Versuchung (Mat 16: "Weiche von mir, Satan! . . . Was nützt es dem Menschen . . .") und der Kampf der Kirche mit dem Kaisertum um die Weltherrschaft,* Tübinger Gesellschaft, Wissenschaftliche Reihe 7 (Tübingen: Verlag der Tübinger Gesellschaft, 1999, paper DM 68) xxvi and 249 pp., fig. Bibliography. ISBN: 3-928096-09-5.

Waldmann, author of *Der Königsweg der Apostel in Edessa, Indien und Rom* (1996) and *Zu den Quellen von Goethes Mystertienspiel 'Faust'* (1998), explores the tensions between the promise of an eternal kingdom to David and Jesus' promise to Peter in Matthew 16. After clarifying some theological concepts (original sin, the "papal heresy," the NT theology of the state, etc.), he examines the NT data about Peter, traces the history of the state from David through the Roman emperors (including Constantine) to the Merovingians and the Hapsburgs, and describes the reshaping of sacral kingship through the church (from Ambrose to modern times). Also included are five excursuses (on Jewish royal princesses in the Roman imperial household of the first centuries A.D., the *filioque* and its equivalents in confessional statements and in other synodal and conciliar documents, etc.) and discussions of specific topics (early formulation of the "papal heresy" in the East and West, imminent expectation, birth control, ordination of married persons to the priesthood, etc.).

A. J. M. WEDDERBURN, *Beyond Resurrection* (Peabody, MA: Hendrickson, 1999, paper $19.95) xiv and 306 pp. Bibliography. Indexed. LCN: 99-048360. ISBN: 1-56563-486-1.

This edition of Wedderburn's exploration of the resurrection [*NTA* 44, pp. 173-174] is published in the USA by arrangement with SCM Press.

W. WEREN, *Windows on Jesus. Methods in Gospel Exegesis,* trans. J. Bowden (Harrisburg, PA: Trinity Press International, 1999, paper $24) 300 pp., 14 tables. Bibliography. LCN: 99-34676. ISBN: 1-56338-282-2.

The English version of *Vensters op Jezus. Methoden in de uitleg van de evangeliën* [*NTA* 43, p. 175], this volume explains and illustrates methods used in Gospel research in terms of four "windows": synchrony (the limits of a text, structural analysis, narrative analysis, meaning in context), diachrony (diachronic methods, texts in triplicate, a text in duplicate, John and the Synoptics), intertextuality (intertextuality and the Gospels, five women by Jesus' cradle, artistic texts in light of the Gospels), and history (Jesus as a character and figure of history). Weren is professor of NT exegesis on the theological faculty of the University of Tilburg in the Netherlands.

R. A. WHITACRE, *John,* IVP New Testament Commentary (Downers Grove, IL—Leicester, UK: InterVarsity, 1999, $21.99) 526 pp., fig. Bibliography. LCN: 99-36484. ISBN: 0-8308-1804-9 (USA), 0-85111-685-X (UK).

After a 32-page introduction to John's Gospel (composition and authorship, date, location, purposes, themes), Whitacre, professor of biblical studies at Trinity Episcopal School for Ministry in Ambridge, PA, and author of *Johannine Polemic. The Role of Tradition and Theology* (1982), presents his exposition of the text under the following headings: John introduces the story of the revelation of the glory of God (1:1-18); he came to his own (1:19–4:54); Jesus' revelation reaches a climax and the conflict begins, leading to Jesus' keynote address (5:1-47); Jesus the life-giver and judge is revealed as the bread of life (6:1-59); Jesus experiences rejection by his disciples (6:60-71); the conflict intensifies at the feast of Tabernacles (7:1–8:59); and so on. His focus is understanding what John had to say to his original readers in order to see its relevance for the church today.

A. R. WINSOR, *A King is Bound in the Tresses. Allusions to the Song of Songs in the Fourth Gospel,* Studies in Biblical Literature 6 (New York—Bern: Lang, 1999, $40.95) vii and 111 pp. Bibliography. LCN: 97-31543. ISBN: 0-8204-3931-2.

Among the more elusive texts in John's Gospel are the accounts about the anointing of

Jesus' feet by Mary of Bethany (Jn 12:1-8) and Jesus' resurrection appearance to Mary Magdalene (Jn 20:11-18). This volume argues that the images, motifs, and vocabulary of the Song of Songs are the matrix for the Johannine anointing and resurrection narratives. After a five-page introduction, there are chapters on literary allusion and biblical intertextuality, allusions to the Song of Songs in Jn 12:1-8, allusions to the Song of Songs in Jn 20:1 and 20:11-18, the Song of Songs as evoked text, and the social context—the evoked text as antilanguage.

B. WITHERINGTON, *Jesus the Seer. The Progress of Prophecy* (Peabody, MA: Hendrickson, 1999, $29.95) xvii and 427 pp., fig., table. Bibliography. Indexed. LCN: 99-047392. ISBN: 1-56563-344-X.

After defining a prophet as one who speaks in the name of a god and claims to pass on revelation from that god, Witherington, professor of NT at Asbury Theological Seminary in Wilmore, Kentucky, and author of *Jesus the Sage* (1994) and *The Many Faces of the Christ* (1998), traces the history of prophecy in Israel against its ancient Near Eastern background: the beginning of the word, keepers of the flame—the early Israelite prophetic experience, courting the prophets—prophets and the early monarchy, prophets of holy writ—from Amos to the exile, exilic dreams of grandeur, vital visions or the dying of the light, and apocalypse—then. Next after reflecting on Jesus the seer, he traces the development of prophecy in early Christianity: prophets, seers, and dreamers at the dawn of the Christian era; profile of a prophet and his movement—Jesus and his followers in the Greco-Roman world; and from the seer to the shepherd—apocalyptic at the end of the NT era. Finally he looks back on prophecy from Mari to Montanus, and offers some conclusions about the progress of prophecy. He observes that Jesus, while indebted to the apocalyptic tradition, generally expressed himself in sapiential forms (even if the content was often eschatological), and that even though Jesus occasionally spoke woe and weal oracles like the prophets of old, he was no millenarian prophet.

N. T. WRIGHT, *The Challenge of Jesus. Rediscovering Who Jesus Was and Is* (Downers Grove, IL: InterVarsity, 1999, $14.99) 202 pp. LCN: 99-36481. ISBN: 0-8308-2200-3.

In outlining the challenge of Jesus, Wright, canon theologian of Westminster Abbey and author of *Jesus and the Victory of God* (1996), contends that the substance and structure of the different aspects of our world need to be interrogated in light of the unique achievement of Jesus and of our commission to be for the world what he was for the Israel of his day. The eight chapters in this volume concern the challenge of studying Jesus, the challenge of the kingdom, the challenge of the symbols, the crucified Messiah, Jesus and God, the challenge of Easter, walking to Emmaus in a postmodern world, and the light of the world.

EPISTLES—REVELATION

E. ADAMS, *Constructing the World. A Study in Paul's Cosmological Language* (Edinburgh: T&T Clark, 2000, $49.95) xx and 300 pp. Bibliography. Indexed. ISBN: 0-567-08689-5.

Based on a doctoral dissertation directed by J. Barclay at Glasgow University in the early 1990s, this volume attempts to relate Paul's socio-rhetorical usage of the words κόσμος and κτίσις to the sociological process of "world-construction" in Pauline Christianity and to the question of the type of "response to the world" we encounter in the Pauline letters. After delineating the context, method, and approach of the study, it considers the linguistic and historical background of κόσμος and κτίσις. Then it presents a textual analysis with reference to the following topics: weak group boundaries at Corinth, κόσμος in 1 Corinthians, κόσμος and κτίσις in Romans, social conflict with outsiders at Rome, and κόσμος and καινὴ κτίσις in Galatians and 2 Corinthians. Adams concludes that Paul constructed the worlds of his readers in relation to the social and symbolic order of Greco-Roman culture, subverted and challenged the dominant order in pressing the distinction between the church and the larger society at Corinth, and partially legitimated that order in encouraging harmonious relations between the church and outsiders at Rome.

M. Bachmann, *Antijudaismus im Galaterbrief? Exegetische Studien zu einem polemischen Schreiben und zur Theologie des Apostels Paulus,* Novum Testamentum et Orbis Antiquus 40 (Fribourg: Universitätsverlag, 1999, 68 SFr; Göttingen: Vandenhoeck & Ruprecht) ix and 220 pp., 4 plates, 13 figs., table. Bibliography. Indexed. ISBN: 3-7278-1256-7 (U), 3-525-53940-1 (V&R).

This volume presents six studies on Galatians produced by Bachmann since the publication of his *Habilitationsschrift* entitled *Sünder oder Übertreter. Studien zur Argumentation in Gal 2,15ff.* (1992). They concern the following topics: justification and works of the Law according to Paul [§ 37-1353]; 4QMMT and Galatians—*mʿśy htwrh* and ἔργα νόμου [§ 43-548]; Jewish covenantal nomism and the Pauline understanding of the Law, the Beth Alpha synagogue mosaic, and Gal 3:15-29 (1994); mediation in Gal 3:20 and the character of the Mosaic Law (1997); the "other woman"—synchronic and diachronic observations on Gal 4:21–5:1 [§ 43-1140]; and the church and the Israel of God—the significance and ecclesiological relevance of the blessing at the end of Galatians. Bachmann has taught at the University of Siegen since 1995.

M. E. Boring, *1 Peter,* Abingdon New Testament Commentaries (Nashville, TN: Abingdon, 1999, paper $20) 220 pp. Bibliography. Indexed. LCN: 99-11067. ISBN: 0-687-05854-6.

In his 29-page introduction to 1 Peter, Boring, professor of NT at Brite Divinity School, Texas Christian University, in Fort Worth, Texas, considers the historical Peter, Peter's heritage, and 1 Peter as the address of Petrine tradition to a particular situation. Then he presents an exposition according to the following general outline: salutation (1:1-2), thanksgiving (1:3-12), the body of the letter (1:13–5:11), and conclusion (5:12-14). He divides the body into three main parts: the new identity as the elect and holy people of God (1:13–2:10), Christian existence and conduct in the given structures of society (2:11–3:12), and responsible suffering in the face of hostility (3:13–5:11). There are appendixes on the narrative world of 1 Peter and on images of the church in 1 Peter (with particular attention to some missing terms).

B. L. Calaway, *Revealing the Revelation. A Guide to the Literature of the Apocalypse* (San Francisco—London—Bethesda, MD: International Scholars Publications, 1998, cloth $74.95, paper $54.95) xiv and 632 pp. Bibliography. Indexed. LCN: 98-19158. ISBN: 1-57309-156-1 (cloth), -155-3 (paper).

In his 62-page introduction to Revelation, Calaway deals with the nature of apocalyptic, the apocalyptic world, the reliability and interpretation of Scripture, the date and occasion of Revelation, the author/redactor, and Revelation's road to the canon. Then he presents a pericope-by-pericope exposition of the text: prologue (1:1-3), greeting (1:4-11), the first theophany experience (1:12-20), the messages to the seven churches (2:1–3:22), and so forth. Also included are discussions of related topics such as biblical numerology, spectrometry, demonology, angelology, the problem of evil, tribulation theories, and the career of Satan. In his foreword, D. Vestal notes that Calaway writes from a premillennial, pastoral, and prophetic perspective.

B. Eastman, *The Significance of Grace in the Letters of Paul,* Studies in Biblical Literature 11 (New York—Bern: Lang, 1999, $51.95) xi and 247 pp. Bibliography. Indexed. LCN: 98-27354. ISBN: 0-8204-4075-2.

Based on a doctoral dissertation directed by S. Westerholm and presented to McMaster University in Hamilton, Ont., this investigation of the importance and function of the concept of grace in Paul's letters examines "grace texts" that relate to entrance into and continuing existence as a member of the Christian community. After a sixteen-page introduction, it explores the theme of grace in 1 Thessalonians, 1 and 2 Corinthians, Galatians, Romans, and Philippians, respectively. At each point it considers the human condition, dependence on God, and human responsibility. Eastman concludes that Paul believed grace to be a fundamental component of the matrix of the believer's life (past, present, and future), and that Paul's belief that humanity is completely dependent on God does not rule out human responsibility.

R. J. FALEY, *Apocalypse Then and Now. A Companion to the Book of Revelation* (New York—Mahwah, NJ: Paulist, 1999, paper $18.95) vi and 192 pp., chart, map. Bibliography. Indexed. LCN: 99-34678. ISBN: 0-8091-3895-6.

Faley, author of *Bonding with God* (1997), seeks to remove the aura of mystery that surrounds Revelation and to reflect on the book's significance for people today. After a four-page introduction (politico-historical scene, pastoral letter, author, genre, structure), he presents an exposition according to the following general outline: letters to the churches of Asia (1:1–3:22), judgment on the evil empire (4:1–18:24), final redemption and the new creation (19:1–22:5), and epilogue (22:6-21). The text of the New American Bible and questions for reflection are included.

A. GIGNAC, *Juifs et chrétiens à l'école de Paul de Tarse. Enjeux identitaires et éthiques d'une lecture de Romains 9–11,* Sciences bibliques 9 (Montreal—Paris: Médiaspaul, 1999, paper $31 Can.) 342 pp., 21 figs. Bibliography. ISBN: 2-89420-392-6.

The revision of a doctoral dissertation directed by O. Mainville and presented in 1996 to the Université de Montréal, this volume explores how Paul's teachings in Romans 9–11 can facilitate mutual understanding and dialogue between Jews and Christians today. After looking at the current state of relations between Jews and Christians, it examines the theme of election in Israel's Scriptures and in the 1st century, Paul's teachings about the election of Gentiles, and his letter to the Romans as a clash of theologies of election. Then it considers the structure of Romans 9–11, and presents an exposition of the passage according to the following headings: traditional election—the "election-rejection" dialectic (9:1-29), election through the gospel (9:30–10:17), traditional election—jealousy (10:18–11:15), and paraenesis—no boasting in election (11:16-36). Finally it discusses reading Romans 9–11 today, with particular attention to a "Pauline theology" of election and a "theology of Judaism."

J. L. GONZÁLEZ, *For the Healing of the Nations. The Book of Revelation in an Age of Cultural Conflict* (Maryknoll, NY: Orbis, 1999, paper $15) ix and 117 pp. Indexed. LCN: 99-32198. ISBN: 1-57075-273-7.

González, co-author (with C. G. González) of *Revelation* (1997), explores how the book of Revelation dealt with the cultural conflicts of the 1st century and gives particular attention to their political and economic ramifications. The six chapters deal with the following topics: "garlic wars?"—culture and conflict in the 21st century, culture and conflict in the 1st century, culture and conflict in the early church, John of Patmos in his cultural setting, out of every tribe and nation, and our eyes have seen the glory. He describes Revelation as a book of hope and promise, and as especially relevant today.

S. HILLERT, *Limited and Universal Salvation. A Text-Oriented and Hermeneutical Study of Two Perspectives in Paul,* Coniectanea Biblica, New Testament Series 31 (Stockholm: Almqvist & Wiksell, 1999, paper 206 SKr) 270 pp. Bibliography. Indexed. ISBN: 91-22-01858-1.

Submitted as a doctoral dissertation to the University of Uppsala in 2000, this volume seeks to determine whether Paul's letters can be said to support or refute a contemporary belief in universal salvation. After noting the importance of recognizing different perspectives and various approaches to eschatology in Paul's letters, it employs a text-oriented method (using tools from analytical philosophy, text-linguistics, and ancient rhetoric) for analyzing the pertinent texts under the following headings: justification by faith (Galatians, Romans, etc.), election (Romans 1–8 and 9–11), final division (2 Cor 2:14–7:4; 1 Cor 1–4; 5–6 and 8–10), and complete and final unity (Rom 5:12-21; 11; 8:18-27; Phil 1:12–2:18;

1 Cor 15; etc.). Hillert concludes that both dividing and uniting perspectives are found in Paul's letters, that Paul uses statements about justification by faith not to express final division but rather within uniting perspectives to emphasize equality between Jewish and Gentile believers, that he uses statements about election to express temporary division between true and untrue Israelites, that the difference between all believers and all humanity occasionally disappears when Paul argues most emphatically for equality within the group, and that a multidimensional Pauline theology can be said to support contemporary beliefs in universal salvation in the form in which it appears, for example, in liberation theology.

W. HOWARD-BROOK AND A. GWYTHER, *Unveiling Empire. Reading Revelation Then and Now,* Bible & Liberation (Maryknoll, NY: Orbis, 1999, paper $24) xxx and 313 pp., 2 figs., map, 22 tables. Bibliography. Indexed. LCN: 99-35040. ISBN: 1-57075-287-7.

This volume attempts to combine scholarly investigation of the book of Revelation with inquiry into the practical consequences of Revelation for people trying to follow Jesus on the way of discipleship. After a twelve-page introduction to reading Revelation, it discusses the following topics: "behold, a door was opened in heaven"—seeking wisdom from on high; the roots and branches of apocalyptic writings; reading Revelation in context—imperial Rome and Christianity in the 1st century; Revelation's "bifurcated" sense of time and space; "vengeance is mine!" says the Lord—Revelation's language of violence and the practice of a discipleship of nonviolence; the city of our God—Babylon or New Jerusalem; "the empire of the world has become the empire of our Lord and of his Messiah"—liturgy and worship in Revelation; the war of myths between Revelation and Rome; and coming out of empire today. Howard-Brook is program director for the Intercommunity Peace and Justice Center in Seattle, and Gwyther has worked at the Brisbane Catholic Worker Community and participated in the Mamre Community in Australia.

L. A. JERVIS, *Galatians,* New International Biblical Commentary, New Testament 9 (Peabody, MA: Hendrickson, 1999, paper $11.95; Carlisle, UK: Paternoster) xiv and 172 pp. Bibliography. Indexed. LCN: 99-40848. ISBN: 1-56563-007-6 (H), 0-85364-663-5 (P).

After a thirty-page introduction to Paul's letter to the Galatians (situation, audience and date, the author Paul, Paul's gospel), Jervis, associate professor of NT at Wycliffe College and author of *The Purpose of Romans* (1991), presents expositions of each of the twenty-six sections in the epistle: identification of the senders and the addressees and a wish for grace and peace (1:1-5); Paul's astonishment, condemnation of the agitators, and self-defense (1:6-10); the credibility of the gospel Paul proclaims (1:11-12); Paul's apostolic credibility and his relationship to the Jerusalem church (1:13-17); Paul's initial relations with the Jerusalem church (1:18-24); and so forth.

S. C. KEESMAAT, *Paul and his Story. (Re)Interpreting the Exodus Tradition,* JSNT Supplement Series 181 (Sheffield, UK: Sheffield Academic Press, 1999, £50 or $85) 289 pp. Bibliography. Indexed. ISBN: 1-85075-964-2.

Based on a doctoral dissertation directed by N. T. Wright and presented to Oxford University, this volume first considers the relationships between tradition, the exodus, and intertextuality. Next it considers the exodus and tradition in Rom 8:14-17; creation, exodus, and tradition in Rom 8:18-39; and the function of the tradition in Rom 8:14-39. Then it deals with the exodus and tradition in Galatians, and the functions of the exodus tradition in Galatians. Finally it reflects on the exodus tradition, Paul, and the Scriptures of Israel. Keesmaat, who has presented her views on the topic in some recent articles [see §§ 39-294; 41-1703], concludes that although the emphasis on discontinuity and subversion is stronger in Galatians than in Romans, Paul's use of the exodus tradition assumes a continuity with the exodus tradition that his readers could use to shape their own identity.

M. KING, *An Exegetical Summary of Colossians* (Dallas: Summer Institute of Linguistics, 1998, paper $20) 352 pp. Bibliography. LCN: 98-60231. ISBN: 1-55671-062-3.

Intended as a guide for translators as they make their own exegetical decisions, this volume presents for individual words, phrases, and sentences in the letter to the Colossians a semi-literal translation, lexical information, and questions and answers that emerge from examining the Greek text. Typical questions concern the identity of an implied actor or object of an event word, the antecedent of a pronominal reference, the connection indicated by a relational word, the meaning of a genitive construction, and so forth. The information culled from various translations, lexicons, and commentaries is presented in a format that facilitates the work of translators. Also included are indications of how the translations and commentaries divide the discourse units in the letter.

M. KOCK AND F. MENNEKES, *Visionen vom Ende. Gedanken zu Texten der Offenbarung des Johannes* (Neukirchen-Vluyn: Neukirchener, 1999, paper DM 29.80) 144 pp. ISBN: 3-7887-1687-8.

The sermons in this volume represent the ecumenical collaboration between Evangelical (Kock) and Roman Catholic (Mennekes) pastors in Köln. Each author presents a reflection on the theme of "visions of the end" as it appears in the following passages in the book of Revelation: 1:1-8; 1:9-18; 3:14-22; 6:1-8; 7:1-4 and 9-17; 8; 12:1-6; 17:1-6 and 18:1-2a; 19:1-9a; 21:1-7; and 22:16-21.

A. LINDEMANN, *Paulus, Apostel und Lehrer der Kirche. Studien zu Paulus und zum frühen Paulusverständnis* (Tübingen: Mohr Siebeck, 1999, paper DM 68) v and 333 pp. Indexed. ISBN: 3-16-147189-X.

The fifteen essays in this collection concern discourse about God in Pauline theology [§ 24-868], Paul as witness to the resurrection of Jesus Christ (1998), Paul's biblical hermeneutics according to 2 Corinthians 3 [§ 42-1141], Paul and Corinthian eschatology—the question of "development" in Pauline thought [§ 36-303], the biblical Torah commandments and Pauline ethics (1986), the Pauline mission and religious pluralism (1996), the church as body—Paul's "democratic" ecclesiology [§ 40-301], the Pauline understanding of the church and the future of Christianity [§ 43-1796], the community of "Colossae"—the "life-setting" of a pseudo-Pauline letter [§ 26-613], the addressees and occasion of the letter to the Ephesians [§ 21-843], the purpose of 2 Thessalonians [§ 22-195], Paul's proclamation of Christ in Athens according to Acts 17:16-33 (1995), Paul in the writings of the Apostolic Fathers (1990), Pauline theology in *Letter to Diognetus* (1979), and the apostle Paul in the 2nd century (1989). Lindemann is professor of NT at the Kirchliche Hochschule Bethel in Bielefeld, Germany.

K. H. MAAHS, *Of Angles, Beasts, and Plagues. The Message of Revelation for a New Millennium* (Valley Forge, PA: Judson, 1999, paper $16) xvii and 317 pp. Bibliography. Indexed. LCN: 98-32059. ISBN: 0-8170-1299-0.

Intended for Bible teachers and other pastoral ministers, this introduction to the book of Revelation seeks to balance sound exegetical study with devotional insight. After a ten-page reflection on millennium mania versus the Revelation and a general treatment of apocalyptic, it presents an exposition of the various parts of Revelation: unveiling the revelation—who, what, and why? (1:1-11); John's inaugural vision—Scripture's final word (1:12-20); Ephesus and Thyatira—that which must never pass away (2:1-7, 18-29); Smyrna and Laodicea—success and the church (2:8-11; 3:14-22); Sardis and Philadelphia—the church's vocation (3:1-13); and so forth. Maahs is professor of biblical studies at Eastern College in St. Davids, PA. T. Campolo has provided a five-page foreword.

D. MARGUERAT, *Paul de Tarse. Un homme aux prises avec Dieu* (Poliez-le-Grand: Editions du Moulin, 1999, paper) 109 pp. Bibliography. ISBN: 2-88469-000-X. Distributed by Desclée de Brouwer, Paris.

After describing Paul as the "enfant terrible" of Christianity, Marguerat, professor of NT at the University of Lausanne and author of *Le Dieu des premiers chrétiens* (3rd ed., 1997), discusses Paul as a citizen of the world, how his identity was shaped by his experience of Christ, his attitude toward women, his views on Israel and its destiny, his approach to Christian life, and his relation to Jesus. He observes that Paul was both a pastor and a theologian of genius.

I. H. Marshall with P. H. Towner, *A Critical and Exegetical Commentary on the Pastoral Epistles,* International Critical Commentary (Edinburgh: T&T Clark, 1999, $69.95) xlii and 869 pp. Bibliographies. Indexed. ISBN: 0-567-08661-5.

Written by Marshall (professor of NT exegesis at the University of Aberdeen) in collaboration with Towner (translation consultant for the United Bible Societies and adjunct professor of NT at Regent College in Vancouver), this volume seeks to present the message of the Pastorals as they are ostensibly meant to be understood (as letters from Paul to Timothy and Titus) and gives particular attention to the flow of the argument and the exposition of the theology that it enshrines. The 108-page general introduction deals with the unity of the Pastorals, their attestation and canonicity, text, genre and structure, the opposition to Paul, the ecclesiastical situation, authorship and recipients, and theology. Then it presents for each pericope in Titus, 1 Timothy, and 2 Timothy bibliographical information, a literary analysis, notes on the text, and a detailed exegesis. Eleven excursuses (on εὐσέβεια in the Pastorals, overseers and their relation to elders, the σώφρων word-group and related concepts, the πίστις word-group in the Pastorals, συνείδησις in the Pastorals, etc.) are interspersed throughout the commentary.

H. B. P. Mijoga, *The Pauline Notion of Deeds of the Law* (San Francisco—London—Bethesda, MD: International Scholars Publications, 1999, cloth $74.95, paper $54.95) xi and 191 pp. Bibliography. LCN: 98-20475. ISBN: 1-57309-321-1 (cloth), -320-3 (paper).

Prepared as a doctoral dissertation under the direction of J. A. Fitzmyer and submitted in 1995 to the faculty of the department of biblical studies at the Catholic University of America, this volume restudies the Pauline usage of ἔργα νόμου in light of a proper consideration of the OT data and the new evidence that bears on it from Qumran literature. After delineating the problem and surveying scholarship from Luther to the present, it considers the Greek and OT background of Paul's ἔργα νόμου, discusses the contributions made by pre-Christian Jewish literature, and presents a contextual analysis of Paul's ἔργα νόμου in light of the OT and the Dead Sea scrolls. Mijoga, senior lecturer in theology at the University of Malawi, concludes that Paul's phrase ἔργα νόμου refers to the deeds prescribed by the Mosaic Law (i.e. circumcision, dietary regulations, and calendric observance) and has nothing to do with merit, getting in and staying in the covenant, setting boundaries around the people of God, disastrous consequences effected by the Law, or social and cultural achievements.

W. E. Mills, *1 Corinthians,* Bibliographies for Biblical Research, New Testament Series 7 (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen Biblical Press, 1996, $89.95) xviii and 206 pp. Indexed. LCN: 93-30864. ISBN: 0-7734-2419-9.

This bibliography on 1 Corinthians provides an index to journal articles, essays in collected works, books and monographs, dissertations, commentaries, and encyclopedia and dictionary articles published in the 20th century through 1995 (with some items from 1996). The focus is technical works of scholarship, though some works that intend to interpret research to a wider audience are included. The 2,221 entries appear under three headings: citations by chapter and verse (nos. 1-1153), citations by subjects (nos. 1154-2150), and commentaries (nos. 2151-2221). An author index is included. Mills is general editor of the series.

W. E. Mills, *2 Corinthians,* Bibliographies for Biblical Research, New Testament Series 8 (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen Biblical Press, 1997, $69.95) xiv and 139 pp. Indexed. LCN: 93-30864. ISBN: 0-7734-2442-3.

This bibliography on 2 Corinthians provides an index to journal articles, essays in collected works, books and monographs, dissertations, commentaries, and encyclopedia and dictionary articles published in the 20th century through 1996 (with some items from 1997).

The 1,408 entries are listed in three categories: citations by chapter and verse (nos. 1-681), citations by subjects (nos. 682-1348), and commentaries (nos. 1349-1408). An author index is included.

W. E. Mills, *Galatians,* Bibliographies for Biblical Research, New Testament Series 9 (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen Biblical Press, 1999, $69.95) xviii and 130 pp. Indexed. LCN: 93-30864. ISBN: 0-7734-2468-7.

This bibliography on Paul's letter to the Galatians lists journal articles, essays in collected works, books and monographs, and commentaries published in the 20th century through early 1998. The 1,332 entries appear under three headings: citations by chapter and verse (nos. 1-741), citations by subjects (nos. 742-1235), and commentaries (nos. 1236-1332). An author index is included. When the series is completed, the entire contents of all volumes (updated) will be available on CD-ROM.

P. T. O'Brien, *The Letter to the Ephesians,* Pillar New Testament Commentary (Grand Rapids—Cambridge, UK: Eerdmans, 1999, $40; Leicester, UK: Apollos) xxxiii and 536 pp. Bibliography. Indexed. LCN: 99-27734. ISBN: 0-8028-3736-0 (E).

In his 82-page introduction to the letter to the Ephesians, O'Brien, vice principal and senior research fellow in NT at Moore Theological College in Sydney, deals with authorship (Paul); destination; life-setting, purpose, and provenance; central message (cosmic reconciliation and unity in Christ); and contents and genre. After treating the prescript (1:1-2), he discusses the first part (1:3–3:21) under the heading "the new humanity a divine creation": introductory eulogy—praise for God's blessings in Christ (1:3-14); thanksgiving, intercession, and praise to God for exalting Christ (1:15-23); saved by grace—raised and exalted with Christ (2:1-10); the inclusion of Gentiles in the one body (2:11-22); the divine mystery and Paul's stewardship (3:1-13); and Paul's intercession for power, love, and maturity (3:14-21). Then under "the new humanity in earthly life" (4:1–6:24) he considers unity, diversity, and maturity within the body of Christ (4:1-16); living according to the new humanity, not the old (4:17-24); specific exhortations about the old life and the new (4:25–5:2); from darkness to light (5:3-14); be careful how you live—generally and within the Christian household (5:15–6:9); spiritual warfare (6:10-20); and the letter closing (6:21-24).

T. Otero Lázaro, *Col 1,15-20 en el contexto de la carta,* Tesi Gregoriana, Serie Teologia 48 (Rome: Editrice Pontificia Università Gregoriana, 1999, paper 32,000 L or $21) 307 pp. Bibliography. Indexed. ISBN: 88-7652-815-6.

Prepared as a doctoral dissertation under the direction of J.-N. Aletti and S. Brodeur, and accepted by the Pontifical Gregorian University in 1998, this volume examines the function of the christological hymn preserved in Col 1:15-20 within the letter as a whole, and explores how its place in the argument of Colossians can contribute to a better appreciation of the hymn. It first presents a formal analysis of Col 1:15-20, a semantic analysis and an interpretation of Col 1:15-18a, a semantic analysis and interpretation of Col 1:18b-20, and a discussion of the genre and conceptual structure of Col 1:15-20. Then it considers the immediate context of the passage (Col 1:12-14, 21-23) and relation to other passages in the letter (2:9-15; 2:19 and 3:10), provides a rereading of Col 1:15-20 in its context, and reflects on Christ in relation to believers and the "powers."

L. Panier (ed.), *Les lettres dans la Bible et dans la littérature. Actes du colloque de Lyon (3-5 juillet 1996),* Lectio Divina 181 (Paris: Cerf, 1999, paper 185 F) 337 pp. ISBN: 2-204-06274-X.

Prepared for a conference organized by the Centre pour l'analyse du discours religieux and held in 1996 at the Université Catholique de Lyon, the nineteen papers in this volume appear under four major headings: the letter as discourse—enunciation and reading (four), letter writing in biblical literature (seven), letter writing in ancient literature (four), and the epistolary genre in literature (four). The papers most pertinent to the NT field concern the practice of reading and analyzing NT letters (by J. Delorme), Paul's letter to the Romans (by J.-P. Lémonon, P.-M. Beaude, and C. Reynier, respectively) and to the Philippians (O. Genest), Colossians (J.-Y. Thériault), the letters to the seven churches in Revelation (F. Martin), the letters of Ignatius of Antioch (J. Calloud), and Seneca's letters to Lucilius (C. Salles). Panier has provided a five-page foreword.

S. H. POLASKI, *Paul and the Discourse of Power,* Gender, Culture, Theory 8; Biblical Seminar 62 (Sheffield, UK: Sheffield Academic Press, 1999, paper £12.95 or $19.95) 151 pp. Bibliography. Indexed. ISBN: 1-85075-934-0.

Based on a doctoral dissertation directed by R. B. Hays and presented to Duke Divinity School, this volume draws on postmodern theory and on the hermeneutics of suspicion to investigate the discourse and ideology of power in Paul's letters. After a twelve-page introduction, it treats the topic in four chapters: talking about power (Paul's apostolic and charismatic authority), identifying the discourse of power (the story of Philemon), power negotiations and power structures (Galatians 1–2), and power organizing reality (power, grace, apostleship, and community). A thirteen-page afterword deals with some practical and personal implications. Polaski concludes that Paul located and used his power to further the purposes to which he believed he had been divinely called and yet also initiated a discourse that validates sameness, condemns certain kinds of difference and by silence renders others unthinkable, and promotes community cohesion by self-discipline and outright self-denial.

J. B. POLHILL, *Paul & His Letters* (Nashville, TN: Broadman & Holman, 1999) vii and 485 pp. Bibliographies. Indexed. LCN: 99-26826. ISBN: 0-8054-1097-X.

Designed for college and seminary courses, this volume provides a survey of all the information that we have on the life and thought of the apostle Paul from Acts, his epistles, and seemingly reliable traditions preserved in noncanonical sources. Its twenty chapters appear under the following headings: a citizen of two cities, Hebrew of the Hebrews, seized by Christ, "speaking to Greeks also," the first mission, Paul defends his Gentile mission, Paul the letter writer, "foolish Galatians," Philippians—partnership in the gospel, Thessalonica—hope in the Lord, Paul's urban ministry (Acts 17:16–19:41), 1 Corinthians—a church divided, 2 Corinthians—treasure in clay jars, Romans—the Jew first and also the Greek, Paul's collection for Jerusalem, Colossae—a big savior for a small church, Ephesians—the unity of the Spirit, "preaching boldly in Rome," 1 Timothy and Titus—conduct in the household of God, and "to die is gain." Polhill is professor of NT at Southern Baptist Theological Seminary in Louisville, Kentucky.

J. H. PRADO FLORES, *Le secret de Saint Paul. L'athlète de Jésus Christ,* trans. F. Périfan (Nouan-le-Fuzelier: Éditions des Béatitudes, 1999, paper 68 F) 201 pp. ISBN: 2-84024-138-2.

The French version of a work published in Mexico under the title *El secreto de Pablo* (1995), this volume defines Paul's encounter with the risen Christ as his "secret" and traces the course of his life and ministry with particular attention to athletic imagery. It considers the start of the course, his being seized by Christ on the Damascus Road, five transformations (from Law to grace, from circumcision to faith, etc.) and a conversion, the training of an athlete, Paul's four trainers (Gamaliel, Ananias, Barnabas, the Holy Spirit), the rules of the course, the profile of the athlete, Paul's kerygma, the distance and the strategy, the testament of Paul, beyond the goal, and 365 slogans of Paul.

J. D. QUINN AND W. C. WACKER, *The First and Second Letters to Timothy. A New Translation with Notes and Commentary,* Eerdmans Critical Commentary (Grand Rapids—Cambridge, UK: Eerdmans, 2000, $65) lxxvii and 918 pp. Bibliography. Indexed. ISBN: 0-8028-2443-9.

Intended as the companion volume to Quinn's *The Letter to Titus* in the Anchor Bible series [*NTA* 35, pp. 252-253], this volume first presents a 56-page bibliography, a general introduction to the Pastoral Epistles, and new translations of 1 and 2 Timothy. Then it provides notes and comments on 1 Timothy according to the following general outline: an apostle's greeting (1:1-2), the apostolic commission to Timothy—part one (1:3–3:13), a piece in pause (3:14–4:5), the apostolic commission to Timothy—part two (4:6–6:19), closing summary (6:20-21a) and final prayer (6:21b). Finally it offers notes and comments on 2 Timothy according to this general outline: an apostle's greeting (1:1-2), thanksgiving prayer (1:3-14), personal note one (1:15-18), testament of Paul (2:1–4:8), personal note two (4:9-21), and final prayers (4:22). Quinn, who died in 1988 after completing the first draft of this commentary, was professor of OT and NT and Hebrew at St. Paul Seminary, St. Paul, MN. Wacker, one of Quinn's last students and currently headmaster of Trinity School at River Ridge, Bloomington, MN, spent five years preparing the manuscript for publication.

B. R. ROSSING, *The Choice between Two Cities. Whore, Bride, and Empire in the Apocalypse,* Harvard Theological Studies 48 (Harrisburg, PA: Trinity Press International, 1999, paper $17) xv and 180 pp. Bibliography. Indexed. LCN: 99-044908. ISBN: 1-56338-294-6.

Prepared as a doctoral dissertation under the direction of E. Schüssler Fiorenza and presented to Harvard Divinity School, this volume analyzes the rhetorical function of the two city visions of Revelation, the vision of Babylon portrayed as a prostitute and that of New Jerusalem characterized as a bride. Rossing argues that the two feminine figures evoke the topos of two women (see Proverbs 1–9), provide a dualistic structure of ethical contrast, and offer an indictment of the Roman empire and an invitation to citizenship in God's alternative realm. After a sixteen-page introduction to the two cities, she considers the tradition of the evil woman versus the good woman, Rome as the evil woman in Revelation 17, Babylon as the imperial city in Revelation 18, and the invitation to God's city of life—the New Jerusalem. She concludes that New Jerusalem is a contrasting political economy and an alternative vision of the world and of God's liberating purpose, and that the audience must undertake an exodus out of Babylon in order to participate in God's city, the New Jerusalem.

V. SCATURCHIO, *Tempio e corporeità: Lo Spirito Santo e il corpo del cristiano (Il significato di "corpo" come Tempio dello Spirito Santo)* (Rome: Pontificia Universitas Gregoriana, Facultas Theologiae, 1998, paper) 95 pp. Bibliography.

The central part of a doctoral dissertation directed by U. Vanni and presented to the Pontifical Gregorian University in 1988, this investigation of the "body" as the temple of the Holy Spirit considers the application of the category "temple" to the body of an individual Christian with 1 Cor 6:19-20 as its starting point. After an analysis of 1 Cor 6:12-20, it treats the significance of the σῶμα, the relation between temple and corporeity, and the evolution of Paul's thinking on the topic. Scaturchio concludes that in Paul's view the body of the individual Christian becomes the sacrament of God's presence and action in the midst of humanity.

K. SCHOLTISSEK (ED.), *Christologie in der Paulus-Schule. Zur Rezeptionsgeschichte des paulinischen Evangeliums,* Stuttgarter Bibelstudien 181 (Stuttgart: Katholisches Bibelwerk, 2000, paper DM 45.80) 192 pp. ISBN: 3-460-04811-5.

The seven essays in this volume are by Scholtissek on Paul as teacher—a sketch of the beginnings of the Paul school; K. Kertelge on Christology according to Paul; K. Backhaus on "sharers of the gospel" (1 Cor 9:23)—the christological foundation of a "Paul school" according to Paul; A. de Oliveira on christocentrism in Colossians; R. Kampling on learning the mystery—theology as *traditio apostolica* in Ephesians; G. Hotze on the Christology of 2 Thessalonians; and T. Söding on the appearance of the Savior—the Christology of the Pastorals.

B.-M. SIMON, *Di gloria in gloria. Commento alla Prima Lettera ai Corinzi,* Sacra Doctrina Monografie (Bologna: Edizioni Studio Domenicano, 1999, paper 25,000 L) 237 pp. ISBN: 88-7094-371-2.

After a four-page introduction and a treatment of Paul's ministry in Athens and Corinth in the light of Acts 17:16–18:4, this monograph presents an exposition of 1 Corinthians according to the following outline: greetings of fire (1:1-9), like a boat without oars (1:10–4:21), the pride of people for the good (5:1–6:20), being enamored of God always (7:1-40), on the razor's edge (8:1–11:1), the fragile force of weakness (11:2-16), the drug of immortality (11:17-34), the scent of the invisible (12:1–14:40), all in all (15:1-58), and conclusion (16:1-24).

M. L. Soards, *1 Corinthians,* New International Biblical Commentary, New Testament 7 (Peabody, MA: Hendrickson, 1999, paper $11.95; Carlisle, UK: Paternoster) xv and 390 pp. Bibliography. Indexed. LCN: 99-29480. ISBN: 0-943575-97-4 (H), 0-85364-661-9 (P).

After a fifteen-page introduction to 1 Corinthians (Paul and the Corinthians, the city of Corinth, the purpose of Paul's letter, etc.), Soards, professor of NT studies at Louisville Presbyterian Theological Seminary and author of *The Apostle Paul. An Introduction to His Writings and Teaching* (1987), treats the salutation (1:1-3) and thanksgiving (1:4-9). Then he considers the body of the letter according to the following general outline: the gospel and wisdom (1:10–4:21), matters in the everyday life of the Corinthian church (5:1–11:1), the need for orderly worship and the practice of spiritual gifts (11:2–14:40), and the truth of the resurrection of the dead (15:1-58). Finally he deals with the paraenesis (16:1-18) and the final remarks (16:19-24).

T. D. Still, *Conflict at Thessalonica. A Pauline Church and its Neighbors,* JSNT Supplement Series 183 (Sheffield, UK: Sheffield Academic Press, 1999, £50 or $85) 337 pp. Bibliography. Indexed. ISBN: 1-84127-003-2.

The thoroughgoing revision of a doctoral thesis directed by J. M. G. Barclay and accepted by the University of Glasgow in 1996, this volume argues that the θλῖψις to which Paul frequently refers in 1 Thessalonians is best conceived as intergroup conflict between Christians and non-Christians in Thessalonica. It first treats some "disputed texts": whether 1 Thess 2:13-16 is a Deuteropauline interpolation, whether 2 Thessalonians is authentically Pauline, and Acts' account of the conflict at Thessalonica. Then after discussing the social-scientific study of deviance and conflict, it deals with the apostle's ἀγών: non-Christian opposition to Paul and his Thessalonian mission, why some Jews opposed Paul, and apocalyptic and polemic—Paul's response to non-Christian opposition in 1 (and 2) Thessalonians. Finally it treats the Thessalonians' θλῖψις: the nature and source of the Thessalonian Christians' conflict, what prompted the Thessalonian Christians' compatriots to oppose them, and the impact of intergroup conflict on the Thessalonian congregation. Still concludes that Paul's converts in Thessalonica were harassed by their fellow Gentiles, and that the conflict that they encountered with outsiders apparently reinforced the congregation's faith, love, and hope.

R. J. Swanson (ed.), *New Testament Greek Manuscripts. Variant Readings Arranged in Horizontal Lines against Codex Vaticanus. Galatians* (Wheaton, IL: Tyndale House, 1999, paper $24.95; Pasadena, CA: William Carey International University Press) xxxi and 135 pp. ISBN: 0-8423-3974-4 (TH), 0-86585-069-0 (WC).

Using the format that Swanson developed for his *Horizontal Line Synopsis of the Gospels* (1975; 2nd ed., 1984) and refined in his volumes on Matthew [*NTA* 40, pp. 527-528], the other Gospels [*NTA* 41, p. 153], and Acts [*NTA* 43, pp. 593-594], this volume takes the 4th-century A.D. Codex Vaticanus as the base text for Paul's letter to the Galatians and prints it as the top and lead line for the variant readings found in the papyri, the other uncials, and the minuscules. All variants are reported in full in parallel lines so as to provide a virtual facsimile of every source. Additional information from the manuscripts is presented in a series of footnotes for each page. A two-page foreword by B. M. Metzger, a fourteen-page introduction, and four appendixes are included. Swanson is emeritus professor at Western Carolina University.

T. E. van Spanje, *Inconsistency in Paul? A Critique of the Work of Heikki Räisänen*, Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 110 (Tübingen: Mohr Siebeck, 1999, paper DM 98) xvii and 281 pp. Bibliography. Indexed. ISBN: 3-16-147188-1.

The English version of *Inconsistentie bij Paulus? Een confrontatie met het werk van Heikki Räisänen* [*NTA* 43, p. 186], this volume represents a revision, expansion, and clarification of the Dutch original. It first describes various aspects of Räisänen's interpretation of Paul's vision of the Law and Israel, and then reviews and criticizes his interpretation by developing a hermeneutical model from the pertinent Pauline texts that takes account of Paul as a consistent pastor, a rhetor who convinces his readers without inconsistencies, and a consistent theologian.

E. Waltner and J. D. Charles, *1-2 Peter, Jude,* Believers Church Bible Commentary (Scottdale, PA—Waterloo, Ont.: Herald, 1999, paper $19.99 or $29.79 Can.) 352 pp., map, 2 charts. Bibliographies. Indexed. LCN: 99-13143. ISBN: 0-8361-9118-8.

In his exposition of 1 Peter, Waltner, who has served as a Mennonite pastor, seminary professor, and church leader for over sixty years, explains how this epistle seeks to apply the teaching of Jesus on loving the enemy to the life situation of the scattered Christians of Asia Minor, coping with a hostile environment. In his work on 2 Peter and Jude, Charles, who teaches religion, philosophy, and ethics at Taylor University in Upland, Indiana, shows how these letters, with their emphasis on Christian faithfulness, can help the church today face ethical compromises and pastoral dilemmas. For each letter there is a brief introduction, an exposition of each pericope, an outline, essays on general topics, and bibliographical suggestions.

F. Watson, *Agape, Eros, Gender. Towards a Pauline sexual ethic* (Cambridge, UK—New York: Cambridge University Press, 2000, $59.95) x and 268 pp. Indexed. ISBN: 0-521-66263-X.

Watson, professor of NT exegesis at the University of Aberdeen and the author of *Text and Truth* (1997), contends that if *agape*—the inner-trinitarian love opened up to human participation in Jesus and his Spirit—is the beginning and the end of Christian faith and living, then *agape* must provide the final criteria for Christian reflection on sexuality and gender. His interdisciplinary exploration of Christian sexual ethics proceeds by way of a series of readings of three selected Pauline texts: *velamen*—1 Corinthians 11 (belonging together, eros unveiled), *concupiscentia*—Romans 7 (sex—a critique, the tombs of desire), and *sacramentum*—Ephesians 5 (eros transfigured?, engendering *agape*).

D. J. Williams, *Paul's Metaphors. Their Context and Character* (Peabody, MA: Hendrickson, 1999, $24.95) xxv and 385 pp., table. Bibliography. Indexed. LCN: 98-54750. ISBN: 1-56563-287-7.

After a six-page introduction to metaphors and Paul's uses of them, this volume presents historical and exegetical (and homiletical) expositions of the various metaphors in the Pauline epistles under twelve general headings: life in the city, life in the country, family life, providing for physical needs, slavery and freedom, citizens and courts of law, manufacturing and marketing, the business world, travel, warfare and soldiering, cultic observances, and public shows and sporting events. The appendixes concern (1) the chronology of the Roman empire and (2) ancient authors and texts. Williams, retired vice principal of Ridley College, University of Melbourne, is the author of *The Promise of His Coming* (1990) as well as *Acts* (1990) and *1 and 2 Thessalonians* (1992).

R. H. Worth, *The Seven Cities of the Apocalypse and Greco-Asian Culture* (New York—Mahwah, NJ: Paulist, 1999, paper $44.95) iii and 377 pp. Bibliography. Indexed. LCN: 99-21274. ISBN: 0-8091-3877-8.

Worth, author of *The Sermon on the Mount* (1998), seeks to set John's seven miniepistles in Revelation 2 and 3 within the historical, social, and religious context of Roman society in general and Roman Asian society in particular. He first treats glorious Ephesus: the city, the history, and the culture; Artemis and her competitors; and monotheism in Ephesus. Then he deals with rival Smyrna with reference to monotheism and polytheism there; regal Pergamum with reference to the city's civic monuments and polytheistic religions, and to divided Christianity and societal allusions in John's mini-epistle; mercantile Thyatira; invincible Sardis; Philadelphia as the city of opportunity; and undecided Laodicea.

R. H. WORTH, *The Seven Cities of the Apocalypse and Roman Culture* (New York—Mahwah, NJ: Paulist, 1999, paper $39.95) iii and 258 pp. Bibliography. Indexed. ISBN: 0-8091-3874-3.

After an overview of 1st-century Roman government and society, this volume seeks to provide the necessary background information that pertains to the culture of the Roman empire to understand adequately the situation of the seven churches addressed in the book of Revelation. Thus it deals with Rome and its Asian province; characteristics of life in Roman Asia; John, Patmos, and the recipients of his "Revelation"; and the imperial cult in Roman Asia and the nature of official persecution. The epilogue treats the seven churches as reflections of romanized culture.

BIBLICAL THEOLOGY

Baptism, the New Testament and the Church. Historical and Contemporary Studies in Honour of R.E.O. White, ed. S. E. Porter and A. R. Cross, JSNT Supplement Series 171 (Sheffield, UK: Sheffield Academic Press, 1999, £55 or $85) 497 pp., frontispiece. Bibliography. Indexed. ISBN: 1-85075-937-5.

After the editors' seven-page introduction to baptism in recent debate, this volume honoring Professor White presents essays by B. W. R. Pearson on baptism and initiation in the cult of Isis and Sarapis; J. Nolland on the place of baptism in Matthew's Gospel ("in such a manner it is fitting for us to fulfill all righteousness"); Porter on Mk 1:4, baptism, and translation; E. W. Burrows on baptism in Mark and Luke; J. E. Morgan-Wynne on references to baptism in the Fourth Gospel; J. R. Michaels on baptism and conversion in John—a particular Baptist reading; J. B. Green on from "John's baptism" to "baptism in the name of the Lord Jesus"—the significance of baptism in Luke-Acts; A. R. Cross on "one baptism" (Eph 4:5)—a challenge to the church; J. E. Colwell on baptism, conscience, and the resurrection—a reappraisal of 1 Pet 3:21; L. J. Kreitzer on "on board" the eschatological ark of God—Noah-Deucalion and the "Phyrgian connection" in 1 Pet 3:19-22; A. Campbell on dying with Christ—the origin of a metaphor; J. D. G. Dunn on "baptized" as metaphor; M. B. O'Donnell on two opposing views of baptism with/by the Holy Spirit and of 1 Cor 12:13—whether grammatical investigation can help; N. Clark on initiation and eschatology; and D. F. Wright on infant dedication in the early church. Six other essays discuss baptism in church history and today. Also included are a photograph of the honoree, a select list of his publications, and a personal appreciation of him (by G. W. Martin).

R. BAUCKHAM AND T. HART, *Hope against Hope. Christian Eschatology at the Turn of the Millennium* (Grand Rapids—Cambridge, UK: Eerdmans, 1999, paper $16) xiv and 233 pp. Indexed. ISBN: 0-8028-4391-3.

This attempt at integrating biblical studies, systematic theology, and cultural analysis highlights the eschatological dimension and direction of Christian faith and discipleship. Bauckham, professor of NT, and Hart, professor of divinity, at St. Andrews University in Scotland, first consider the decline of secular hope, the hope of an ending, and the wager on transcendence (in search of an ecology of hope). Next they discuss the ambiguous vision of apocalyptic with reference to hope, imagination, and the rhetoric of the unsayable. Then they explore the biblical basis and theological significance of the following images of hope: antichrist, parousia, resurrection, new creation, millennium, last judgment, garden of God and city of God, Sabbath rest and marriage feast, kingdom of God, and vision of God. Finally they reflect on breaking the spiral—the state we're in and the possibility of progress.

M. Couch (ed.), *A Biblical Theology of the Church* (Grand Rapids: Kregel, 1999, $17.99) 330 pp. Indexed. LCN: 99-33785. ISBN: 0-8254-2361-9.

Written by Couch, T. Figart, A. Fruchtenbaum, T. Ice, and R. L. Penney, this exposition of the doctrine of the church as revealed in Scripture first discusses dispensational hermeneutics and the doctrine of ecclesiology, the new dispensation—the church, the launching of the NT church, how Christ treats the church (Eph 5:22-32), gifts of the Spirit for the church, the church in prophecy, the apostasy of the church, the rapture of the church, and the church and the doctrine of rewards. Then it treats the governing of the church: the development of church polity, biblical eldership, qualifications for elders and deacons, the choosing of pastors-teachers-elders and their primary task, response to doctrinal error, and women in the church. Finally it considers how the church ministers: discipline, building leadership, missions, and pastoral care. Couch is founder and president of Tyndale Theological Seminary and Biblical Institute in Fort Worth, Texas.

B.-M. Duffé (ed.), *Agapè. Sources et interprétation de la charité. Etude interdisciplinaire* (Lyon: PROFAC, 1999, paper 80 F) 195 pp. ISBN: 2-85317-073-X.

After a three-page introduction by the editor, this volume presents Duffé's essay on creation and *agape*—a theological approach to mutual consideration between humans. Then four papers approach the topic from various methodological perspectives: J.-P. Lemonon on *agape* in the NT (an exegetical contribution), B. Meunier on *agape* according to the Church Fathers (a patristic contribution), D. Singles on the theological root of the love command in the perspective of the incomplete creation of humankind (a dogmatic contribution), and C. Baboin-Jaubert on the embrace between justice and charity in the light of Psalm 85 (an ethical contribution).

K. Gnanakan, *God's World. Biblical Insights for a Theology of the Environment,* SPCK International Study Guide 36 (London: SPCK, 1999, paper £7.99) x and 229 pp. Bibliography. Indexed. ISBN: 0-281-05138-0.

After describing the environmental crisis and setting the scene, Gnanakan, a writer, evangelist, and theological educator based in Bangalore, develops a biblical theology of the environment under the following headings: the earth is the Lord's, creation, dominion or domination, God's covenant, Israel and God's land, a historical survey, a NT theology of creation and redemption, resurrection and renewal, relationships, equity and justice, ecofeminism, ethics of the Christian life, and the church and our response. Study questions and five appendixes are included.

P. Grelot, *Corps et sang du Christ en gloire. Enquête dogmatique,* Lectio Divina 182 (Paris: Cerf, 1999, paper 118 F) 180 pp. Indexed. ISBN: 2-204-06301-0.

Taking the two elements of the eucharistic celebration as his starting point, Grelot, author of *Jésus de Nazareth, Christ et Seigneur* (2 vols., 1997-98), explores the transformation (or even transmutation) of Jesus' body and blood effected by the resurrection in virtue of the mysterious action of the Holy Spirit. He first deals with the "body of Christ" with reference to key OT and NT passages and reflects on the theme of the presence of the risen Christ in relation to the Last Supper texts. Then he treats the "blood of the new covenant" under three headings: the blood of the paschal Lamb, the blood of Christ in the letter to the Hebrews, and the immolated Lamb according to Revelation.

D. D. Hannah, *Michael and Christ: Michael Traditions and Angel Christology in Early Christianity,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 109 (Tübingen: Mohr Siebeck, 1999, paper DM 98) xv and 289 pp. Bibliography. Indexed. ISBN: 3-16-147054-0.

The slightly revised version of a doctoral dissertation directed by M. N. A. Bockmuehl and submitted in 1995 to the faculty of divinity of the University of Cambridge, this volume examines Michael traditions in ancient Judaism and early Christianity in light of the current ferment in scholarship regarding Christology and its debt to Jewish angelological speculation. After sketching the history of research on the topic, it considers Michael in Jewish literature of the Second Temple period: the *mlʾk yhwh* and other OT antecedents, the archangel Michael in Jewish apocalyptic and related literature, the archangel Michael in Qumran literature, Michael and Philo's Logos doctrine, and the archangel Michael in rabbinic and Hekhalot literature. Next it deals with Michael and angelic Christology in the NT and in 2nd- and 3rd-century Christianity. It concludes with reflections on Michael and Christ, and observes that while Michael traditions are present in the NT and other early Christian writings, explicit evidence for the influence of Michael or principal angel traditions in the NT is too thin to demonstrate that they are the "key" to the origins of Christology.

G. KITTEL, *Befreit aus dem Rachen des Todes. Tod und Todesüberwindung im Alten und Neuen Testament,* Biblisch-theologische Schwerpunkte 17 (Göttingen: Vandenhoeck & Ruprecht, 1999, paper DM 34) 207 pp. Indexed. ISBN: 3-525-61364-4.

Kittel, the author of *Der Name über alle Namen* (2 vols, 1989-90), first treats the theme of death and overcoming death in the OT in three chapters: the nature and power of the world of death, God and the world of death (the great chasm, God saves from death, YHWH is there—even in the world of death, etc.), and God's creative power paves the way. Then she deals with the theme in the NT: the Easter confession, the in-breaking of life into the world of death (the empty tomb, the firstborn of the dead, the risen Christ having the key to death and the underworld, Lazarus, the last enemy, the swallowing up of death in victory, the call for the dead to rise), and living and dying in the world transformed through Christ. An appendix reflects on whether the reading and understanding of Scripture should be historical-factual or realistic-symbolic.

K. KOENEN AND R. KÜHSCHELM, *Zeitenwende,* Die Neue Echter Bibel – Themen 2 (Würzburg: Echter, 1999, paper DM 28) 129 pp. Bibliography. ISBN: 3-429-02146-4.

Part of a thirteen-volume project devoted to exploring central biblical themes in the OT and the NT, this volume first presents Koenen's treatment of the change of times in the OT with particular attention to the proclamations of an eschatological time of salvation (by Isaiah, Hosea, Jeremiah, etc.) and the elements of an eschatological time of salvation (the presence of Yahweh and his kingship, the new exodus, the reunion of Israel, etc.). Then Kühschelm considers the change of times in the NT with reference to John the Baptist's proclamation of judgment, Jesus' message of God's reign, Easter and the experience of the Holy Spirit, the future-apocalyptic eschatology of the early church, and the present eschatology of the early church. The volume concludes with a brief "dialogue" between the two authors. Koenen is the author of *Ethik und Eschatologie im Tritojesajabuch* (1990), and Kühschelm is professor of NT studies at the University of Vienna.

J. KREMER, *Enthüllungen der Zukunft. Tod - Rettung - Weltgericht,* Topos plus Taschenbücher 317 (Regensburg: Pustet, 1999, paper DM 14.80) 159 pp., 23 plates. Bibliography. ISBN: 3-7917-1653-0.

After preliminary reflections on understanding figurative statements and imaginative narratives in the Bible, Kremer, professor of NT on the Catholic theological faculty at the University of Vienna from 1972 to 1995 and author of *Die Osterevangelien* (1977; 2nd ed., 1981) and *Die Zukunft der Toten* (2nd ed., 1988), discusses death and resurrection as well as parousia and world judgment in the OT and NT. Then he considers the Easter experiences of Paul as they are described in his own letters and in Acts, and reflects on the Lukan narratives about the Easter experiences of the women and the disciples in Lk 24:1-53.

R. N. LONGENECKER, *New Wine Into Fresh Wineskins. Contextualizing the Early Christian Confessions* (Peabody, MA: Hendrickson, 1999, paper $14.95) x and 207 pp. Bibliography. Indexed. LCN: 99-46070. ISBN: 1-56563-098-X.

Longenecker, distinguished professor of NT at McMaster Divinity College in Hamilton, Ont., and professor emeritus of NT at Wycliffe College in Toronto, seeks to spell out the relationships among the "new wine" of the gospel proclamation that was expressed in the form of early Christian confessions, their contextualizations into "fresh wineskins" by the NT writers, and the further contextualizations that need to take place today. After a four-page introduction, he considers the identification and the contents of the early Christian confessions. Then he treats the contextualization of the confessions in various parts of the NT: the Pauline corpus and the other letters, the Synoptic Gospels and Acts, and the Fourth Gospel and the Johannine Apocalypse. Finally he discusses the contextualization of the confessions today with reference to models for an understanding of contextualization and moving toward an incarnational and contextualized theology.

J. W. MILLER, *Calling God "Father." Essays on the Bible, Fatherhood and Culture* (2nd ed.; New York—Mahwah, NJ: Paulist, 1999, paper $16.95) xviii and 195 pp. Indexed. LCN: 99-36566. ISBN: 0-8091-3897-2.

The first edition of this work appeared in 1989 under the title *Biblical Faith and Fathering. Why We Call God "Father"* [*NTA* 34, p. 264]. The essays in this new edition are much as they were in the first edition except for some minor revisions, bibliographical updating, and a new essay on the refutation of "the 'father' in God" in contemporary feminist theologies. The essays appear under the following headings: theoretical considerations (two), God as Father in biblical tradition (two), human fathering in biblical tradition (two), and contemporary issues (three). Miller is professor emeritus of religious studies at Conrad Grebel College, University of Waterloo, Ontario.

L. MORRIS, *The Cross in the New Testament* (Grand Rapids—Cambridge, UK: Eerdmans, 1999, paper $24) 454 pp. Indexed. LCN: 64-22026. ISBN: 0-8028-1730-0.

The paperback edition of a work published in 1965 [*NTA* 10, p. 148], this survey of what the NT has to say about the atonement first considers the cross in the Gospels of Matthew and Mark, Luke's Gospel, Acts, and John's Gospel. Then it discusses the cross in the Pauline epistles with reference to the plight of humankind, the salvation of God, and the response of humankind. Finally it treats the cross in Hebrews and in the catholic epistles and Revelation. Morris concludes with fourteen propositions about the cross that are attested throughout the NT, and notes some important contributions by individual NT writers to the theme.

J. NISSEN, *New Testament and Mission. Historical and Hermeneutical Perspectives* (Frankfurt—Bern: Lang, 1999, paper $35.95) 198 pp. Bibliography. ISBN: 3-631-34500-3.

Based on a work published in Danish as *Ordet tog bolig iblandt os* (1996), this volume investigates various perspectives on the reasons for, the methods of, and the essence of mission in the NT: mission as disciple-making (Matthew), crossing boundaries—mission in Mark's Gospel, the liberating ministry of Jesus and the Acts of the Spirit—the mission perspectives of Luke-Acts, sent into the world—mission and incarnation in the Fourth Gospel, constrained by the love of God—Paul's foundation and practice of mission, proclamation and confrontation—the witness to powers and authorities (Colossians and Ephesians), and hope and witness—mission in 1 Peter and Revelation. Nissen, associate professor of NT exegesis at the University of Aarhus, concludes with general reflections on NT perspectives and present challenges regarding mission, culture, and dialogue.

A. OBERMANN, *An Gottes Segen ist allen gelegen. Eine Untersuchung zum Segen im Neuen Testament. Mit einem Ausblick auf kirchliches Segenshandeln heute*, Biblisch-Theologische Studien 37 (Neukirchen-Vluyn: Neukirchener, 1998, paper DM 38) 142 pp. Bibliography. Indexed. ISBN: 3-7887-1705-X.

After a three-page introduction, this volume considers various concepts of "blessing" in the NT world: the Greek terms εὐλογέω and εὐλογία, the OT understanding of the word-field *brk* and its Greek equivalents, blessing in early Judaism (Qumran, Philo, Josephus, rabbinic literature), and the wedding blessing in *Joseph and Aseneth*. Next it surveys the theme of blessing in the NT with reference to terminology, blessing as a speech act, content, and exegetical consequences. Then it treats the theological significance of blessing in the NT: blessing and God's saving action in Christ (Gal 3:6-14; Rom 15:29; 1 Cor 10:16; Eph 1:3), Jesus' blessing as acceptance transcending limits (Mk 10:13-16; Lk 24:50-51), blessing as hope for help and salvation (Psalm 118 [117] and its NT uses; Acts 3:25-26; Heb 6:14), people placing people under God's blessing (Lk 1:42; 2:34; blessing and ethics; Hebrews 7 and 11), and the development from blessing in the Temple to blessing in Christ. Obermann, a pastor in Wuppertal-Langerfeld, concludes with reflections on God's blessing and church life today.

A. OHLER, *The Bible Looks at Fathers,* trans. O. Kaste (Collegeville, MN: Liturgical Press, 1999, paper $26.95) xxvi and 219 pp. Indexed. LCN: 98-22835. ISBN: 0-8146-2541-X.

The English version of *Väter. Wie die Bibel sie sieht* (1996), this volume examines pertinent OT and NT texts to determine what importance fathers had in biblical times and to draw attention to questions that continue to confront us. After a ten-page introduction, it considers fathers among God's people (Acts 16—a prison official becomes a good father in his house; fathers find salvation for others; etc.), fathers in their political responsibility (1 Samuel 22—Saul's massacre of the priestly clan; a strong paternal house—hope for Israel; etc.), the father in his house (a new paternal house arises; fathers give away their daughters; etc.), and Our Father in Heaven (Jeremiah's message of the fatherhood of God; the biblical message about God the Father within the framework of the history of religion; etc.). Ohler teaches at the Fachhochschule in Freiburg, Germany.

S. A. PANIMOLLE ET AL., *L'Esodo nella Bibbia,* Dizionario di Spiritualità Biblico-Patristica 17 (Rome: Borla, 1999, paper 37,000 L) 237 pp. Bibliographies. ISBN: 88-263-1164-1.

Following Panimolle's fifteen-page essay on the exodus as the "gospel of God," this fascicle provides contributions by A. Spreafico on the triple exodus in the OT, P. Stefani on the spirituality of the exodus in Jewish writings of the Second Temple period, Panimolle on the exodus in Matthew and Mark, S. Carbone on the theology and spirituality of the exodus in Pauline literature, A. Barbi on the exodus in Luke-Acts, Panimolle on the exodus in the Fourth Gospel, R. Fabris on the exodus in Hebrews, and Carbone on the theology and spirituality of the exodus in Revelation.

S. A. PANIMOLLE ET AL., *L'Eucaristia nella Bibbia,* Dizionario di Spiritualità Biblico-Patristica 19 (Rome: Borla, 1998, paper 37,000 L) 158 pp. Bibliographies. ISBN: 88-263-1210-9.

The six essays in this volume are by S. Panimolle on the Lord's Supper as the source and summit of Christian life, M. Priotto on the eschatological banquet in OT prophecy, M. Cimosa on the transition from Passover banquet to eucharistic meal, G. Boccaccini on the eschatological banquet in the documents of Middle Judaism, P.-R. Tragan on the Lord's Supper in the Synoptic and Pauline writings, and Panimolle on the Eucharist in the Fourth Gospel.

S. A. PANIMOLLE ET AL., *La Fede nella Bibbia,* Dizionario di Spiritualità Biblico-Patristica 21 (Rome: Borla, 1998, paper 37,000 L) 271 pp. Bibliographies. ISBN: 88-263-1213-3.

After Panimolle's four-page essay on faith and the prayer for increased faith (see Mk 9:24), this fascicle presents articles by B. Marconcini on faith in the OT, C. Martone on belief in God in ancient Jewish writings, and P. Stefani on faith in the rabbinic writings. Then it treats the theme of faith in various parts of the NT: B. Liperi on the Synoptic Gospels; S. Cipriani on the Pauline epistles; Panimolle on Hebrews; Panimolle on Acts; G. Marconi on James, 1 and 2 Peter, and Jude; Panimolle on the Johannine writings; and U. Vanni on Revelation.

S. A. PANIMOLLE ET AL., *Gesù Cristo nella Bibbia,* Dizionario di Spiritualità Biblico-Patristica 23 (Rome: Borla, 1999, paper 37,000 L) 310 pp. Bibliographies. ISBN: 88-263-1290-7.

After Panimolle's twelve-page essay ("you are the Christ of God!"), this volume presents papers by M. Cimosa on the messiah in OT prophecy, G. Ravasi on the Christ in the messianic Psalms, P. Sacchi on the superhuman messiah in Middle Judaism, and G. Jossa on the development from Messiah to Christ. Then there are articles by R. Fabris on Jesus Christ in the Synoptic Gospels and the NT Epistles, Panimolle on Johannine Christology, and T. Vetrali on the Christology of Revelation.

R. V. Peace, *Conversion in the New Testament. Paul and the Twelve* (Grand Rapids—Cambridge, UK: Eerdmans, 1999, paper $25) xv and 397 pp. Bibliography. Indexed. LCN: 99-37660. ISBN: 0-8028-4235-6.

Based on the author's doctoral dissertation presented to the School of Theology at the University of Natal in South Africa and his many years of pastoral experience, this volume first examines the texts in Acts and in the Pauline epistles about Paul's conversion with attention to the event (the core pattern), insight (the context), turning (encounter with Jesus), and transformation (the emergence of new life). Next it argues that the same kind of transformation took place in the lives of the Twelve with reference to Mark's Gospel and its presentation of Jesus (Messiah and Son of God) and conversion themes (response, faith, repentance; discipleship). Then it reflects on the implications of the existence of two paradigms for conversion in the NT (encounter evangelism and process evangelism) for the church in its ministry of evangelism. Peace is professor of evangelism and spiritual formation at Fuller Theological Seminary in Pasadena, CA. D. M. Scholer has provided a three-page foreword.

R. Penna, *I ritratti originali di Gesù il Cristo. Inizi e sviluppi della cristologia neotestamentaria.* Vol. 2, *Gli sviluppi,* Studi sulla Bibbia e il suo ambiente (Cinisello Balsamo [Milano]: San Paolo, 1999, paper 58,000 L) 626 pp. Bibliographies. Indexed. ISBN: 88-215-3880-X.

The first volume in this project was described in *NTA* 41, p. 151. The second volume traces the development of Christology through the various writings in the NT: the Jewish-Christian church of Jerusalem (the pre-Markan passion account, the Q source, other sources, etc.), the apostle Paul (his personal encounter with Christ, his debt to the Jesus tradition, the pre-Pauline christological heritage, etc.), the Pauline tradition (2 Thessalonians, Colossians, Ephesians, Pastorals, 1 Peter), Hebrews (Son and High Priest), the Synoptic redactions (Mark, Matthew, Luke-Acts), the Fourth Gospel (Jesus the heavenly revealer, the many titles of Jesus, the Spirit as the confirmation of the revelation), and Revelation (the problem of Christology, relation to the tradition, the Christology of the Lamb, Christology and hymnic celebration). Penna, professor of NT exegesis at the Pontifical Lateran University in Rome, concludes with general reflections on the growth and unity of NT Christology.

C. Perrot, *Après Jésus. Le ministère chez les premiers chrétiens,* Recherches (Paris: Les Editions de l'Atelier/Editions Ouvrières, 2000, paper 110 F) 271 pp. Bibliography. ISBN: 2-7082-3481-1.

Perrot, emeritus professor of NT at the Institut Catholique de Paris and author of *Jésus et l'histoire* (1993) and *Jésus* (1998), explores the various patterns of organization in the first Christian communities, their ministries and ministers, and the vocabulary used to designate them. After a chapter on methodological issues, he analyzes these issues in various parts of the NT: the witness of Paul, the witness of the Gospels, ministry in the Jewish-Christian churches, and the churches in the wake of Paul. Then by way of synthesis he treats the ministry of an apostolic and prophetic word: the ministerial charge and the sacerdotal vocabulary, the word of the Christian prophets, and the service of the word and of the table. By way of conclusion he offers comments on the history of early Christian ministries, the major points that emerge from the NT texts, and their significance for church life today.

J. J. Pilch, *Healing in the New Testament. Insights from Medical and Mediterranean Anthropology* (Minneapolis, MN: Fortress, 2000, paper $18) xiv and 180 pp., frontispiece, 10 plates, 14 tables. Bibliography. Indexed. LCN: 99-33004. ISBN: 0-8006-3178-1.

Pilch, professor of biblical studies at Georgetown University in Washington, DC, and author of *The Cultural Dictionary of the Bible* (1999), contends that the definitions and models presented in this book and applied to information in the four Gospels about sick people, their sicknesses, healers, and remedies can contribute to a richer and more precise understanding of these questions in antiquity and today. After a three-page introduction, he considers basic perspectives on healing and curing [§ 36-1540], sickness and disease in medical anthropology [§ 40-774], and leprosy as a test case in selecting an appropriate model [§§ 32-1024; 26-689]. Then he deals with healing in Mark [§ 30-589], Matthew [§§ 31-107; 34-624], Luke-Acts (1991; see § 33-639), and John, respectively. Also included are discussion questions and a glossary.

J. B. RUSSELL, *A History of Heaven. The Singing Silence* (Princeton, NJ: Princeton University Press, 1999, $14.95) xv and 220 pp. Illustrated. Bibliography. Indexed. LCN: 96-41002. ISBN: 0-691-00684-9.

The paperback edition of the work described in *NTA* 42, p. 184, this volume traces the history of the Christian concept of heaven from its origins ca. 200 B.C. to the completion of Dante's *Divine Comedy* in the 14th century.

R. SCHWAGER, *Jesus in the Drama of Salvation. Toward a Biblical Doctrine of Redemption,* trans. J. G. Williams and P. Haddon (New York: Crossroad, 1999, paper $24.95) x and 245 pp. Bibliography. Indexed. LCN: 98-52207. ISBN: 0-8245-1796-2.

The English version of *Jesus im Heilsdrama. Entwurf einer biblischen Erlösungslehre* (1990), this volume first considers Jesus in the context of paradox and drama, and then tells Jesus' story in five "acts": the dawning of the kingdom of God, the rejection of the kingdom of God and judgment, the bringer of salvation brought to judgment, the resurrection of the Son as judgment of the heavenly Father, and the Holy Spirit and the new gathering. Finally it reflects on redemption as judgment and sacrifice, the revelation of the triune God in the redemption event, and the drama of Christian life. Schwager, professor of dogmatics and ecumenical theology at the University of Innsbruck, is also the author of *Jesus of Nazareth. How He Understood His Life* (1998).

P. STUHLMACHER, *Biblische Theologie des Neuen Testaments.* Band 2, *Von der Paulusschule bis zur Johannesoffenbarung. Der Kanon und seine Auslegung* (Göttingen: Vandenhoeck & Ruprecht, 1999, paper DM 72) xi and 372 pp. Bibliographies. Indexed. ISBN: 3-525-53596-1.

The first volume in this biblical theology of the NT was described in *NTA* 37, p. 298. This volume first considers Christology, the church, and paraclesis and eschatology in the writings of the Pauline school, and discusses theology and proclamation in various NT epistles (James, 1 Peter, Hebrews, and Jude and 2 Peter). Next it treats the Synoptic Gospels with reference to their origin and to the distinctive contributions of Mark, Matthew, and Luke-Acts, respectively. Then it deals with John and his school: the tradition of the Johannine school, witness to Christ, life in faith and in love, the Johannine vision of the church, and the significance of the Johannine school tradition. Finally it addresses the problem of the canon and the center of Scripture.

W. THÜSING, *Die neutestamentlichen Theologien und Jesus Christus. Grundlegung einer Theologie des Neuen Testaments.* Band 3, *Einzigkeit Gottes und Jesus-Christus-Ereignis (mit Studien zum Verhältnis von Juden und Christen),* ed. T. Söding (Münster: Aschendorff, 1999, DM 78) xvi and 444 pp. Bibliography. Indexed. ISBN: 3-402-03410-7.

The first two volumes in this project were described in *NTA* 25, p. 316 and 42, p. 603. This volume first treats the *basileia*-dynamic of God and the *basileia*-existence of Jesus under four headings: the *basileia*-activity and uniqueness of God, God's *basileia*-dynamic of the ever more, the *basileia*-existence of Jesus and his death, and the *basileia* and the believing person. Then it discusses Jews and Christians in the face of the event of Jesus Christ: the messenger of the *basileia,* his Pharisaic opponents, and the Christians; Christian anti-Judaism and the theology of the NT; and the community of Christ, the Israel separated from it, and the *basileia*-activity of the one and only God. Finally it considers the exaltation of Jesus Christ and the uniqueness of God: the proclamation of Christ as the "deification of Jesus"—understanding preexistence Christology and its relation to the Christology based on Jesus' death and resurrection; the relation between the *basileia*-gospel of Jesus and the post-Easter gospel of Jesus Christ; and the uniqueness of God and the uniqueness of the Lord Jesus Christ—toward thinking about God and Jesus Christ together. For Söding's memorial note on the late Professor Thüsing (1921-98), see § 43-1613.

Who Do You Say That I Am? Essays on Christology, ed. M. A. Powell and D. R. Bauer (Louisville, KY: Westminster John Knox, 1999, paper $29.95) xxiii and 292 pp., frontispiece. Indexed. LCN: 99-14863. ISBN: 0-664-25752-6.

After B. Witherington's essay on the Christology of Jesus, this *Festschrift* honoring J. D. Kingsbury on his 65th birthday presents papers on the Christology of Matthew (by B. Gerhardsson), Mark (E. S. Malbon), Luke-Acts (L. T. Johnson), the Johannine writings (R. A. Culpepper), the Pauline epistles (M. L. Soards), Hebrews (C. K. Barrett), James (J. Reumann), 1 Peter (P. J. Achtemeier), Jude and 2 Peter (P. Perkins), and Revelation (C. H. Talbert). Then there are articles by L. E. Keck on Christology of the NT; T. E. Fretheim on Christology and the OT; C. E. Braaten on the significance of NT Christology for systematic theology; L. S. Cahill on Jesus, Christ, and ethics; D. L. Bartlett on the significance of NT Christology for pastoral ministry; and E. Achtemeier on the significance of NT Christology for preaching. Also included are a photograph of the honoree, a three-page foreword by F. W. Danker, and a nine-page introduction by the editors.

J. E. WRIGHT, *The Early History of Heaven* (New York—Oxford: Oxford University Press, 2000, $35) xviii and 318 pp., 52 figs. Bibliography. Indexed. LCN: 98-49461. ISBN: 0-19-513009-X.

Wright, associate professor of Hebrew Bible and early Judaism at the University of Arizona, traces the origins and development of images of the heavenly realm in the ancient Near East, early Judaism, and Christianity. He first treats ancient Egyptian traditions, ancient Mesopotamian traditions, and Israelite traditions, as well as Persian, Greek, and Roman traditions. Then he considers early Jewish and Christian traditions: the persistence of biblical and ancient Near Eastern models, the adoption of Hellenistic models, and common themes and motifs. Finally he traces later developments in Jewish, Christian, and Islamic images. He concludes that since the dawn of human history people have looked to the heavens for hope amid their seemingly chaotic and meaningless world.

N. T. WRIGHT, *The Millennium Myth* (Louisville, KY: Westminster John Knox, 1999, paper $12.95) ix and 115 pp. ISBN: 0-664-25841-7.

Describing this work as "a tract for the times," Wright states that the thesis that unifies the five chapters in this volume is that to celebrate the new millennium with integrity does not mean getting ready for the end of the world but rather challenging our prevailing cultures with stories and symbols that say for our day what the calendar we are following was designed to say in the first place. The five essays bear the following titles: Why millennium?; Apocalypse now?; The way we live now?; making the most of the millennium; and free at last.

THE WORLD OF THE NEW TESTAMENT

M. ABEGG, P. FLINT, AND E. ULRICH, *The Dead Sea Scrolls Bible. The Oldest Known Bible Translated for the First Time into English* (San Francisco: HarperSanFrancisco, 1999, $39.95) xxii and 649 pp., 3 figs. Bibliography. LCN: 99-26866. ISBN: 0-06-060063-2.

This translation of the 220 Dead Sea (from Qumran and related sites) biblical scrolls maintains the historical order of the OT books, includes introductory material, depends on large manuscripts, integrates material from several manuscripts, signals variant readings, highlights interesting or important readings, and emphasizes accuracy over style. After a sixteen-page introduction, the main text prints in italics readings from the Dead Sea scrolls that differ from the Masoretic text as well as explanatory comments. The footnotes identify the pertinent Dead Sea manuscripts and compare their readings with the Masoretic, Samaritan, and Septuagint readings. Besides the books of the Hebrew Bible, it covers Ben Sira (Sirach), Epistle of Jeremiah (Greek version), and Tobit. Abegg and Flint are co-directors of the Dead Sea Scrolls Institute at Trinity Western University in British Columbia, and Ulrich is professor at the University of Notre Dame.

P. S. ALEXANDER AND G. VERMES, *Qumran Cave 4.* Vol. 19, *Serekh ha-Yaḥad and Two Related Texts,* Discoveries in the Judaean Desert 26 (Oxford: Oxford University Press, Clarendon Press, 1998, $120) xvii and 253 pp. and 24 plates, 32 tables. Bibliographies. ISBN: 0-19-826981-1.

This volume presents editions (consisting of physical descriptions, transcriptions, notes on readings, translations, and comments) for the following Cave 4 manuscripts of the Qumran *Community Rule*: 4QpapSerek ha-Yaḥad^{a} (4Q255), 4QSerek ha-Yaḥad^{b} (4Q256), 4QpapSerek ha-Yaḥad^{c} (4Q257), 4QSerek ha-Yaḥad^{d} (4Q258), 4QSerek ha-Yaḥad^{e} (4Q259), 4QSerek ha-Yaḥad^{f} (4Q260), 4QSerek ha-Yaḥad^{g} (4Q261), 4QSerek ha-Yaḥad^{h} (4Q262), 4QSerek ha-Yaḥad^{i} (4Q263), and 4QSerek ha-Yaḥad^{j} (4Q264). Also included are editions of 4QCommunal Ceremony (4Q275) and 4QFour Lots (4Q279), as well as an appendix by G. J. Brooke on 1QSerek ha-Yaḥad^{b} (1Q28b), concordances by S. and C. Pfann, and photographs of the texts. In their 25-page general introduction, Alexander and Vermes postulate the existence of four different recensions of *Community Rule*: A (1QS), B (4QS^{b} and 4QS^{d}), C (4QS^{e}), and D (4QS^{g}).

M. ALEXANDRE, *Rhetorical Argumentation in Philo of Alexandria,* Brown Judaic Studies 322, Studia Philonica Monographs 2 (Atlanta: Scholars Press, 1999, $34.95) xx and 302 pp. Bibliography. Indexed. LCN: 99-41853. ISBN: 0-7885-0582-3.

The revised and expanded English version of *Argumentação retórica em Fílon de Alexandria* (1990), this volume contends that Philo assumed the formal methods of argument recommended in Greco-Roman handbooks of rhetoric and used these selectively and creatively in his commentary, that the development of his exegetical themes reflects the formal structure of a complete argument, that there is a great affinity between his argumentation strategy and the philosophical rhetoric defended by Cicero, and that Philo was as eclectic in rhetoric as in philosophy. After a nineteen-page general introduction, it discusses the structures of argumentation in Greco-Roman rhetoric and Philo's access to argumentation theory. Then it considers argumentation structures in Philo's work: formal structure of a discourse, structures of a complete argument, and rhythmic and periodic structures.

K. ALGRA ET AL., *The Cambridge History of Hellenistic Philosophy* (Cambridge, UK—New York: Cambridge University Press, 1999, $135) xix and 916 pp., table. Bibliography. Indexed. LCN: 98-36033. ISBN: 0-521-25028-5.

This survey of the philosophy of the Greek and Roman worlds from the last days of Aristotle (322 B.C.) to ca. 100 B.C. first presents essays by J. Mansfeld on sources, T. Dorandi on chronology, and Dorandi on the organization and structure of the philosophical schools. Next it provides contributions by J. Barnes on the map, value, and history of Hellenistic logic; Barnes, S. Bobzien, and M. Mignucci on schools of logic (Peripatetics, "Megarics," Stoics); and D. M. Schenkeveld on language (linguistics, rhetoric, poetics). Then there are four chapters on epistemology: J. Brunschwig on the beginnings of Hellenistic epistemology, E. Asmis on Epicurean epistemology, M. Frede on Stoic epistemology, and M. Schofield on Academic epistemology. Next there are eight chapters on physics and metaphysics: D. Sedley on Hellenistic physics and metaphysics; D. Furley on cosmology; Mansfeld on theology; R. J. Hankinson on explanation and causation; Hankinson on determinism and indeterminism; S. Everson on Epicurean psychology; A. A. Long on Stoic psychology;

and G. Cambiano on philosophy, science, and medicine. Finally under "ethics and politics" there are chapters by Long on the Socratic legacy, M. Erler and Schofield on Epicurean ethics, B. Inwood and P. Donini on Stoic ethics, and Schofield on social and political thought. Also included are a nine-page preface by the editors (Algra, Barnes, Mansfeld, and Schofield), a 27-page epilogue by Frede, a synopsis of the principal events and schools by Dorandi, a list of editions of sources and fragments, and a 48-page general bibliography.

Y. AMIT, *History and Ideology. Introduction to Historiography in the Hebrew Bible,* trans. Y. Lotan, Biblical Seminar 60 (Sheffield, UK: Sheffield Academic Press, 1999, paper £12.95 or $19.95) 127 pp. Bibliography. Indexed. ISBN: 1-85075-928-6.

The English version of a work published in Hebrew in 1997, this volume first presents essays on the importance of history in biblical literature and on when biblical history began to be written. Then it considers the book of Judges and history as ideology, the test of monarchy in history's proving ground, the book of Deuteronomy as a source of ideology, Deuteronomistic historiography, the conquest of the land—history or ideology, Genesis to Numbers—as processed by Priestly ideology, whether the book of Chronicles is a retelling of history, and ideological writing as a historical source. The afterword reflects on history, ideology, and narrative art. Amit is associate professor in the Bible department at Tel-Aviv University.

J. ASSMANN, *Moses the Egyptian. The Memory of Egypt in Western Monotheism* (Cambridge, MA—London: Harvard University Press, 1998, paper $18.95) x and 276 pp., 6 figs. Indexed. LCN: 96-51600. ISBN: 0-674-58739-1.

The paperback edition of a work first published in 1997, this volume explores Moses as a figure of memory from the times of Akhenaten up to the 20th century, with particular attention to S. Freud's attempt to deconstruct the "Mosaic distinction" between true and false religion by making Moses an Egyptian and tracing monotheism back to ancient Egypt. It treats the following topics: mnemohistory and the construction of Egypt; suppressed history, repressed memory; before the Law—John Spencer as Egyptologist; the Moses discourse in the 18th century; Freud—the return of the repressed; conceiving the One in ancient Egyptian traditions; and abolishing the Mosaic distinction—religious antagonism and its overcoming. Assmann, professor of Egyptology at the University of Heidelberg, concludes that the Egypt of the Bible symbolizes what is rejected, discarded, and abandoned, and that the process of deconstructing the biblical image of Egypt proceeded in stages that correspond to different forms of religious antagonism.

P. ATHANASSIADI AND M. FREDE (EDS.), *Pagan Monotheism in Late Antiquity* (Oxford: Oxford University Press, Clarendon Press, 1999, $70) vii and 211 pp., 3 plates, 4 maps. Bibliographies. Indexed. LCN: 98-37019. ISBN: 0-19-815252-3.

After a twenty-page introduction by the editors, this volume presents six papers on various aspects of pagan forms of monotheism in late antiquity: M. L. West on developments toward monotheism; Frede on monotheism and pagan philosophy in later antiquity; J. Dillon on monotheism in the gnostic tradition; S. Mitchell on the cult of Theos Hypsistos between pagans, Jews, and Christians; Athanassiadi on the *Chaldean Oracles*—theology and theurgy; and W. Liebeschuetz on the significance of the speech of Praetextatus. The papers owe their origin to a seminar held at Oxford in 1996.

C. BARRY ET AL., *Zostrien (NH VIII, 1),* Bibliothèque Copte de Nag Hammadi, Section "Textes" 24 (Sainte-Foy, Que.: Les Presses de l'Université Laval, 2000; Leuven: Peeters, paper 4,800 BFr) xxiii and 709 pp. Bibliography. Indexed. ISBN: 2-7637-7591-8 (PUL), 90-429-0730-4 (P).

Zostrianos, which is an apocalypse narrating a heavenly journey, was composed in Greek probably at the end of the 2nd century or in the early 3rd century A.D. at Alexandria. It reflects the traditions and practices of a form of non-Christian Sethian gnosis, and constitutes an important witness for the rapprochement of certain gnostic circles with Platonism.

In the 231-page introduction Barry first provides (in French) a general presentation of the manuscript (NHC VIII,*1*) and discusses the treatise's style, composition, and plan. Next J. D. Turner treats (in English) the *dramatis personae,* the plot summary and structure of the text, genre, mythology and ritual practice, the divine and cosmic hierarchy, the structure of the visionary ascent, the Sethian context, the Platonic context, and significance and originality. Finally W.-P. Funk (in French) analyzes the language. Next the volume presents on facing pages (with textual notes below) the Coptic text and a French translation (by Barry, Funk, and P.-H. Poirier). Then it provides Turner's 180-page commentary (in English) on the work. Also included are an appendix (in French) by Funk and Poirier on "paratextual elements" in *Zostrianos* and three indexes (Greek-Coptic, proper names, Coptic) by Barry.

R. A. BAUMAN, *Crime and Punishment in Ancient Rome* (London—New York: Routledge, 1996, $80) xii and 228 pp. Bibliography. Indexed. LCN: 96-21587. ISBN: 0-415-11375-X.

With particular attention to the time of the Roman republic and principate, Bauman, the author of *Political Trials in Ancient Greece* (1990) and *Women and Politics at Ancient Rome* (1992), focuses on crimes whose punishment was pursued in the interests of the community (*utilitas rei publicae, utilitas publica*). After an eight-page introduction, he deals with trial by magistrate and people, trial by jury, Cicero on punishment, the new courts—Augustus and Tiberius, the maturing *cognitio*—Caligula and Claudius, Nero and the Stoics, Domitian and morality, prefects and criminal trials, the growth of criminal jurisprudence (*de iudiciis* and *de poenis*), and attitudes toward punishment. He concludes that the troubled punitive scene right across the period was due to the flexibility impressed on *humanitas* by the need to reconcile its prescriptions with the public interest.

J. BAUMGARTEN ET AL., *Qumran Cave 4.* Vol. 25, *Halakhic Texts,* Discoveries in the Judaean Desert 35 (Oxford: Oxford University Press, Clarendon Press, 1999, $85) xi and 173 pp. and 12 plates, fig. ISBN: 0-19-827006-2.

This volume contains a collection of halakhic compositions that should be studied in connection with *Temple Scroll,* 4QMMT, *Damascus Document, Rule of the Community,* and other Qumran texts. It presents editions of 4Qpap cryptA Midrash Sefer Moshe (4Q249) by S. Pfann; 4QHalakha A (4Q251) by E. Larson, M. R. Lehmann, and L. Schiffman; 4QHalakha B (4Q264a) by Baumgarten; 4QMiscellaneous Rules (4Q265) by Baumgarten; 4QTohorot A-C (4Q274-278) by Baumgarten; 4QPurification Liturgy (4Q284) by Baumgarten; 4QHarvesting (4Q284a) by Baumgarten; 4QRitual of Purification A (4Q414) by E. Eshel; and 4QHalakha C (4Q472a) by T. Elgvin. For the individual texts there are general introductions, transcriptions, notes on readings, translations, and comments. The concordances were prepared by S. and C. Pfann.

D. D. BINDER, *Into the Temple Courts. The Place of the Synagogues in the Second Temple Period,* SBL Dissertation Series 169 (Atlanta: Society of Biblical Literature, 1999, $60) xix and 566 pp., 22 figs., 5 tables. Bibliography. LCN: 99-44123. ISBN: 0-88414-008-3.

Prepared as a doctoral dissertation under the direction of V. P. Furnish and presented in 1997 to Southern Methodist University in Dallas, this volume argues that Second Temple synagogues not only in Egypt but also in Palestine and the rest of the Diaspora, while removed from the centralized cult geographically, nevertheless served as spatial vortices, allowing Jews everywhere to be connected with the Jerusalem Temple. After a 39-page introduction, it deals with sources (literary, epigraphic, architectural), terminology (συναγωγή, προσευχή, συναγώγιον, etc.), Palestinian synagogues (literary and epigraphic as well as architectural evidence), Diaspora synagogues (Egypt, Cyrenaica, Syria, Cyprus, etc.), synagogue functionaries (leaders and assistants, with excursuses on the place of women and of God-fearers in the synagogues), synagogue functions (places of ritual bathing, the reading and exposition of Scripture, prayer, etc.), and sectarian synagogues (Essenes, Therapeutae, Samaritans). Binder concludes that the synagogues of the Second Temple period are to be viewed as the Jewish counterparts to the subsidiary altars and sacred areas of the Gentiles.

A. R. BIRLEY, *Septimius Severus. The African Emperor* (London—New York: Routledge, 1999, $24.99) xii and 292 pp., 16 plates, 3 maps, stemma. Bibliographies. Indexed. ISBN: 0-415-16591-1.

The paperback edition of a work first published in 1971 and revised in 1988, this biography of Septimius Severus, who was descended from Phoenician settlers in Tripolitania and reigned as Roman emperor from A.D. 193 to 211, explores how "Roman" or otherwise this man was and examines his background and career. Its seventeen chapters appear under the following headings: the *emporia,* Lepcis Magna (from free state to *colonia*), life in Roman Tripolitania, the broad stripe, into the emperor's service, a Caesar born to the purple, the great marshal, Julia Domna, the conspirators, the year 193, the war against Niger, the war against Albinus, Parthia and Egypt, return to Africa, the years in Italy, *expeditio felicissima Brittannica,* and aftermath and assessment. The appendixes concern (1) ancient sources and modern scholarship; and (2) the Septimii and Fulvii of Lepcis Magna, the Julii of Emesa, and their connections. Birley, professor of ancient history at Heinrich Heine University in Düsseldorf, has added a prefatory note and bibliographical information. He describes Septimius Severus as the first truly provincial emperor and the product of an African city in which Italian settlement had been unusually meager.

W. BOUSSET, *The Antichrist Legend. A Chapter in Christian and Jewish Folklore,* trans. A. H. Keane, AAR Texts and Translations 24 (Atlanta: Scholars Press, 1999, paper $29.95) *xx and xxxi and 307 pp. Bibliography. Indexed. LCN: 99-12981. ISBN: 0-7885-0541-6.

Bousset (1865-1920) was one of the pioneers in the history-of-religions school. His work on the sources and history of the Antichrist legend was first published in German in 1895 and in English in 1896. It is remarkable for its argument about the connection of the Antichrist to myths about the primordial dragon and for its wide knowledge of patristic and medieval literature. This edition is reprinted from the AMS Press edition of 1979, which itself was a reprint of the English translation as first published by Hutchinson of London in 1896. This edition features a new eighteen-page introduction by D. Frankfurter who discusses the study of eschatology, Bousset and the history-of-religions school, the Antichrist and eschatological adversaries, and new questions and directions.

G. W. BOWERSOCK, P. BROWN, AND O. GRABAR (EDS.), *Late Antiquity. A Guide to the Postclassical World,* Harvard University Press Reference Library (Cambridge, MA—London: Harvard University Press, Belknap Press, 1999, $49.95) xvi and 780 pp., 12 plates, 2 maps. Illustrated. Bibliographies. Indexed. LCN: 99-25639. ISBN: 0-674-51173-5.

This guide to the period between A.D. 250 and 800 attempts to treat as a whole the geographic space covered by the Roman and the Sassanian empires. After a seven-page introduction, it presents general essays by A. Cameron on remaking the past, B. Caseau on sacred landscapes, H. Chadwick on philosophical tradition and the self, G. Fowden on religious communities, P. J. Geary on barbarians and ethnicity, B. D. Shaw on war and violence, C. Kelly on empire building, R. Lim on Christian triumph and controversy, H. Kennedy on Islam, H. Maguire on the good life, and Y. Hirschfeld on habitat. The main part of the volume (pp. 273-757) adopts the encyclopedia format and offers over five-hundred entries ranging from "Abbasids" to "Zurvan." The international team of contributors includes A. Dihle, B. E. Daley, B. Metzger, C. Jones, D. T. Frankfurter, E. Clark, E. Pagels, F. Rosenthal, G. Bohak, G. H. Böwering, G. G. Stroumsa, H. J. W. Drijvers, J. Dillon, J. Pelikan, K. Hopkins, K. McVey, L. Levine, P. D. Garnsey, P. Fredriksen, R. F. Taft, R. S. Bagnall, S. A. Harvey, S. Elm, S. Gero, S. J. D. Cohen, T. F. Mathews, and W. Frend. Bowersock and Grabar are professors at the Institute for Advanced Study in Princeton, NJ, and Brown is professor of history at Princeton University.

S. BROCK, *From Ephrem to Romanos. Interactions between Syriac and Greek in Late Antiquity,* Variorum Collected Studies 664 (Aldershot, UK—Brookfield, VT: Ashgate, 1999, $101.95) x and 336 pp. Bibliographies. Indexed. ISBN: 0-86078-800-8.

Even more than in the two previous collections of Brock's essays, *Syriac Perspectives on*

Late Antiquity (1984) and *Studies in Syriac Christianity* (1992), this volume focuses on the interaction between the Syriac and Greek literary cultures of late antiquity. The sixteen articles concern Greek and Syriac in late antique Syria (1994), Eusebius and Syriac Christianity (1992), the Syriac background to the world of Theodore of Tarsus (1995), from Ephrem to Romanos (1989), Ephrem's verse homily on Jonah and the repentance of Nineveh (1994), two Syriac verse homilies on the binding of Isaac (1986), Syriac dispute poems (1991), a dispute on the months and some related Syriac texts (1985), tales of two beloved brothers—Syriac dialogues between body and soul (1995), John the Baptist's diet in Syriac sources (1970), two Syriac poems on the invention of the cross (1992), some uses of the term *theoria* in the writings of Isaac of Nineveh (1995), the Syriac commentary tradition (1993), the Syriac background to Hunayn's translation techniques (1991), Greek words in Syriac—some general features (1996), and "the scribe reaches harbor" (1995). Seven pages of addenda and corrigenda are included.

J. H. CHARLESWORTH AND C. A. NEWSOM (EDS.), *The Dead Sea Scrolls. Hebrew, Aramaic, and Greek Texts with English Translations.* Vol. 4B, *Angelic Liturgy: Songs of the Sabbath Sacrifice,* Princeton Theological Seminary Dead Sea Scrolls Project (Tübingen: Mohr Siebeck, 1999, DM 148; Louisville, KY: Westminster John Knox) xxiii and 196 pp. Bibliography. LCN: 93-34036. ISBN: 3-16-146914-3 (MS), 0-664-22126-2 (WJK).

The *Songs of the Sabbath Sacrifice* is a liturgical document composed of thirteen separate sections or songs, one for each of the first thirteen Sabbaths of the year. The composition is preserved in ten copies, eight from Qumran Cave 4 (4Q400-407), one from Qumran Cave 11 (11Q17), and one from Masada (Mas 1k). Newsom is responsible for the fifteen-page introduction, as well as the texts and translations of the individual documents [see *NTA* 44, p. 194]. The critical apparatus is by Newsom and B. A. Strawn. The composite texts are by Newsom, H. W. L. Rietz, and Strawn. Charlesworth has contributed to each part of the work. The final form of the edition has been conformed to the methodologies and conventions of the series [see *NTA* 39, p. 350; 41, pp. 171-172; and 42, p. 608].

L. CIRILLO AND M. FRÉMAUX, *Évangile de Barnabé. Fac-similé, traduction et notes,* Beauchesne Religions (2nd ed.; Paris: Beauchesne, 1999, paper 246 F) xix and 363 pp. Bibliography. Indexed. ISBN: 2-7010-1389-5.

The first edition of this work was described in *NTA* 24, p. 103. This edition contains Frémaux's fifteen-page introduction to the manuscript of *Gospel of Barnabas* (Österreichische Nationalbibliothek, Cod. 2662), the facsimiles of the Italian version along with a French translation and comments on facing pages (by Cirillo and Frémaux), two appendixes (by Frémaux on John Toland and the discovery of the work, and B. de La Monnoye on the Vienna manuscript in 1715), and various indexes. Cirillo's essays in the first part of the first edition are not included.

S. J. D. COHEN, *The Beginnings of Jewishness. Boundaries, Varieties, Uncertainties,* Hellenistic Culture and Society 31 (Berkeley—Los Angeles—London: University of California Press, 1999, $45) xv and 426 pp. Bibliography. Indexed. LCN: 99-39899. ISBN: 0-520-21141-3.

After a ten-page prologue on Jews and others, this volume presents three essays on who was a Jew: whether Herod was Jewish; "those who say they are Jews and are not"—how do you know a Jew in antiquity when you see one; and Ἰουδαῖος, *Judaeus,* Judean, and Jew. Next it treats the boundary crossed—becoming a Jew: from ethnos to ethno-religion; crossing the boundary and becoming a Jew; ἰουδαΐζειν ("to judaize"); and the rabbinic conversion ceremony. Then it deals with the boundary violated—the union of diverse kinds: the prohibition of intermarriage; the matrilineal principle; and Israelite mothers, Israelite fathers—matrilineal descent and the inequality of the convert. Also included are an epilogue (on Jews, Judaism, and Jewishness—us and them), a glossary of some Hebrew terms, and four appendixes (whether Martial's slave was Jewish; whether Menophilus was Jewish; whether Trophimus was Jewish; whether Timothy was Jewish). Cohen, professor of Judaic studies and religious studies at Brown University in Providence, RI, has incorporated and revised previously published material in most chapters.

E. DASSMANN, *Kirchengeschichte.* Band 2/2, *Theologie und innerkirchliches Leben bis zum Ausgang der Spätantike,* Kohlhammer Studienbücher Theologie 11/2 (Stuttgart—Berlin—Cologne: Kohlhammer, 1999, paper DM 37.95) 272 pp., table. Bibliographies. Indexed. ISBN: 3-17-012845-0.

This book continues the project begun in the volumes described in *NTA* 36, p. 292 and 41, p. 394. It deals with developments in the history of dogma and Christian piety from the 4th century A.D. to the end of late antiquity. Under the heading "faith and dogma" it treats the tasks and limits of theology, the doctrine of God and Christology before Nicea, Nicea (A.D. 325), Constantinople (381), Western teaching about the Trinity, Ephesus (431), Chalcedon (451), the time after Chalcedon, and the controversy about icons and the seventh general council in Nicea (787). Then under "inner-church life" it considers liturgy and religious life, monasticism, popular piety, and church and society.

L. DOERING, *Schabbat. Sabbathalacha und -praxis im antiken Judentum und Urchristentum,* Texts and Studies in Ancient Judaism 78 (Tübingen: Mohr Siebeck, 1999, DM 198) xvi and 678 pp., 3 tables. Bibliography. Indexed. ISBN: 3-16-147202-0.

Prepared as a doctoral dissertation under the direction of B. Schaller and presented to the theological faculty at the Georg-August-Universität in Göttingen in 1998, this investigation of Sabbath halakah and practice in ancient Judaism and early Christianity first reviews research, delineates the topic, and presents the pertinent OT texts. Then it treats the Sabbath in the Jewish military colony at Elephantine; Sabbath and Sabbath halakah in *Jubilees;* the Sabbath halakah in the texts from Qumran; Sabbath and Sabbath halakah in the Jewish Diaspora of the Hellenistic and early Roman period; Sabbath practice according to Aramaic ostraca found in Palestine in the first half of the 1st century A.D.; Sabbath practice and the treatment of Sabbath halakah according to the NT; Sabbath practice and halakah according to Josephus' writings; the Sabbath halakah and practice of the Pharisees, Sadducees, and early Tannaim; and attitudes toward conducting war on the Sabbath in ancient Judaism. Five excursuses (on the 2000-cubit Sabbath journey before A.D. 70, the Sabbath in the light of pagan sources from the Hellenistic-Roman period, the Sabbath understanding and practice of the extreme "allegorists," etc.) are interspersed throughout the presentation. Three tables present in summary form the major texts and provide information about them. Doering concludes that while most Jews observed the Sabbath, they did so in different ways and according to different rationales.

T. DOWLEY, *The Kregel Pictorial Guide to Everyday Life in Bible Times* (Grand Rapids: Kregel, 1999, paper $8.99) 32 pp. Illustrated. Indexed. ISBN: 0-8254-2465-8.

This illustrated treatment of everyday life in biblical times deals with clothing, tent life, the house, home life, marriage, children, health and medicine, growing grain, eating and drinking, olives and grapes, the shepherd, fishing, craft workers, travel, weapons and war, religion and festivals, and death and burial. Dowley is the editor of *Atlas of the Bible and Christianity* (1997).

S. C. DOYLE, *The Pilgrim's New Guide to the Holy Land* (2nd ed.; Collegeville, MN: Liturgical Press, 1999, paper $14.95) 179 pp., 2 maps, table. Illustrated. Bibliography. Indexed. ISBN: 0-8146-5955-1.

The first edition of this pilgrim's guide to the Holy Land was described in *NTA* 29, p. 343. The holy places are treated in five categories on the basis of their topographical relations to Jerusalem: in Jerusalem, east of Jerusalem, west of Jerusalem, south of Jerusalem, and north of Jerusalem. For individual sites, Doyle, who is director of Franciscan Pilgrimages in Boston and has guided more than a hundred pilgrimages to the Holy Land, provides basic information, pertinent biblical readings, reflections on the mystery commemorated by the site, a prayer, and suggested hymns. Four appendixes and the texts of thirty-nine hymns are included.

T. Drew-Bear, C. M. Thomas, and M. Yildizturan, *Phrygian Votive Steles* (Ankara: Turkish Republic, Ministry of Culture, Museum of Anatolian Civilizations, 1999, paper) 415 pp., map. Illustrated. Bibliography. ISBN: 975-17-2008-7. Distributed by Habelt Verlag, Bonn.

This volume presents the marble votive reliefs and inscriptions dedicated to Zeus Alsenos and to Zeus Petarenos at a peasants' sanctuary on the territory of the Turkish village of Kurudere in central Phyrgia and also the votive reliefs and inscriptions dedicated to Zeus Ampeleites and Zeus Thallos at peasants' sanctuaries in the territory of Appia in northern Phrygia. These artifacts represent the expression of the prayers and gratitude toward gods and goddesses felt by rural inhabitants of Phyrgia in the 2nd and 3rd centuries A.D. After a 37-page introduction (organization, typology, manner of production, style and dating, statuettes, figures, etc.), it provides photographs and material descriptions (with transcriptions and translations of inscriptions) for the dedications to Zeus Alsenos or Petarenos (nos. 1-387), to Zeus Ampeleites or Thallos (nos. 388-484), and to other deities (nos. 485-486) in the Ankara Museum. Also included are items in the Kütahya Museum (nos. 487-523), the Istanbul Museum (nos. 524-549), the Afyon Museum (nos. 550-567), and various other collections (nos. 568-609), as well as lists and discussions of such topics as the epithets, the names of the dedicants, and toponyms. Drew-Bear is associated with the Centre National de la Recherche Scientifique (France); Thomas teaches at the University of California in Santa Barbara; and Yildizturan is associated with the Museum of Anatolian Civilizations in Ankara.

M. Edwards, M. Goodman, and S. Price (eds.), *Apologetics in the Roman Empire. Pagans, Jews, and Christians* (Oxford—New York: Oxford University Press, 1999, $82) x and 315 pp. Bibliography. Indexed. LCN: 98-33245. ISBN: 0-19-826986-2.

After a thirteen-page introduction to apologetics in the Roman world by the editors (with C. Rowland), this volume presents papers by L. Alexander on the Acts of the Apostles as an apologetic text; Goodman on Josephus' treatise *Against Apion;* T. Rajak on taking aim at Trypho—Christian apologetic as anti-Judaism in Justin's *Dialogue with Trypho the Jew;* F. Young on Greek apologists of the 2nd century; Price on Latin Christian apologetics—Minucius Felix, Tertullian, and Cyprian; M. Frede on Origen's treatise *Against Celsus;* S. Swain on defending Hellenism—Philostratus' *In Honor of Apollonius;* Edwards on the flowering of Latin apologetic—Lactantius and Arnobius; Frede on Eusebius' apologetic writings; and Edwards on the Constantinian circle and the *Oration to the Saints.*

D. Engels, *Classical Cats. The rise and fall of the sacred cat* (London—New York: Routledge, 1999, $40) xii and 227 pp. Illustrated. Bibliography. Indexed. LCN: 99-25313. ISBN: 0-415-21251-0.

The cat has played a significant role in history during the past four thousand years, especially in public health, religion, art, and folklore. This survey of the history of the cat during the classical era is based on literary references, artistic portrayals, and archaeological remains. After exploring the basic biological and behavioral aspects of the cat, it considers the cat in ancient Egypt (where the cat was first domesticated), Greece (earliest Greek cats, cats of the classical and Hellenistic eras, the distribution of the cat by the end of the 1st century B.C.), Rome (the earliest Italian cats, cats of the Roman republic, cats of the imperial era, the distribution of the cat by A.D. 500), and the early Middle Ages (A.D. 500-1000). Also included are an epilogue on persecution and redemption, as well as appendixes on (1) portrayals of cats, cheetahs, and pantherines (lions, leopards) in Greek and Roman art; (2) cat remains from Greek and Roman archaeological sites; and (3) the *Vox in Rama* of Pope Gregory IX. Engels, associate professor of history at the University of Arkansas, is the author of *Roman Corinth. An Alternative Model for the Classical City* (1990).

C. A. FARAONE, *Ancient Greek Love Magic* (Cambridge, MA—London: Harvard University Press, 1999, $35) xii and 223 pp. Bibliography. Indexed. LCN: 99-10676. ISBN: 0-674-03320-5.

In his survey of ancient Greek love magic, Faraone, professor and chairman of classics at the University of Chicago, proposes a new bipolar taxonomy based mainly on the genders of the agents and their victims: those rituals used mainly by men to instill erotic passion (*erōs*) in women, and those used primarily by women to maintain or increase affection (*philia*) in men. After reflecting on the ubiquity of love magic and explaining his approach, he deals with spells for inducing uncontrollable passion (*erōs*): If *erōs* is a disease, then erotic magic is a curse; Jason's *iunx* and the Greek tradition of *agōgē* spells; apples for Atalanta and pomegranates for Persephone; and the transitory violence of Greek weddings and erotic magic. Then he treats spells for inducing affection (*philia*): Aphrodite's *kestos himas* and other amuletic love charms; Deianeira's mistake—the confusion of love potions and poisons; and narcotics and knotted cords—the subversive cast of *philia* magic. Finally he offers some thoughts on history, gender, and desire: from Aphrodite to the restless dead—a brief history of the *agōgē* spell; courtesans, freedmen, and the social construction of gender; and Aelian's tortoises and the representation of the desiring subject.

P. FRICK, *Divine Providence in Philo of Alexandria,* Texts and Studies in Ancient Judaism 77 (Tübingen: Mohr Siebeck, 1999, DM 148) xiii and 220 pp. Bibliography. Indexed. ISBN: 3-16-147141-5.

The revised and expanded version of a doctoral dissertation directed by A. Mendelson and P. Widdicombe at McMaster University in Canada, this volume investigates how Philo conceptualized the doctrine of providence as part of his thought as a whole. After a 23-page introduction, it discusses the pertinent texts in Philo's writings under the following headings: divine transcendence and providence, divine immanence and providence, providence in Philo's theory of creation, providence and astral fatalism, theodicy and providence, and providence and history. Frick concludes that Philo conceptualized the idea of divine providence as the bridge between his understanding of the utter transcendence of God and the belief that God immanently cares for his creation and his creatures. In other words, the doctrine of providence does justice to Philo's desire to formulate a theology that pays sufficient attention to the truth of Scripture and the tenets of Greek thought without compromising his personal faith embedded in ancestral customs.

H. FOX AND T. MEACHAM (EDS.), *Introducing Tosefta. Textual, Intratextual and Intertextual Studies* (Hoboken, NJ: Ktav, 1999) xix and 340 pp., plate. Bibliography. Indexed. LCN: 99-29443. ISBN: 0-88125-637-4.

After a seven-page excerpt from the memoirs of Manny Rotman (1909-97), this volume presents nine essays on various aspects of Tosefta study: Fox on introducing Tosefta—textual, intratextual, and intertextual studies; J. Neusner on describing Tosefta—a systematic account; R. Zeidman on the genesis and nature of Tosefta—the chameleon of rabbinic literature; S. Friedman on the primacy of Tosefta to Mishnah in synoptic parallels; Y. Elman on orality and the transmission of Tosefta *Pisḥa* in talmudic literature; Meacham on Tosefta as template—Yerushalmi *Niddah;* J. Hauptman on women and inheritance in rabbinic texts—identifying elements of a critical feminist impulse; H. Basser on the antiquity of some Mishnaic and Toseftan decrees and fences, and the nature of the works in which they are embedded; and P. Heger on Tosefta and historical memory—the Sukkot water libation. A photograph of Manny and Ruth Rotman and a nine-page afterword by Meacham are included. D. Kriger served as managing editor.

M. GINSBERG, *Sifra. With Translation and Commentary.* Dibura Denedabah, South Florida Studies in the History of Judaism 194 (Atlanta: Scholars Press, 1999, $34.95) lxxvii and 307 pp. Bibliography. LCN: 98-47531. ISBN: 0-7885-0520-3.

The reprint of a work published in 1994 by Leshon Limudim Ltd. of Jerusalem, this volume presents a translation of *Sifra* on Leviticus 1–3 along with notes below and a 64-page general introduction. After Ginsberg's sudden death in 1969, H. Freedman brought the work to completion and has contributed a four-page preface. Following an account of *Sifra* as a book, the introduction treats *Sifra* as a commentary, titles of the book, its compilation, authorship, character, divisions, and so forth. Then the volume presents the texts and translation of each pericope in each parashta and chapter along with extensive notes at the foot of the pages. Ginsberg served as minister of the Richmond District Synagogue in London from 1922 to 1961.

M. GRANT, *The Collapse and Recovery of the Roman Empire* (London—New York: Routledge, 1999, $30) xviii and 121 pp., 27 figs., 7 maps, table. Bibliography. Indexed. LCN: 98-8222. ISBN: 0-415-17323-X.

Grant, the author of *From Rome to Byzantium* (1998), observes that the fact that the Roman empire did not collapse in the 260s and 270s A.D. is one of the miracles of history, since at that time the empire was ripe for disintegration and nevertheless it lasted for another two hundred years in the West and far longer in the East. He develops this argument under three headings: collapse (the succession of emperors, the Germans, the Persians), recovery (strong emperors, the army reconstituted, Diocletian, coinage and finance, state religion), and away from politics (philosophy and personal religion, Heliodorus and the *Aethiopica*). A 26-page appendix deals with the Greek and Roman civilizations that were now collapsing.

J. W. HARGIS, *Against the Christians. The Rise of Early Anti-Christian Polemic,* Patristic Studies 1 (New York—Bern—Frankfurt: Lang, 1999, $44.95) ix and 172 pp. Bibliography. Indexed. LCN: 98-25584. ISBN: 0-8204-4156-2.

Hargis, instructor in church history and NT Greek at Western Seminary in Los Gatos, CA, examines the extant pagan anti-Christian polemical literature with a view toward discovering the strategies by which the polemicists attempted to marginalize a religious opponent steadily increasing in numbers, sophistication, and power. After reflecting on defining the Christian "other" (from persecution to polemic), he deals with the following topics: Celsus and the "revolt against the community"; Celsus, Plato, and the gods; Porphyry and the polemic of universalism; Julian the Apostate and the politics of Hellenism; Julian and the bounded god; and negotiating the pagan-Christian divide. He concludes that in these disputes the parameters of Christian exclusivism, traditionally assumed to be an immovable barrier, were in fact open to negotiation from both sides.

H. W. HAVELAAR, *The Coptic Apocalypse of Peter (Nag-Hammadi-Codex VII,3),* Texte und Untersuchungen zur Geschichte der altchristlichen Literatur 144 (Berlin: Akademie Verlag, 1999, DM 148) 244 pp. Bibliography. Indexed. ISBN: 3-05-003439-4.

Based on a doctoral dissertation directed by G. Luttikhuizen and presented to the University of Groningen, this volume aims at making more accessible the Coptic *Apocalypse of Peter.* After a four-page introduction, it discusses the manuscript, orthography, and language. Next it presents on facing pages the Coptic text and an English translation along with grammatical annotations. Then it offers a commentary according to the following outline: introduction (70.14–72.4), account of vision and audition (72.4–73.14), monologue of the Savior and Peter's reaction (73.14–81.3), account of the vision (81.3–83.15), and conclusion (83.15–84.13). Finally it takes up some general issues: the ideology of the work, genre, relation to the NT, Christology, and the adversaries. The register provides lists of Coptic words and forms, conjugations, Greek words, and names. Havelaar concludes that *Apocalypse of Peter* reflects the search for a new group identity on the part of Petrine gnostics forced out of a proto-orthodox community perhaps over the issue of safeguarding orthodox episcopal authority by apostolic succession.

H. HOFFMANN, *Das Gesetz in der frühjüdischen Apokalyptik,* Studien zur Umwelt des Neuen Testaments 23 (Göttingen: Vandenhoeck & Ruprecht, 1999, DM 148) 367 pp. Bibliography. ISBN: 3-525-53377-2.

The slightly revised and updated version of a doctoral dissertation directed by H.-W.

Kuhn and presented in 1996 to the Evangelical theological faculty of the Ludwig-Maximilians-Universität in Munich, this volume first considers the phenomenon of "apocalyptic" with particular attention to the history of research on it in the 19th and 20th centuries. Then it investigates the role of the Law in the central texts of early Jewish apocalyptic: Daniel, the various parts of *1 Enoch* (chaps. 1–36, 37–71, 72–82, 83–90, 91–105), *Assumption of Moses, 4 Ezra,* and *2 Baruch* (with an appendix on *Jubilees*). Finally it deals with the Qumran community's understanding of the Law and with Paul and the understanding of the Law in Jewish apocalyptic. The four excursuses treat the problem of a Pharisaic understanding of the Law, the Son of Man problem in Daniel 7, the calendar discussion in early Judaism, and Paul's statements about the Law and the Greek-speaking Judaism of the Diaspora.

W. HORBURY (ED.), *Hebrew Study from Ezra to Ben-Yehuda* (Edinburgh: T&T Clark, 1999, $69.95) xiv and 337 pp. Bibliography. Indexed. ISBN: 0-567-08602-X.

The twenty-two essays on the history of the study of the Hebrew language in this volume appear under six headings: the Second Temple period (four), rabbinic and early Christian Hebraists (four), Rome and Byzantium (two), the Karaites (two), Christian Hebraists in medieval and early modern Europe (five), and the 19th and 20th centuries (five). The articles most pertinent to NT study are by J. Schaper on Hebrew and its study in the Persian period, J. K. Aitken on Hebrew study in Ben Sira's *Beth Midrash,* J. Campbell on Hebrew and its study at Qumran, J. W. van Henten on the ancestral language of the Jews in 2 Maccabees, P. Alexander on how the rabbis learned Hebrew, R. Hayward on Jerome and the meaning of the high priestly vestments, L. Lahey on Hebrew and Aramaic in *Dialogue of Timothy and Aquila,* Horbury on the Hebrew Matthew and Hebrew study, D. Noy on "peace upon Israel"—Hebrew formulae and names in Jewish inscriptions from the western Roman empire, and P. T. van Rooden on the Amsterdam translation of the Mishnah.

A. HOUZIAUX (ED.), *Jésus de Qumrân à l'Évangile de Thomas. Les judaïsmes et la genèse du christianisme,* Publications des Conférences de l'Étoile (Paris: Bayard/Centurion, 1999, paper 98 F) 200 pp. ISBN: 2-227-35019-9.

After a nine-page introduction by Houziaux, this volume presents papers by C. Perrot and P. Geoltrain on Jesus and the Judaisms of his time, Geoltrain and C. Tassin on Jesus and John the Baptist, Tassin and J.-D. Dubois on Jesus and Qumran, and Dubois and Geoltrain on Jesus and the gnostic Gospels. Transcripts of debates on these topics are included. Houziaux has also provided a 22-page conclusion as well as appendixes on (1) the baptism of Jesus by John the Baptist and (2) whether *Gospel of Thomas* is a new source of information about the preaching of Jesus.

H. HÜBNER, *Die Weisheit Salomons. Liber Sapientiae Salomonis,* Das Alte Testament Deutsch, Apokryphen 4 (Göttingen: Vandenhoeck & Ruprecht, 1999, paper DM 42) 227 pp. Bibliography. ISBN: 3-525-51404-2.

After a four-page general bibliography, this volume presents a sixteen-page introduction to the Wisdom of Solomon under the following headings: East and West; whether it is a biblical book; the place and date of the book's origin; wisdom and the Wisdom of Solomon; its literary unity; the anonymity of the figures portrayed in the work and the question of the addressees; and the relationships among Jewish faith in God, Greek philosophy, and Egyptian religion. The main part of the book presents for each pericope a translation and exposition of the text according to the following general outline: the righteous and the godless (1:1–6:21), the discourse in praise of Wisdom (6:22–11:1), and *God* leads his people (*synkrisis*) (11:2–19:22). Hübner is the author of *An Philemon. An die Kolosser. An die Epheser* (1997).

J.-M. HUSSER, *Dreams and Dream Narratives in the Biblical World,* trans. J. M. Munro, Biblical Seminar 63 (Sheffield, UK: Sheffield Academic Press, 1999, paper £14.95 or $19.95) 197 pp. Bibliographies. Indexed. ISBN: 1-85075-968-5.

The English version of the article entitled "Songe" in the *Supplément au Dictionnaire de* *la Bible* [see *NTA* 41, p. 542], this volume first considers dreams and related phenomena in ancient Mesopotamia, the Hittite kingdom, Egypt, and Syro-Phoenicia. Then it treats dreams in the OT under the following headings: generalia, symbolic dreams, message dreams, dreams and the prophetic vision, dreams and wisdom, and practices associated with dreams. Husser, reader in the history of religions at the Université Marc Bloch, Strasbourg II, seeks to define the function of dream accounts from a literary, social, political, and religious viewpoint on the basis of literary genres, and to clarify the relationship between the fiction implied by the literary form and the actual dream experience of individuals, as well as the different ritual practices related to this experience.

J. S. JEFFERS, *The Greco-Roman World of the New Testament Era. Exploring the Background of Early Christianity* (Downers Grove, IL: InterVarsity, 1999, paper $19.99) 352 pp., 38 figs., 7 maps, 7 tables. Bibliographies. Indexed. LCN: 99-37146. ISBN: 0-8308-1589-9.

Jeffers, who teaches in the Torrey Honors Institute at Biola University and at California State University in Dominguez Hills, and is the author of *Conflict at Rome. Social Order and Hierarchy in Early Christianity* (1991), seeks to explain what the student of the NT needs to know about Greco-Roman societies and cultures of the time. After discussing the historical background to the NT era, he considers life and death in the 1st century; the city in the Greco-Roman world; influences on Christian organization; religion in the Greco-Roman world; governing of the provinces and Palestine; tools of governance—finances, law, and the military; social class and status in the empire; citizenship; the Jews in the cities; slavery; the family, women, and education; and provinces and cities of the NT era. The appendixes provide (1) a summary of Greco-Roman history and (2) a chronology of events.

C. P. JONES, *Kinship Diplomacy in the Ancient World,* Revealing Antiquity 12 (Cambridge, MA—London: Harvard University Press, 1999, $35) ix and 193 pp., 5 figs. Bibliography. Indexed. LCN: 98-44084. ISBN: 0-674-50527-1.

Jones, professor of classics and history at Harvard University and author of *The Roman World of Dio Chrysostom* (1978) and *Culture and Society of Lucian* (1986), traces "kinship diplomacy" through its recorded history in the Greco-Roman world and assesses it as a factor in international relations. After a five-page introduction, he deals with the following topics: the language of kinship diplomacy; the beginnings; the classical age of Greece; two northern kingdoms; cities, leagues, and kings; Lycians and Jews; the Roman republic; two cities; the Roman empire; and late antiquity. The appendixes treat the legends of (1) Greece and Caria and (2) Lycia. Jones concludes with reflections on the effectiveness of kinship diplomacy and on its evolution and eventual demise.

I. KALIMI, *Der Platz der Bibel im Judentum und die klassisch-jüdische Schriftauslegung. Eine paradoxe Konstellation,* Oldenburger Universitätsreden: Vorträge, Ansprachen, Aufsätze 114 (Oldenburg: Universität Oldenburg, 1999, paper) 49 pp. ISBN: 3-8142-1114-6.

After reflecting on the place of the Bible in Judaism, this booklet considers the Bible as the basis of Jewish religion and literature (the "paradoxical constellation"), the history and principles of classical Jewish biblical interpretation, Scripture in comparison with the Oral Torah, the defense of the Jewish religious and cultural heritage, and the struggles against internal and external (Christian and Muslim) opponents. Kalimi is the author of *Das Chronikbuch in der jüdischen Tradition von Daniel bis Spinoza* (1997).

H. C. KEE AND L. H. COHICK (EDS.), *Evolution of the Synagogue. Problems and Progress* (Harrisburg, PA: Trinity Press International, 1999, paper $17) viii and 183 pp. Bibliography. Indexed. LCN: 99-044917. ISBN: 1-56338-296-2.

The first three essays in this collection concern the origins of the synagogue in the land of Israel: Kee on defining the 1st-century A.D. synagogue—problems and progress; J. F. Strange on ancient texts, archaeology as text, and the problem of the 1st-century synagogue;

and R. A. Horsley on synagogues in Galilee and the Gospels. The other six articles concern the development of the synagogue in the Diaspora: J. Gutmann on the synagogue of Dura-Europos—a critical analysis; S. J. D. Cohen on whether Pharisees and rabbis were the leaders of communal prayer and Torah study in antiquity—the evidence of the NT, Josephus, and the early Church Fathers; M. Bonz on the Jewish community in ancient Sardis—deconstruction and reconstruction; Cohick on Melito's *Peri Pascha*—its relationship to Judaism and Sardis in recent scholarly discussion; J. A. Overman on Jews, slaves, and the synagogue on the Black Sea—the Bosporan manumission inscriptions and their significance for Diaspora Judaism; and D. R. Edwards on Jews and Christians at ancient Chersonesus—the transformation of Jewish public space.

L. KOEHLER AND W. BAUMGARTNER, *The Hebrew and Aramaic Lexicon of the Old Testament.* Vol. 4, *š–t,* trans. and ed. M. E. J. Richardson et al. (Leiden—Boston—Cologne: Brill, 1999, 259 gld. or $144) vi and 439 pp. LCN: 94-207821. ISBN: 90-04-10076-8.

The first three volumes in this complete and unabridged English edition of the Koehler-Baumgartner Hebrew and Aramaic lexicon of the OT were described in *NTA* 39, p. 171; and 41, pp. 179, and 580. The fourth and final volume in the Hebrew section covers the Hebrew words that begin with the letters *shin* and *taw,* and follows the basic format of the first three volumes. Richardson, who has supervised the translation and editing of the English version, has provided a two-page preface. Work on the Aramaic section is nearing completion, and there are plans for an electronic version of the Hebrew section.

A. KREIDER, *The Change of Conversion and the Origin of Christendom,* Christian Mission and Modern Culture (Harrisburg, PA: Trinity Press International, 1999, paper $11) xviii and 126 pp. Bibliography. LCN: 99-40924. ISBN: 1-56338-298-9.

Kreider, director of the Centre for the Study of Christianity and Culture at Regents Park College, Oxford, examines conversion (changes in belief, belonging, and behavior) in early Christianity and argues that Christendom is the product of changes in the understandings and practices of conversion. After a six-page introduction, he deals with the conversions of Justin and Cyprian, the intriguing attraction of early Christianity, the journey of conversion, the broadening of the attraction by Constantine, catechizing the masses—Cyril and Chrysostom, attracting the recalcitrant—Augustine and Volusian, converting the Christians—Caesarius of Arles, and Christendom as the product of conversion and some clues about the future of Christianity.

R. A. KUGLER AND E. M. SCHULLER (EDS.), *The Dead Sea Scrolls at Fifty. Proceedings of the 1997 Society of Biblical Literature Qumran Section Meetings,* SBL Early Judaism and Its Literature 15 (Atlanta: Scholars Press, 1999, paper $49.95) viii and 227 pp. and 7 plates. Indexed. LCN: 99-11854. ISBN: 0-7885-0543-2.

After essays by G. J. Brooke and L. H. Schiffman on the history of Dead Sea scrolls research and by E. Tov on the publication of texts from the Judean Desert, this volume presents papers by E. Ulrich on the Dead Sea scrolls and the study of the Hebrew Bible, D. Dimant on the scrolls and the study of early Judaism, and Brooke on the scrolls and the study of the NT. Next there is an article by G. W. E. Nickelsburg on currents in Qumran scholarship, with responses by C. A. Newsom, J. J. Collins on scrolls scholarship as intellectual history, J. H. Charlesworth on currents in Qumran research, Tov on Israeli scholarship on the texts from the Judean Desert, and F. Garcia Martínez and J. Trebolle Barrera on Qumran scholarship from a European perspective, as well as Nickelsburg's response to the respondents. Then there are contributions on the publication of the Cave 4 fragments of *Damascus Document* in DJD 18 by J. Baumgarten (two) and P. R. Davies, as well as papers by M. Kister on demons, theology, and Abraham's covenant (CD xvi 4-6 and related texts) and by J. Kampen on the significance of the temple in the *Damascus Document* manuscripts. An epilogue by L. H. Schiffman and M. Schiffman reflects on the agenda for the future in the study of the Dead Sea scrolls. The editors have provided a five-page preface.

G. Larsson, *Bound for Freedom. The Book of Exodus in Jewish and Christian Traditions* (Peabody, MA: Hendrickson, 1999, $24.95) xvii and 334 pp. Bibliography. Indexed. LCN: 98-52685. ISBN: 1-56563-083-1.

The English version of *Uppbrottet: Bibelteologisk kommentar till Andra Moseboken* (1993), this exposition of the book of Exodus gives particular attention to Jewish and Christian traditions of interpretation. Rather than setting forth each detail in the text, it discusses larger units arranged according to the major themes. After a three page introduction, it treats the prelude (Exodus 1); the discovery (2); the master, the mission, and the means (3:1–4:17); the return (4:18–6:30); ten strikes less one (7–11); the liberation prepared (12:1–13:16); the liberation (13:17–15:21); and so forth. The English title expresses the fundamental biblical message that there is no freedom without boundaries and that the full liberation is to take place when the long way to freedom is finally accomplished. Larsson is a director at the Jerusalem Center for Biblical Studies and Research as well as a visiting scholar at the University of California in San Diego.

H. Lenowitz, *The Jewish Messiahs. From the Galilee to Crown Heights* (New York—Oxford: Oxford University Press, 1998, $45) ix and 297 pp., 9 figs. Bibliographies. Indexed. LCN: 97-29980. ISBN: 0-19-511492-2.

In his nineteen-page introduction, Lenowitz, professor of Hebrew in the department of languages and literature and the Middle East Center of the University of Utah, observes that wherever Judaism has been, its messiahs have arisen. He explores the history of Jewish messianic movements with reference to the following figures: the Israelite messiahs—Jesus of Nazareth and Shim'on bar Kosiba and their forerunners; the Persian messiahs—Abu Isa, Yudghan, Mushka, and Serenus of Syria; the messiah of Amadia—David Alroy; the messiahs of the Inquisition—David Reubeni and Shlomo Molkho; the messiahs of Safed—Isaac Luria and Hayim Vital; the messiah of Izmir—Shabtai Zvi; the Polish messiahs—Yakov Frank and his daughter Ewa; the Tzaddik of Hasidism; and the Yemenite messiahs. He concludes with reflections on these Jewish messianic movements in terms of the dynamics of self-destruction and of ambivalence and abandonment.

L. I. Levine, *The Ancient Synagogue. The First Thousand Years* (New Haven—London: Yale University Press, 2000, $60) xvi and 748 pp., 98 figs., table. Bibliography. Indexed. LCN: 98-52667. ISBN: 0-300-07475-1.

Levine, professor of Jewish history and archaeology at the Hebrew University in Jerusalem, describes the synagogue as one of the unique and innovative institutions of antiquity, as central to Judaism, and as having left indelible marks on Christianity and Islam. After a sixteen-page introduction, he discusses the historical development of the synagogue in the Second Temple period (origins, pre-A.D. 70 Judea, the pre-70 Diaspora, the role and functions of the Second Temple synagogue) and in later antiquity (late Roman Palestine from A.D. 70 to the 4th century, Byzantine Palestine, Diaspora synagogues). Then he considers various aspects of the synagogue as an institution: the building, the communal dimension, leadership, the patriarch (*nāśîʾ*) and the synagogue, the sages and the synagogue, women in the synagogue, priests, liturgy, iconography—the limits of interpretation, and diachronic and synchronic dimensions—the synagogue in context. A four-page glossary is included. Levine concludes that the synagogue provided Jewish life of late antiquity with an essential unity, and as a locally based yet universally present institution it fulfilled the function played for Jews by the Jerusalem Temple in the pre-A.D. 70 era.

L. I. Levine, *Judaism and Hellenism in Antiquity. Conflict or Confluence?* (Peabody, MA: Hendrickson, 1999, paper $19.95) xiii and 227 pp., 29 figs. Bibliography. Indexed. ISBN: 1-56563-488-8.

This edition of Levine's exploration of the influence and impact of Greco-Roman culture on the Jews of antiquity [*NTA* 43, p. 625] is published by arrangement with the University of Washington Press.

Literary Imagination, Ancient and Modern. Essays in Honor of David Grene, ed. T. Breyfogle (Chicago—London: University of Chicago Press, 1999, cloth $50, paper $19) ix and 405 pp., frontispiece, 3 maps. Bibliography. Indexed. LCN: 98-50892. ISBN: 0-226-07424-2 (cloth), -07425-0 (paper).

Among the twenty-two contributions honoring Professor Grene (a well known translator of classical writings), those most pertinent to the world of the NT are by M. Ostwald on atheism and the religiosity of Euripides; J. Redfield on poetry and philosophy in Aristophanes' *Clouds;* S. Nelson on Calypso's choice—immortality and heroic striving in the *Odyssey* and *Ulysses;* W. Doniger on the homecomings of Odysseus and Nala; M. Douglas on a bird, a mouse, a frog, and some fish—a new reading of Leviticus 11; W. R. Johnson on confabulating Cephalus—self-narration in Ovid's *Metamorphoses* 7.672-865; Breyfogle on memory and imagination in Augustine's *Confessions;* S. Benardete on metamorphosis and conversion—Apuleius' *Metamorphoses;* and N. Thompson on "against entertainment"—Plato and the poets. Other contributors include D. Tracy, C. C. O'Brien, and S. Bellow. A photograph of Grene and a select bibliography of his publications is included.

E. LOHSE AND G. MAYER, *Die Tosefta.* Band 1, *Seder Zeraim.* Teil 1/1, *Berakot–Pea,* Rabbinische Texte, Erste Reihe (Stuttgart—Berlin—Cologne: Kohlhammer, 1999, DM 368) vii and 198 pp. Bibliography. Indexed. ISBN: 3-17-013610-0.

This volume first (on pp. 3-104) presents Lohse's one-page introduction to the Tosefta's version of the tractate *Berakhot* and his translation of it at the top of the pages along with extensive notes (textual and philological observations, references to parallel texts, explanations of problems, references to modern scholarship, etc.) below. Then on pp. 107-158 it provides Maier's two-page introduction to the Tosefta tractate *Peah* as well as his annotated translation of it. Various indexes are included on pp. 161-182. Mayer is now the editor of the project.

P. L. MAIER, *Eusebius. The Church History. A New Translation with Commentary* (Grand Rapids: Kregel, 1999, $24.99) 412 pp. Illustrated. Bibliography. Indexed. LCN: 98-13442. ISBN: 0-8254-3328-2.

After a twelve-page introduction to Eusebius and his *Church History,* this volume presents a new translation of the work that seeks to make the text clearer and more readable, while also providing more than 150 illustrations, dates, and brief commentaries. The ten books appear under the following headings: the person and work of Christ; the apostles; missions and persecutions; bishops, writings, and martyrdoms; western heroes, eastern heretics; Origen and the atrocities at Alexandria; Dionysius and dissent; the great persecution; the great deliverance; and Constantine and peace. The appendixes concern (1) Eusebius' citation of Josephus on Jesus and (2) the successions of emperors and bishops. Maier is professor of ancient history at Western Michigan University.

D. G. MARTINEZ, *P. Michigan XIX. Baptized for Our Sakes: A Leather Trisagion from Egypt (P. Mich. 799). Edition and Commentary,* Beiträge zur Altertumskunde 120 (Stuttgart—Leipzig: Teubner, 1999, DM 58) xi and 115 pp., 3 plates, folding plate. Bibliography. Indexed. ISBN: 3-519-07669-1.

The three Trisagion hymns in P. Michigan 799 (a leather document from ca. the 7th century A.D.) concern the life and passion of Jesus, Isaiah's vision of the Seraphim, and Septuagint quotations on creation themes, respectively. The 28-page introduction deals with language and rhythm, the Trisagion (structure, epithets, and origins; whether it is trinitarian or christological), and the theological and liturgical context of the document. The edition consists of a material description, photographs and a diplomatic text, and the edited/metrical text and translation on facing pages. It is accompanied by an extensive commentary on pp. 44-84. A three-page appendix provides a summary of phonological features.

T. F. MATHEWS, *The Clash of Gods. A Reinterpretation of Early Christian Art* (rev. ed.; Princeton, NJ: Princeton University Press, 1999, paper $26.95) xi and 237 pp. Illustrated. Indexed. LCN: 98-51583. ISBN: 0-691-00939-2.

In this revised paperback edition of the work described in *NTA* 39, p. 541, Mathews corrects the dating of the Al-Mouâllaka lintel (8th century A.D.), refines his argument about the Arian interpretation of Jesus' entry into Jerusalem in light of a new 4th-century piece from Palestine, and takes into account the evidence of icons. Mathews is also the author of *Byzantium from Antiquity to the Renaissance* (1998).

E. M. MEYERS (ED.), *Galilee through the Centuries. Confluence of Cultures,* Duke Judaic Studies 1 (Winona Lake, IN: Eisenbrauns, 1999, $42.50) xiii and 429 pp. Illustrated. Indexed. LCN: 99-25995. ISBN: 1-57506-040-X.

Prepared for a conference held at Duke University in 1997, the twenty-two papers in this volume appear under five headings: Bronze and Iron Ages (two); early Roman period (five); Jewish, rabbinic, and epigraphic sources (eight); Byzantine and Christian sources (five); and early medieval period (two). The essays most pertinent to the NT world are by S. Freyne on behind the names—Galileans, Samaritans, *Ioudaioi;* R. A. Horsley on Jesus and Galilee—the contingencies of a renewal movement; C. Breytenbach on Mark and Galilee—text world and historical world; J. L. Reed on Galileans, "Israelite village communities," and the Sayings Gospel Q; Meyers on Sepphoris on the eve of the Great Revolt (A.D. 67-68)—archaeology and Josephus; L. I. Levine on the development of synagogue liturgy in late antiquity; S. S. Miller on new perspectives on the history of Sepphoris; T. Tsuk on the aqueducts to Sepphoris; L. V. Rutgers on incense shovels at Sepphoris; Z. Weiss and E. Netzer on the Sepphoris synagogue—a new look at synagogue art and architecture in the Byzantine period; S. Fine on art and the liturgical context of the Sepphoris synagogue mosaic; H. Lapin on Palestinian inscriptions and Jewish ethnicity in late antiquity; C. T. McCollough and B. Glazier-McDonald on social magic and social realities in late Roman and early Byzantine Galilee; M. Aviam on Christian Galilee in the Byzantine period; and R. Kimelman on identifying Jews and Christians in Roman Syria-Palestine.

C. L. MURISON, *Rebellion and Reconstruction: Galba to Domitian. An Historical Commentary on Cassius Dio's* Roman History *Books 64–67 (A.D. 68–96),* American Philological Association Monograph Series 37 (Atlanta: Scholars Press, 1999, $34.95) xxi and 291 pp., 6 maps. Bibliography. Indexed. LCN: 99-19877. ISBN: 0-7885-0547-5.

Cassius Dio Cocceianus, a Greek from Nicea in Bithynia, wrote a history of Rome from its mythical beginnings down to A.D. 229, the year of his retirement from Roman public service. This volume presents a historical commentary on books 64 through 67 in Cassius Dio's *Roman History.* Covering the period from A.D. 68 to 96, these four books deal with events in the reigns of the Roman emperors Galba and Otho (book 64), Vitellius (65), Vespasian and Titus (66), and Domitian (67). Also included is a 27-page introduction that deals with the text, book divisions, Dio's life, the chronology of composition, Dio's sources, biographical versus annalistic history, and books 64-67 and Dio's view of his own time. Murison notes that the text in these books can fairly be described as difficult or even rebarbative, and that his purpose is not only to elucidate Dio's statements but also to locate the text as accurately as possible in Dio's original narrative.

M. NALDINI (ED.), *La Bibbia nei Padri della Chiesa. L'Antico Testamento,* Letture patristiche 7 (Bologna: Dehoniane, 1999, paper 28,000 L) 170 pp. Bibliography. ISBN: 88-10-42037-3.

The eight essays in this volume concern various aspects of the use of the OT by the Church Fathers: J.-N. Guinot on the Hellenism of the emperor Julian and the Christianity of the Fathers—the encounter of two cultures, M. Simonetti on Sacred Scripture in the church of first two centuries A.D.—meaning and interpretations, Naldini on the book of creation, M. G. Mara on the historical books in patristic interpretation—the story of Naboth, C. Nardi on messianic texts in the Prophets, Simonetti on the patristic interpretation of Ecclesiastes,

G. I. Gargano on patristic comments on Canticles, and M. P. Ciccarese on the symbolic interpretation of animals in the OT.

J. NEUSNER, *The Mishnah. Religious Perspectives,* Handbuch der Orientalistik, Erste Abteilung: Der Nahe und Mittlere Osten 45 (Leiden—Boston—Cologne: Brill, 1999, 165.28 gld. or $92) xii and 249 pp. Indexed. LCN: 99-30517. ISBN: 90-04-11492-0.

Intended as a condensation and abbreviation of Neusner's many years of research on the Mishnah, this volume deals with questions of religion and encompasses the social history of ideas and the religious uses of language. After a four-page preface (in which Neusner's relevant past publications are listed), it considers the relationship of the Mishnah to Scripture (the Written and the Oral Torah), the relationship of the religious ideas that people hold to the world in which they live (the Mishnah and its times—the three stages of halakhic category formation), and the religious meaning of the formalization of language that characterizes the Mishnah in particular (form and meaning in the Mishnah).

J. NEUSNER, *The Mishnah. Social Perspectives,* Handbuch der Orientalistik, Erste Abteilung: Der Nahe und Mittlere Osten 46 (Leiden—Boston—Cologne: Brill, 1999, 176.30 gld. or $98) xviii and 270 pp. Indexed. LCN: 99-30516. ISBN: 90-04-11491-2.

The thesis of this reprise of Neusner's past research is that the Mishnah sets forth a systematic statement of Israel's social order, and that the Mishnah's mode of thought about the order of nature and society and its specific message about the politics and economics that define the social order recapitulate those of Aristotle. After a twelve-page preface (in which Neusner's relevant past publications are listed), it deals with the Mishnah and Aristotle's natural history, the Mishnah and Aristotle's economics, and the Mishnah and Aristotle's politics.

J. NEUSNER, *The Rabbinic Traditions about the Pharisees before 70.* Part 1, *The Masters;* part 2, *The Houses;* part 3, *Conclusions,* South Florida Studies in the History of Judaism 202-204 (3 vols.; Atlanta: Scholars Press, 1999, paper $79.95 or $39.95 each) *lxv and xvi and 419 pp., xiv and 353 pp., xvi and 427 pp. Bibliography. Indexed. LCN: 99-41846. ISBN: 0-7885-0574-2 (part 1), -0575-0 (part 2), -0576-9 (part 3).

These volumes provide the reprint of the 1971 edition published by E. J. Brill of Leiden [*NTA* 16, p. 388]. The integrity of the pagination in the original text is maintained, thus assuring the continuing usefulness of the original index. The first volume provides translations of passages about named masters prior to A.D. 70, with successive versions of the same story presented in synoptic tables. The second volume offers translations of all material pertaining to the houses of Hillel and Shammai. The third volume draws conclusions about intermediate units of tradition (types and forms), small units of tradition and other mnemonic devices, verifications, and history of the traditions. Also included (pp. 320-368) is a section devoted to "bibliographical reflections." This edition also presents a new six-page preface in which Neusner notes that the results stand firm and places the work in the context of his more recent work. A bibliography (pp. *ix-*lxv) of his books in this and related areas of study is included.

J. NEUSNER, *Symbol and Theology in Early Judaism,* South Florida Studies in the History of Judaism 198 (Atlanta: Scholars Press, 1999, paper $19.95) xxi and 242 pp. Indexed. LCN: 99-24631. ISBN: 0-7885-0562-9.

The reprint of a work published in 1991 by Fortress Press [*NTA* 36, p. 139], this volume contends that in the 5th and 6th centuries A.D. a mode of talking about God took shape in both synagogue art and rabbinic writing that appealed to symbolic rather than propositional modes of discourse. It deals with locating symbols, symbols in verbal form, the documentary locus of symbolic discourse, rabbinic lists of "theological things" (in halakic midrash, earlier haggadic midrash, and later haggadic midrash, respectively), symbolic discourse in *Song of Songs Rabbah,* symbolic discourse in iconic form, and the two vocabularies of symbolic discourse. The two appendixes deal with the works of M. Kadushin and E. R. Goodenough.

J. NEUSNER, *The Talmud of the Land of Israel. An Academic Commentary to the Second, Third, and Fourth Divisions.* Vol. 15, *Yerushalmi Tractate Nedarim;* vol. 16, *Yerushalmi Tractate Nazir;* vol. 17, *Yerushalmi Tractate Gittin;* vol. 18, *Yerushalmi Tractate Qiddushin;* vol. 19, *Yerushalmi Tractate Sotah;* vol. 20, *Yerushalmi Tractate Baba Qamma;* vol. 21, *Yerushalmi Tractate Baba Mesia;* vol. 22, *Yerushalmi Tractate Baba Batra;* vol. 23, *Yerushalmi Tractate Sanhedrin;* vol. 24, *Yerushalmi Tractate Makkot,* South Florida Academic Commentary 125-134 (10 vols.; Atlanta: Scholars Press, 1998-99) LCN: 98-26391. ISBN: 0-7885-0478-9 (vol. 1).

The previous volumes in this project were described in *NTA* 43, pp. 429-430 (vols. 1-5) and 43, p. 627 (vols. 6-14), respectively. These ten volumes (vols. 15-20—1998; vols. 21-24—1999) devoted to the Yerushalmi tractates *Nedarim* (vol. 15; $44.95—xxix and 235 pp. ISBN: 0-7885-0532-7), *Nazir* (vol. 16; $44.95—xxix and 270 pp.; -0533-5), *Gittin* (vol. 17; $44.95—xxix and 269 pp.; -0534-3), *Qiddushin* (vol. 18; $44.95—xxix and 263 pp.; -0535-1), *Sotah* (vol. 19; $44.95—xxix and 279 pp.; -0536-X), *Baba Qamma* (vol. 20; $44.95—xxix and 237 pp.; -0537-8), *Baba Mesia* (vol. 21; $39.95—xxix and 210 pp.; -0556-4), *Baba Batra* (vol. 22; $39.95—xxix and 201 pp.; -0557-2), *Sanhedrin* (vol. 23; $49.95—xxix and 438 pp.; -0558-0), and *Makkot* (vol. 24; $39.95—xxix and 72 pp.; -0559-9), respectively, present translations along with a concluding treatment of the structure of the tractate. A preface by Neusner appears in each volume. Seeking to present the Talmud of the Land of Israel in a graphic manner and so render it accessible to ordinary academic inquiry into its order and rationality, these volumes provide the Mishnah text in boldface type, give Hebrew passages in plain type and Aramaic passages in italics, mark the various thought units, and use indentation to indicate what we might put in footnotes or appendixes. They generally reproduce (with some corrections and revisions) the translations that appeared in *The Talmud of the Land of Israel. A Preliminary Translation and Explanation* (1982-95).

J. NEUSNER, *What, Exactly, Did the Rabbinic Sages Mean by "The Oral Torah"? An Inductive Answer to the Question of Rabbinic Judaism,* South Florida Studies in the History of Judaism 196 (Atlanta: Scholars Press, 1998, $34.95) xxv and 221 pp. LCN: 99-51870. ISBN: 0-7885-0528-9.

In this work Neusner seeks to set forth the facts on where and how the sages speak of the Oral or Dual Torah, "law revealed by God to Moses at Sinai" and orally formulated and orally transmitted from then to some determinate point in the near-at-hand present. In particular, he deals with the following questions: What is alleged, in what context, and for what purpose, how do matters break down into their constituent elements, and exactly what did the sages mean by speaking of laws originating at Sinai and not written down and of a (part of the) Torah transmitted in a chain of tradition from Moses ultimately to the rabbinic sages, the authorities of ca. A.D. 100 to 600 who produced the Mishnah, Tosefta, Midrash compilations, and the Talmuds? He traces the theme and its rabbinic developments from the initial stage (e.g. Mishnah) through the intermediate stage (e.g. Yerushalmi) to the final statement (e.g. Bavli).

J. NEUSNER (ED.), *Approaches to Ancient Judaism. New Series,* vol. 14, South Florida Studies in the History of Judaism 186 (Atlanta: Scholars Press, 1998, $44.95) viii and 210 pp. LCN: 90-8969. ISBN: 0-7885-0494-0.

The six articles in this fascicle are by R. Segal on anthropology and sociology of Judaism with reference to ancient Israel, S. A. Stertz on pagan historians on Judaism in ancient times, B. Kern Ulmer on the halakic part of the Yelammedenu in *Pesiqta Rabbati,* M. Zank on the rabbinic epithet *gĕbûrâ,* Neusner on ritual as a religious statement in Judaism, and Neusner on reading Scripture theologically—the Sabbath halakah in the context of rabbinic Judaism's system.

J. NEUSNER (ED.), *Approaches to Ancient Judaism. New Series,* vol. 15, South Florida Studies in the History of Judaism 195 (Atlanta: Scholars Press, 1999, $39.95) viii and 249 pp. LCN: 90-8969. ISBN: 0-7885-0527-0.

The six essays in this volume are by H. W. Basser on notions of glory and sonship as functions of contagion and sympathy, J. Rogers on creation as a cultural indicator, Neusner on the Mishnah in the context of natural history, Neusner on reading the halakah as a religious statement, Neusner on the religious meaning of bodily excretions in rabbinic Judaism—the halakah on Leviticus 15 (*Zabim* and *Nidda*), and B. Kern Ulmer on the socio-aesthetic use of normal speech (N. Mahfouz and S. Aleichem).

J. NEUSNER (ED.), *Approaches to Ancient Judaism. New Series,* vol. 16, South Florida Studies in the History of Judaism 209 (Atlanta: Scholars Press, 1999, $34.95) x and 249 pp. LCN: 90-8969. ISBN: 0-7885-0581-5.

The six papers in this collection are by P. V. M. Flesher on the theology of the afterlife in the Palestinian Targums—a framework for analysis; D. H. Aaron on Judaism's holy language; Neusner on the analogical-contrastive hermeneutics of the halakic category-formations; Neusner on the quest of an *episteme* for world history—making connections from bottom upward; Neusner on history, time, and paradigm in classical Judaism; and Neusner on how Judaism reads the Bible.

Nova Doctrina Vetusque. Essays on Early Christianity in Honor of Fredric W. Schlatter, S.J., ed. D. Kries and C. B. Tkacz, American University Studies, Series 7: Theology and Religion 207 (New York—Bern: Lang, 1999, $49.95) xi and 291 pp., 4 figs., 2 tables. Bibliography. Indexed. LCN: 98-26795. ISBN: 0-8204-4136-8.

Of the sixteen essays honoring Professor Schlatter, who taught classical languages and history at Gonzaga University in Spokane, WA, for over forty years, those most pertinent to the NT and its world are by W. H. C. Frend on the development of the archaeology of early Christianity from confessional propaganda to international scholarship, R. F. Taft on ritual symbols of ecclesial communion in the patristic period, C. Kannengiesser on Lady Wisdom's final call—the patristic recovery of Proverbs 8, Tkacz on seeking classical allusions in the Vulgate, E. A. Synan on the vulgarity of the Vulgate, A. P. Carriker on Augustine's frankness in his dispute with Jerome over the interpretation of Gal 2:11-14, and J. W. Day on the pragmatics of archaic and paleo-Christian Greek inscriptions. A seven-page introduction by the editors and a bibliography of Schlatter's scholarly publications are included.

E. PERETTO, *Clemente Romano. Lettera ai Corinzi. Introduzione, versione, commento,* Scritti delle origini cristiane 23 (Bologna: Dehoniane, 1999, paper 37,000 L) 294 pp. Bibliography. ISBN: 88-10-20618-5.

In his 98-page introduction to *1 Clement,* Peretto, author of *Saggi di patristica e di esegesi biblica* (1997), deals with the historical context, the Flavian emperors and Christianity, the personality of the author, date of composition, currents of thought, structure, innovative elements, the triad (God, Jesus Christ, and the Spirit), the great prayer (59:3–61:3), manuscript tradition, and bibliography. Then he presents for each of the twenty-one sections a translation and commentary: address and preamble (chaps. 1–3), historical examples of jealousy and envy (4–6), call to repentance (7–8), biblical models of obedience and faith (9–12), exhortation to humility and sweetness (13–18), and so forth.

M. ROBERGE, *La Paraphrase de Sem (NH VII, 1). Texte établi et présenté,* Bibliothèque Copte de Nag Hammadi, Section "Textes" 25 (Sainte-Foy, Que.: Les Presses de l'Université Laval, 2000; Leuven: Peeters, paper 3,200 BFr) xxx and 283 pp. Bibliography. Indexed. ISBN: 2-7637-7592-6 (PUL), 90-429-0729-6 (P).

Paraphrase of Shem, which is an apocalypse with a narrative frame, presents an elaborate cosmological and anthropological system inspired by "Sethianism" and Valentinianism. It consists of the following elements: title, apocalypse, first eschatological discourse of

Derdekeas, ascent of Shem, second eschatological discourse of Derdekeas, and conclusion. After a nineteen-page bibliography on *Paraphrase of Shem* and related topics, this volume presents a 114-page introduction to the work that treats the following topics: manuscript; language; literary genre; narrative techniques; structure; the system; and situation, provenance, and date. Next it provides on facing pages the Coptic text according to MS NHC VII,*1* and a translation (with brief textual notes below). Also included are a structured translation and three indexes (Greek-Coptic, Coptic, proper names and magical words).

R. ROUKEMA, *Gnosis and Faith in Early Christianity. An introduction to gnosticism,* trans. J. Bowden (London: SCM, 1999, paper £14.95; Harrisburg, PA: Trinity Press International, 1999, paper $23) xi and 212 pp. Bibliography. Indexed. LCN: 99-047261. ISBN: 0-334-02773-X (SCM), 1-56338-299-7 (TPI).

After a ten-page introduction, this volume considers some witnesses to gnosticism in antiquity: Irenaeus on the origin of the heresies, a sermon from the Nag Hammadi books (*Exegesis on the Soul*), and refinements of the gnostic myth (Satornilus of Antioch, *Secret Book of John,* passwords for the return of the soul). Next it deals with backgrounds to gnosticism: the origin and purpose of life; the Jewish religion; Plato, Philo, and Platonic philosophy; and the mystery religions and early Christianity. Then it takes a closer look at gnosticism: a form of hellenized Christianity, some gnostic and related teachers (Cerinthus; Basilides, Isidorus, and the Basilidians; Valentinus; etc.), and some gnostic and related texts (*Gospel of Thomas, Gospel of Philip, Gospel of Truth,* etc.). Finally it considers the gnosis of some Church Fathers and offers an assessment of gnosticism. Roukema is lecturer in NT in the Theological University of Kampen in the Netherlands. The Dutch original appeared in 1998 under the title *Gnosis en geloof in het vroege christendom. Een inleiding tot de gnostiek.*

J. F. A. SAWYER, *Sacred Languages and Sacred Texts,* Religion in the First Christian Centuries (London—New York: Routledge, 1999, cloth $85, paper $27.99) x and 190 pp. Bibliography. Indexed. LCN: 98-54120. ISBN: 0-415-12546-4 (cloth), -12547-2 (paper).

Covering the period from the late Hellenistic age to the 5th century A.D. and focusing especially on Jerusalem and Rome, this volume examines languages and texts known to have had special functions or roles within a religious context and highlights the central importance of language in the history of religions. After an eight-page introduction, it treats the language situation, sacred languages (Hebrew, Greek, Latin, etc.), the role of writing and literacy in religion, canonization, translation, beliefs and controls (to protect the sacredness of the texts), names and numbers (personal names, popular etymologies, word plays, gematria, etc.), styles and strategies, and interpretation. Sawyer, senior research fellow in Hebrew and biblical interpretation at Lancaster University, is the author of *The Fifth Gospel. Isaiah in the History of Christianity* (1996).

W. SCHNEEMELCHER (ED.), *Neutestamentliche Apokryphen in deutscher Übersetzung.* Band 1, *Evangelien;* Band 2, *Apostolisches, Apokalypsen und Verwandtes* (6th ed.; Tübingen: Mohr Siebeck, 1999, paper DM 98) x and 442 pp., viii and 703 pp. Bibliographies. Indexed. ISBN: 3-16-147252-7.

The paperback publication of the sixth edition of the apocryphal Gospels [*NTA* 35, p. 132] and the apocryphal apostolic writings, apocalypses, and related writings [*NTA* 42, p. 199]. The first volume covers dominical sayings, fragments of unknown Gospels, the Coptic *Gospel of Thomas,* Jewish-Christian Gospels, *Gospel of Philip, Gospel of the Egyptians, Gospel of Peter, Dialogue of the Savior,* and other gnostic Gospels and related literature, as well as evidence about Jesus' relatives and about his activity and passion. The second volume deals first with apostolic pseudepigrapha, apocryphal Acts from the 2nd and 3rd centuries, *Acts of Peter and the Twelve Apostles,* later Acts of the apostles, and the Pseudoclementines, and then with early Christian apocalyptic, apocalyptic prophecies, and later apocalypses. An English version of both volumes based on the German fifth edition was noticed in *NTA* 37, p. 474.

H. SCHWARTZ, *Reimagining the Bible. The Storytelling of the Rabbis* (New York—Oxford: Oxford University Press, 1998, cloth $49.95, paper $19.95) xiv and 289 pp. Bibliography. Indexed. LCN: 96-31594. ISBN: 0-19-510499-4 (cloth), -511511-2 (paper).

In his four-page preface, Schwartz, professor of English at the University of Missouri in St. Louis, observes that an ongoing process of reimagining the Bible is found in virtually all postbiblical Jewish texts. Under the heading "the ancient models" he presents the principles of the midrashic method, outlines the development of the legendary tradition, and discusses the tools developed for interpreting these sacred texts. The remaining three parts deal with the folk tradition (Jewish fairy tales, mermaid and siren as the polar roles of Lilith and Eve, Jewish tales of the supernatural), mythic echoes (the mythology of Judaism, tales of the great Jewish mystics, the quest for the lost princess—transition and change in Jewish lore), and modern Jewish literature and the ancient models (Rabbi Nachman of Bratslav as the forerunner of modern Jewish literature; S. Y. Agnon, I. L. Peretz, and I. B. Singer as modern masters of hagaddah).

H. SHANKS (ED.), *Ancient Israel. From Abraham to the Roman Destruction of the Temple* (rev. ed.; Washington, DC: Biblical Archaeology Society, 1999, cloth $27.95, paper $19.95) xxiii and 356 pp., 10 plates, 15 maps, 2 charts. Illustrated. Indexed. LCN: 98-52678. ISBN: 1-880317-53-2 (cloth), -54-0 (paper).

The revised and expanded version of a work described in *NTA* 35, p. 270, this history of ancient Israel contains chapters on the patriarchal age (written by P. K. McCarter, revised by R. S. Hendel), Israel in Egypt (written by N. M. Sarna, revised by Shanks), the settlement in Canaan (written by J. A. Callaway, revised by J. M. Miller), the united monarchy (written and revised by A. Lemaire), the divided monarchy (written by S. H. Horn, revised by McCarter), exile and return (written by J. D. Purvis, revised by E. M. Meyers), the age of Hellenism (written and revised by L. I. Levine), and Roman domination (written by S. J. D. Cohen, revised by M. Satlow).

G. F. SNYDER, *Inculturation of the Jesus Tradition. The Impact of Jesus on Jewish and Roman Cultures* (Harrisburg, PA: Trinity Press International, 1999, paper $26) x and 247 pp., 4 figs., table. Illustrated. Bibliography. Indexed. LCN: 99-29803. ISBN: 1-56338-295-4.

How did the Jesus tradition so impact Roman culture that a new culture was created? After a five-page introduction, this volume considers inculturation in the NT with reference to the Jesus tradition, Paul and inculturation, and John's Gospel and deculturization. Then following a treatment of theories of transformation with regard to the second generation, it traces some trajectories of inculturation under these headings: symbols, representation art, architecture, inscriptions, calendar, food and meals, gender meaning and roles, and health and medicine. Snyder, professor of NT (retired) at Chicago Theological Seminary and author of *Ante Pacem. Archaeological Evidence of Church Life before Constantine* (1985), concludes that the Jesus tradition became concretized in Roman cultural garb, and that the mistake then and now is to identify the Roman form of Christianity with the Jesus tradition itself.

J. STRUGNELL, D. J. HARRINGTON, AND T. ELGVIN, *Qumran Cave 4.* Vol. 24, *Sapiential Texts, Part 2. 4QInstruction (Mûsār lĕ Mēvîn): 4Q415ff.*, Discoveries in the Judaean Desert 34 (Oxford: Oxford University Press, Clarendon Press, 1999, $165) xvi and 584 pp. and 31 plates, 2 tables. Bibliography. ISBN: 0-19-826982-X.

This second and last volume of sapiential texts from Qumran Cave 4 [see *NTA* 42, p. 190] presents a forty-page general introduction to and editions of the fragments of several manuscripts of the same nonbiblical work formerly entitled Sapiential Work A but now known as 4QInstruction (4Q415-418, 423, 1Q26). This sapiential work joins ordinary practical instructions (about loans and surety, family relations, etc.) with cosmological and theological teachings familiar from Jewish apocalypticism. Strugnell (Harvard Divinity School) and Harrington (Weston Jesuit School of Theology) were responsible for the general introduction, and the editions of 4Q415, 4Q416, 4Q417, 4Q418, and 4Q418a-c as well as the reedition of 1Q26. Elgvin (Lutheran School of Theology in Oslo) prepared the edition of 4Q423. For each manuscript there is an introduction (physical description, orthography and morphology, paleography and date, etc.) and editions of the various fragments (transcription, notes on readings, translation, and comments). S. and C. Pfann prepared the in-context concordances, and J. A. Fitzmyer served as the consulting editor.

S. Swiny, R. L. Hohlfelder, and H. W. Swiny (eds.), *Res Maritimae. Cyprus and the Eastern Mediterranean from Prehistory to Late Antiquity. Proceedings of the Second International Symposium "Cities on the Sea," Nicosia, Cyprus, October 18-22, 1994,* American Schools of Oriental Research Archaeological Reports 4; Cyprus American Archaeological Research Institute Monograph Series 1 (Atlanta: Scholars Press, 1997, $74.95) viii and 372 pp. Illustrated. Bibliographies. LCN: 97-40079. ISBN: 0-7885-0393-6.

Prepared for a conference held in 1994 at Nicosia in Cyprus, this volume presents twenty-six papers on "matters maritime" in the eastern half of the Mediterranean from the early Holocene through the Roman period—a 10,000 year time span. The issues include eustatic change, the exploitation of raw materials, trade, marine archaeology, ship iconography, ancient history, flamboyant characters, harbor technology, shipwrecks, and seafaring. The papers most pertinent to the NT world include C. Brandon on the concrete-filled barges of King Herod's harbor of Sebastos; N. Demand on the origin of the polis—the view from Cyprus; T. W. Hillard and J. L. Beness on postclassical effects on classical shoreline sites—Straton's Tower/Caesarea Maritima in Israel and Torone at Chalkidike in Greece; J. R. Leonard on harbor terminology in Roman *periploi;* H. Maroukian, K. Gaki-Papanastassiou, and D. Papanastassiou on coastal changes in Corinthia, Greece; N. K. Rauh on the identity of the Cilician pirates; and R. R. Stieglitz on Ptolemy IX Soter II Lathyrus on Cyprus and the coast of the Levant.

V. Tcherikover, *Hellenistic Civilization and the Jews* (Peabody, MA: Hendrickson, 1999, paper $19.95) xvii and 563 pp. Bibliography. Indexed. LCN: 99-047101. ISBN: 1-56563-476-4.

Originally published in Modern Hebrew (1930), Tcherikover's now classic work first appeared in English in 1959 [*NTA* 5, p. 123] under the auspices of the Jewish Publication Society of America. It first deals with Hellenistic civilization in Palestine: political events down to the time of Antiochus IV Epiphanes, the Greek towns of Palestine, Jerusalem on the eve of the Hellenistic reform, the Hellenistic reform, Antiochus' persecution of Judaism, the war of liberation, and the Hasmonean period. Then it considers Hellenistic civilization in the Diaspora: political history, Jewish community and Greek city, economics and society, and the cultural climate. For this paperback edition J. J. Collins has contributed a nine-page preface in which he praises Tcherikover's knowledge of the workings of Hellenistic cities, his command of the papyri, and his sensitivity to social dynamics, and notes his failure to integrate the study of Jewish literature in its various genres into the social and political history.

J. Thrower, *Western Atheism. A Short History* (Amherst, NY: Prometheus, 2000, paper $14.95) xii and 157 pp. Bibliography. Indexed. LCN: 99-049227. ISBN: 1-57392-756-2.

The reprint of a work published in 1971, this volume first considers atheism in classical antiquity: the pre-Socratic period, the Socratic period, the Hellenistic age, and the Roman period (with a note on Jewish atheism and agnosticism before A.D. 70). Then it discusses Western atheism to the 17th century (the Middle Ages, the Renaissance and the rise of science) and modern atheism (the Enlightenment, the 19th century to the present). Thrower, professor of the history of religions at the University of Aberdeen, contends that atheism reaches deep into human civilization and is nearly as old as Western thought itself. He has added a four-page preface for this edition.

Treasures of Wisdom. Studies in Ben Sira and the Book of Wisdom. Festschrift M. Gilbert, ed. N. Calduch-Benages and J. Vermeylen, Bibliotheca Ephemeridum Theologicarum Lovaniensium 143 (Leuven: Leuven University Press—Peeters, 1999, paper 3,000 BFr) xxvii and 463 pp., frontispiece. Bibliography. Indexed. ISBN: 90-6186-956-0 (LUP), 90-429-0754-1 (P).

This *Festschrift* honoring Professor Gilbert on his 65th birthday contains seventeen articles on various topics in the book of Ben Sira: A. Minissale on some uncommon words in the Hebrew text; Calduch-Benages on aromas, perfumes, and fragrances; R. E. Murphy on the use of proverbial sayings; B. G. Wright on *b. Sanhedrin* 100b and rabbinic knowledge of Ben Sira; G. Sauer on the book's thematic structure; J. Liesen on strategical self-references; P. C. Beentjes on brotherhood; F. V. Reiterer on the immaterial levels of creation; O. Wischmeyer on good and evil in the NT and Sirach; R. N. Whybray on Ben Sira and history; A. Wénin on moving from creation to the Sinai covenant—the logic of Sir 16:26–17:14; A. A. Di Lella on the life of the fool as worse than death (Sir 22:9-15); P. Dumoulin on the parable of the widow—from Sir 35:11-24 to Lk 18:1-8; J.-L. Ska on the praise of the fathers in Sirach 44–50 and the canon of the OT; Vermeylen on why the ramparts needed to be fortified—Sirach and Nehemiah; J. Marböck on Simon the high priest in Sirach 50—the significance of priesthood and cult in Sirach; and F. Israel on linguistic history and Sir 50:26. Then there are twelve papers on the book of Wisdom: G. Scarpat on *sanitas* as a Latin translation of σωτηρία in Wis 6:26 and 18:7; R. J. Clifford on Proverbs as a source for Wisdom; S. Manfredi on a relationship between Wisdom and the prophets with regard to mercy; J. Vílchez Líndez on light in Wisdom; M. F. Kolarcik on universalism and justice; M. Nobile on the eschatological thematic in Wisdom in relation with apocalyptic; V. D'Alario on reflection on the meaning of life in Wisdom 1–5 as a response to the questions of Job and Qoheleth; F. Raurell on the movement from δικαιοσύνη to ἀθανασία (Wis 1:1, 15); A. Schenker on "and like a sacrificial burnt offering he accepted them" (Wis 3:6); L. Mazzinghi on Wisdom as present beside God and humans—Wis 9:9b, 10c and the figure of Isis; A. Niccacci on Wisdom as woman, Wisdom and man, and Wisdom and God (Wis 10:1-2); and P. M. Bogaert on κύριος as the incommunicable name (Wis 14:21). The remaining three articles are by J. Y. S. Pahk on women as snares—a metaphor of warning in Eccl 7:26 and Sir 9:3; N. Lohfink on the wise and the people in Eccl 12:9 and Sir 37:23; and É. Puech on the book of Ben Sira and the Qumran manuscripts. Also included are a photograph of the honoree, a bibliography of his publications from 1970 to 1998, his *curriculum vitae,* and a greeting from C. M. Martini.

R. ULMER, *Pesiqta Rabbati. A Synoptic Edition of Pesiqta Rabbati Based upon All Extant Manuscripts and the Editio Princeps,* vol. 2, South Florida Studies in the History of Judaism 200 (Atlanta: Scholars Press, 1999, $129.95) xi and 497 pp. LCN: 97-2735. ISBN: 0-7885-0570-X.

The first volume in this project was described in *NTA* 43, p. 438. This volume presents the texts of each passage in chapters 25 through 52 in *Pesiqta Rabbati* according to the various manuscripts and the *editio princeps* in a format that facilitates synoptic analysis. *Pesiqta Rabbati* is a 5th- or 6th-century A.D. compilation of rabbinic homilies based on the annual cycle of biblical readings for the Jewish holy days and special Sabbaths. Ulmer is the author of *The Evil Eye in the Bible and in Rabbinic Literature* (1994).

G. VALLÉE, *The Shaping of Christianity. The History and Literature of Its Formative Centuries (100–800)* (New York—Mahwah, NJ: Paulist, 1999, paper $21.95) xiii and 265 pp., map, 2 tables. Bibliographies. Indexed. LCN: 99-24386. ISBN: 0-8091-3867-0.

Written for a nonspecialist audience, this volume surveys the development of the Christian movement in its political, social, and religious contexts from the 2nd through the 8th centuries. After a nine-page introduction, it considers Christianity in the Roman world (A.D.

70-120); the Jewish legacy (50-150); the Greek legacy (50-170); varieties of syncretism (120-220); the painful partitions (150-430); inversion of the empire (200-500); the practice of Christian life (100-600); gods, God, and Christ (381-681); heyday of patristic literature (mainly 300-550); and main developments between 500 and 800. A glossary and seven appendixes are included. Vallée, professor emeritus of religious studies at McMaster University in Hamilton, Ontario, concludes that the rediscovery of the historical character of early Christianity and of its lasting indebtedness to Judaism helps to reestablish the threatened balance between history and rationality.

S. VALLER, *Women and Womanhood in the Talmud,* trans. B. S. Rozen, Brown Judaic Studies 321 (Atlanta: Scholars Press, 1999, $29.95) xx and 139 pp. Bibliography. Indexed. LCN: 99-047020. ISBN: 0-7885-0597-1.

This examination of the viewpoints of the sages of the Mishnah and the Talmud with regard to women and femininity first surveys how other scholars have approached the topic and offers a nine-page introduction to methodology and content. Then it treats five rabbinic collections of stories about women and their lives under the following headings: how we dance before the bride (*b. Ket.* 16b–17a); my wife was not a virgin! (*b. Ket.* 8b–10b); leaving home to study Torah (*b. Ket.* 62b–63a); women and wine (*b. Ket.* 64b–65a); and mothers and sons (*b. Qid.* 30b–31a). Valler concludes that careful study of these five collections enables us to perceive with certainty a gap between the clearly male positions expressed in the visible stratum of the stories of the sages and particularly in the laws, and the consideration for women, the sensitivity toward them, and even the identification with their positions to be found in the hidden strata. J. Hauptman has provided a three-page foreword.

J. W. VAN HENTEN AND O. MELLINK (EDS.), *Visioenen aangaande het einde. Apocalyptische geschriften en bewegingen door de eeuwen heen* (Zoetermeer: Meinema, 1998, paper) 288 pp. Bibliography. ISBN: 90-211-3723-2.

After an eight-page introduction by the editors, this volume presents essays (all now in Dutch) by J. J. Collins on the genre, ideology, and movements in Jewish apocalyptic (English, 1991); J. Tromp on Daniel and *1 Enoch* as the earliest extant examples of apocalyptic writings; F. García Martínez on apocalyptic in the Dead Sea scrolls; A. Yarbro Collins on catharsis as the power of apocalyptic rhetoric in the book of Revelation (English, 1988); Mellink on *Apocalypse of Peter* and *Shepherd of Hermas*—apocalyptic in Rome in the 2nd century A.D.; van Henten on the return of Nero in *Sibylline Oracles;* B. Roest on Franciscan apocalyptic in medieval perspective; A. Hamilton on the interpretation of *4 Ezra* from the 15th to the 18th century; and S. J. Vellenga on apocalyptic in the Netherlands in the 20th century—the Maranatha-movement of J. de Heer.

E. WEBER, *Apocalypses. Prophecies, Cults, and Millennial Beliefs through the Ages* (Cambridge, MA: Harvard University Press, 1999, $24.95) vii and 294 pp. Indexed. LCN: 99-18001. ISBN: 0-674-04080-5.

Weber, professor emeritus of modern European history at the University of California in Los Angeles, describes his journey through apocalypses, millenarianisms, their prophets and their believers as like a travel book, and as offering more narrative than interpretation and more description than explanation. After a six-page introduction, he treats the following topics: chronologies and *fins de siècle,* apocalypses and millenarianisms, in dark and bloody times, revivalists and antichrists, apocalypse and science, the Enlightenment, apocalypse in worldly times, pursuits of the millennium, time's noblest offering, and the 20th century. He concludes his survey of apocalypses throughout the centuries with the observation that apocalypses offer to lift the veil between us and what we cannot know, and seek to organize time, provide versatile benchmarks, and endow the future with a future.

W. WHISTON AND P. L. MAIER, *The New Complete Works of Josephus* (rev. ed.; Grand Rapids: Kregel, 1999, cloth $24.99, paper $19.99) 1143 pp. Illustrated. Indexed. LCN: 99-18852. ISBN: 0-8254-2924-2 (cloth), -2948-X (paper).

Whiston's translation of Josephus' works first appeared in 1737 and has been reprinted some 220 times. In this edition some necessary corrections have been introduced, most proper names in the text are spelled as they are in the Bible, and the Loeb numbering system has been inserted in parentheses. The volume contains Josephus' *Life, Jewish Antiquities, Jewish War, Against Apion,* and an extract from his *Discourse to the Greeks concerning Hades.* Also included are a ten-page introduction by Maier, notes and illustrations in the main text (photographs, charts, tables, maps), a table of Jewish weights and measures, a list of ancient testimonies and records, texts of the OT parallels to Josephus' histories, a harmony of the numbering systems in the Greek and English editions of Josephus' works, and a 28-page index. Maier is the editor of *Josephus—The Essential Works* (1994), a condensation that preserves major passages involving NT personalities.

D. S. WILLIAMS, *The Structure of 1 Maccabees,* CBQ Monograph Series 31 (Washington, DC: Catholic Biblical Association, 1999, paper $7) vi and 152 pp. Bibliography. Indexed. ISBN: 0-915170-30-2.

This volume investigates 1 Maccabees from a literary viewpoint and addresses the issue of the book's literary structure in the sense of the network of relations among its parts. After a fifteen-page introduction, it treats the literary units of 1 Maccabees, the repetitions of rare words, the architecture of the book, formal symmetries and major themes in sections 1 and 2 (1:1–6:17; 6:18–14:15), and section 3 (14:16–16:24). Williams, who teaches in the department of religion at the University of Georgia, concludes that while section 3 seems to consist of a single literary unit, sections 1 and 2 are chiastic structures with 3:1-26 and 9:1–10:66 plus 10:67–11:74 at their centers. He observes that 1 Maccabees is not simply history but also literary art.

M. WYKE (ED.), *Parchments of Gender. Deciphering the Bodies of Antiquity* (Oxford: Oxford University Press, Clarendon Press, 1998, $72) x and 291 pp., 22 figs. Indexed. LCN: 98-8002. ISBN: 0-19-815080-6.

After an eleven-page introduction by Wyke, this volume presents eleven essays on the theme of the body's relation to gender in antiquity: E. Hall on ithyphallic males behaving badly, or satyr drama as gendered tragic ending; H. P. Foley on "the mother of the argument"—eros and the body in Sappho and Plato's *Phaedrus;* A. E. Hanson on talking recipes in the gynecological texts of the *Hippocratic Corpus;* J. L. Berquist on controlling daughters' bodies in Sirach; E. Dench on austerity, excess, success, and failure in Hellenistic and early imperial Italy; S. Currie on poisonous women and unnatural history in Roman culture; E. Gunderson on discovering the body in Roman oratory; M. Beard and J. Henderson on the emperor's new body—ascension from Rome; C. M. Baker on "ordering the house"—on the domestication of Jewish bodies; Wyke on playing Roman soldiers—the martyred body, D. Jarmam's film *Sebastiane,* and the representation of male homosexuality; and C. Dougherty on sowing the seeds of violence—rape, women, and the land.

J. ZIEGLER AND O. MUNNICH (EDS.), *Susanna, Daniel, Bel et Draco,* Septuaginta 16/2 (2nd ed.; Göttingen: Vandenhoeck & Ruprecht, 1999, DM 188) 407 pp. ISBN: 3-525-53446-9.

The revised version of Ziegler's 1954 contribution to the Göttingen Septuagint, this volume presents a 207-page general introduction to the Septuagint text of the book of Daniel (Greek manuscripts, Qumran fragments, other witnesses, printed editions, orthography, etc.) and the Theodotionic text of Daniel (textual witnesses—Greek, ancient versions, indirect tradition), the grouping of the textual witnesses (the uncials B, A, Q and dependent minuscules; the Hexaplaric recension; the Lucianic recension; the Catanae group; the textual tradition of Daniel as a whole), the more recent Greek translations, orthography, etc. Then it provides critical editions of the Septuagint and Theodotionic versions (on facing pages) of Susanna, Daniel, and Bel and the Dragon, respectively. Munnich revised the edition of the Septuagint text in light of new evidence, while D. Fraenkel has provided a 45-page appendix on new fragmentary witnesses to the Theodotionic Daniel tradition.

ADDITIONAL BOOKS RECEIVED

Conversations inter-religieuses. Vol. 2, *Le divin et Dieu; l'humain et Dieu* (Lyon: PROFAC, 1999, paper 60 F) 176 pp. ISBN: 2-85317-077-2.

M. W. Dempster, B. D. Klaus, and D. Petersen (eds.), *The Globalization of Pentecostalism: A Religion Made to Travel* (Oxford: Regnum, 1999, paper) xvii and 406 pp. Indexed. ISBN: 1-870345-29-0.

K. Michalski, *Histoire de la philosophie,* Studia do Dziejów Wydziału Teologicznego Uniwersytetu Jagiellońskiego 11 (Krakow: Instytut Teologiczny Księży Misjonarzy, 1999, paper) xii and 594 pp., plate. Indexed. ISBN: 83-7216-156-9.

T. Römer, *Les chemins de la sagesse. Proverbes, Job, Qohéleth* (Poliez-le-Grand: Editions du Moulin, 1999, paper) 83 pp. Bibliography. ISBN: 2-88469-001-8. Distributed by Desclée de Brouwer, Paris.

O. Stenström, *Proverbs des Bakongo,* Studia Missionalia Upsaliensia 77, Presses de l'Université Protestante de Kimpese 1 (Uppsala—Kimpese: Swedish Institute of Missionary Research, 1999, paper) 279 pp., plate, 2 maps. Bibliography. ISBN: 91-85424-55-2.

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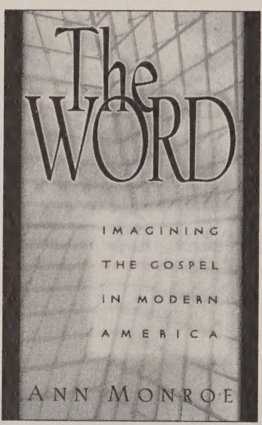
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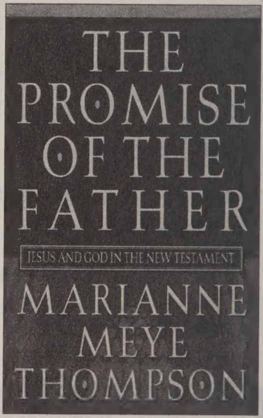
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JESUS AND GOD IN THE NEW TESTAMENT
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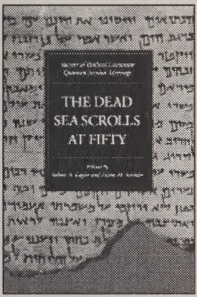

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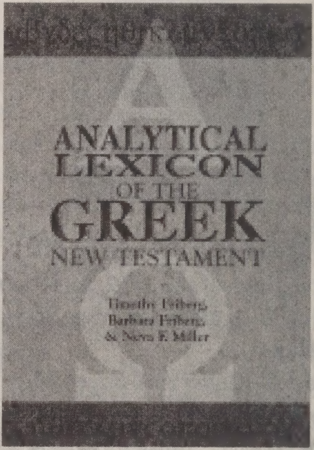

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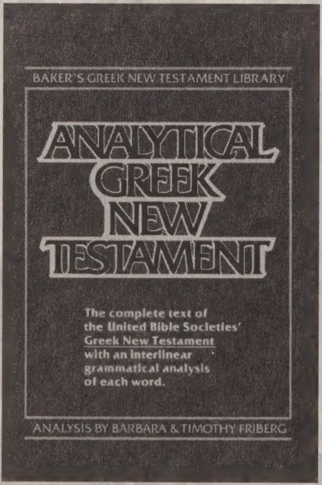

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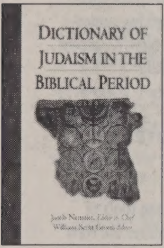

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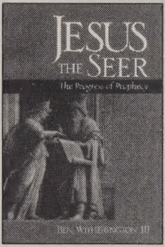

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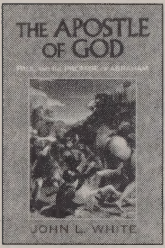

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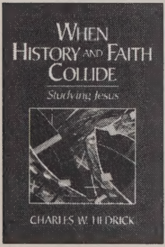

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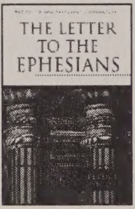

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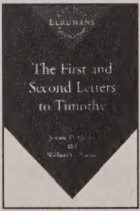

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1501r. R. E. BROWN, *An Introduction to the New Testament* [*NTA* 42, p. 363; § 43-1501r].

H. I. MACADAM, "*Nova et Vetera:* Revisiting the New Testament World," *IrBibStud* 21 (3, '99) 119-150, (4, '99) 181-206.—Brown succeeded admirably in the enormous task of elucidating the disparate segments of the NT for students. His introduction is a comprehensive and coherent account of the NT documents and a worthy capstone to his career. The first installment comments on Brown's treatment of preliminary issues and the Gospels, while the second installment deals with his views on Acts, the Pauline epistles, and the rest of the NT.—D.J.H.

1502. J. C. O'NEILL, "The Irresponsibility of New Testament Scholarship in the Twentieth Century," *NewBlackfr* 81 (948, '00) 60-67.

At the beginning of the 20th century scholars working on the NT were offered a range of choices between quite different positions on eight historical questions and made the wrong choice in each case. The choices had to do with the Synoptic problem, Christology, the messianic secret, the nature of the kingdom preached by Jesus, the authenticity of the writings contained in the Pauline corpus, Paul's Christology, the genesis of the revelatory material in the Fourth Gospel, and the evaluation of the great 4th-century uncial manuscripts of the NT. The cumulative effect of these eight disastrous choices has been to take the savor out of NT scholarship.—C.R.M.

Canon

1503. E. F. DAVIS, "Losing a Friend. The Loss of the Old Testament to the Church," *Pro Ecclesia* [Delhi, NY] 9 (1, '00) 73-84.

The OT is ceasing to function as Scripture in large parts of the European-American mainstream church. Cultivating a friendship with the OT requires a willingness to risk being taken into a new imaginative world, to think and act differently, and to deal with the extreme difficulty of the text. The process is illustrated with reference to Gen 1:28; Genesis 22; and Song of Songs.—D.J.H.

1504. F. ROSSI DE GASPERIS, "Two Testaments — one Covenant," *Month* 33 (2, '00) 45-49.

A new evangelization that wants to be faithful to the gospel must rediscover and reconfess the unity of the Judeo-Christian Scriptures and the oneness of the covenant of the Lord with his people (even if the people became later divided and broken into many schisms) without attributing to the truth of God's plan the breaks and discontinuities of our own incoherences.—D.J.H.

1505. M. SECKLER, "Über die Problematik des biblischen Kanons und die Bedeutung seiner Wiederentdeckung," *TheolQuart* 180 (1, '00) 30-53.

Written from the perspective of a systematic theologian, the article first discusses the problem of the biblical canon and the significance of its rediscovery with reference to the erosion of the canon principle as a consequence of direct canon criticism, the existence of different forms of the canon as the canon problem, and the place of historical criticism in the canon problem. Then it considers the compatibility of the canon principle and biblical scholarship, and reflects on the theological status of biblical scholarship in light of the canon problem.—D.J.H.

Canon, § 44-2128.

Interpretation

1506. Anon., "Das Alte Testament lesen," *BibKirch* 55 (1, '00) 33-41.

The German translation (by A. Renker) of the 1997 document issued by the committee of the French Bishops Conference for relations with Judaism. It deals with the Sunday Scripture readings, the unity of Scripture, a positive reading of the OT, the fulfillment of Scripture according to the NT, and the new and eternal covenant.—D.J.H.

1507. F. J. Balasundaram, "The Use of Scripture in Liberation Theologies: The Bible, Interpretation and Contextual Relevance," *BangalTheolFor* 31 (1, '99) 134-151.

The article considers various uses of Scripture by Asian liberation theologians to provide correct interpretation of Scripture itself, to discover new and contextually relevant dimensions of interpretation, to seek justice, to point to the wrong heritage of traditional western theology, to speak about the kingdom of God, to show who God is, to point out that God is with the poor, and so forth.—D.J.H.

1508. G. K. Beale, "Questions of Authorial Intent, Epistemology, and Presuppositions and Their Bearing on the Study of the Old Testament in the New: a Rejoinder to Steve Moyise," *IrBibStud* 21 (4, '99) 152-180.

This response to Moyise's critique [§ 44-31] of Beale's perspective on the use of the OT in Revelation argues that (1) the distinction between original authorial intent and subsequent interpretive expansions and applications by later readers/authors should be maintained, (2) the presuppositions of the NT authors did not distort the original authorial intent of the OT writers partly because the presuppositions of the early Christian community were rooted in the OT itself, and (3) the presuppositions of modern readers need not prevent their understanding what the NT writers said since we can achieve at least some adequate knowledge of their intention.—D.J.H.

1509. B. A. Buby, "The Use of Biblical Methodologies in Marian Theology Today," *EphMar* 49 (3, '99) 355-377.

This survey of the uses of the Bible (OT and NT) in Marian theology today focuses on the application of various exegetical methodologies to the relevant texts: textual criticism and philology, source criticism and form criticism, redaction criticism, structuralism and/or semiotics, canonical criticism, and contextual approaches (rhetorical criticism). It also considers Catholic church documents, the *sensus plenior,* practical implications, and the "worlds of the text."—D.J.H.

1510. P. S. C. Chang, "Temperament, Prayer and Bible Study," [in Chinese] *CGST Journal* [Hong Kong] 24 ('98) 321-334.

Just as different approaches to prayer reflect different temperaments, so it is possible and probably necessary to make correlations between different temperaments and different approaches to biblical study.—D.J.H.

1511. L. L. CHEUNG, "Biblical Exegesis in the New Testament," [in Chinese] *CGST Journal* 24 ('98) 217-238.

This survey of the exegesis of the OT in the NT considers six issues: the textual tradition and form of the OT quotations; the citation formulas, compared to those in the OT, Qumran, and rabbinic writings; the interpretive methods of the NT authors; the presuppositions of the NT writers as they used the OT; the theological implications of the use of the OT in the NT; and the notion of intertextuality in understanding the process of incorporating an antecedent text into a target text.—D.J.H.

1512. V. CUNNINGHAM, "The Best Stories in the Best Order? Canons, Apocryphas and (Post)Modern Reading," *LitTheol* 14 (1, '00) 69-80.

Getting stories organized appropriately is what biblical texts and their editors, translators, and commentators have been at great pains to achieve. Taking as its starting point F. Kermode's reading of "the boy in the shirt" episode in Mk 14:50-52, the article reflects on the continuous updating of readerly responses to biblical texts, the characteristics of postmodern readings of biblical and other texts, the tendency of biblical stories to slide over into the canonical margins or even the uncanonical, and the necessity of midrashic gap-filling.—D.J.H.

1513. P. DAVIES, "What Separates a Minimalist from a Maximalist? Not Much," *BibArch Rev* 26 (2, '00) 24-27, 72-73.

The article reflects on the "crisis" in the study of history as described in the Bible (OT) with reference to a conference held on the topic in October 1999. The challenge that biblical scholarship faces today is to explain that the Bible is not history, or at least cannot be used as a blueprint for history—and also that this unavoidable conclusion does not devalue the Bible. [In the same issue W. G. Dever (pp. 28-35, 68-69) responds that archaeology can and does illuminate a historical Israel in the Iron Age of ancient Palestine.]—C.R.M.

1514. S. B. DAWES, "'In Honesty of Preaching.' 3. 'Mind the Gap,'" *ExpTimes* 111 (9, '00) 293-296.

With reference to the Bible in general and the OT in particular, the article reflects on the gaps between study and pulpit and between pulpit and pew with regard to the nature of the Bible, preaching on problematic texts (Genesis 1–3; the OT "historical" books; Ps 103:10-14), and the pastoral context of preaching.—D.J.H.

1515. P. ERLENWEIN, "Bibliodrama: A Modern Body-Mind Hermeneutics," *Jnanadeepa* [Pune] 3 (11, '00) 169-180.

Bibliodrama creatively uses body and emotions in order to understand a text/tradition. After explaining the nature of bibliodrama, the article discusses its rules: the inner core, individuality, paradoxical reflection of consciousness and unconsciousness, and the living center of all words. Then it considers the process of bibliodrama work as exemplified by a workshop on the symbol of the cross, and reflects on some problems with the form and their solutions.—D.J.H.

1516. J. C. EXUM, "Why Virtual History? Alternatives, Counterfactuals, and the Bible," *BibInt* 8 (1-2, '00) 1-7.

This introduction to sixteen essays devoted to various aspects of "virtual history" related to the Bible [for articles pertaining to the NT period, see §§ 44-1704, 1784, 2027, 2048, 2124] notes the following benefits of considering counterfactuals: They teach us about reasoning historically, can sharpen our framing of important questions, and help us to focus on "history" as lived by the participants in the events rather than as narrated by those who know "the end."—D.J.H.

1517. O. FUCHS, "Kriterien gegen den Missbrauch der Bibel," *BibLiturg* 73 (1, '00) 12-33.

To help to guard against the misuse of the Bible, the article develops criteria in seven areas: scientific-exegetical hermeneutics, personal and communitarian hermeneutics, traditional hermeneutics, intercultural hermeneutics, material hermeneutics, "optional" hermeneutics (the options of repentance, righteousness, and grace), and the interpretations of the "others."—D.J.H.

1518. E. FUTI, "Text and Reader: Partners in Dialogue," *Pacific Journal of Theology* [Suva, Fiji] 22 ('99) 66-72.

The methods of biblical interpretation can be classified as author-centered, text-centered, and reader-centered. The dialogic process between the text and the reader can establish meanings that can be trusted. Trusted meanings are those that maintain the authority of the text as the word of God and are accepted by readers who are the people of God.—D.J.H.

1519. C. GELLNER, "Die Bibel ist wirklich ein Hammer. Manchmal jedenfalls. Zur Bibelrezeption in der deutschsprachigen Literatur des 20. Jahrhunderts," *Orientierung* [Zurich] 64 (10, '00) 114-119.

The surprisingly great reception of biblical forms, figures, contents, and motifs in German literature during the 20th century has been documented in detail in H. Schmidinger (ed.), *Die Bibel in der deutschsprachigen Literatur des 20. Jahrhunderts* (2 vols., 1999). The article gives examples of how modern writers have used the Bible as a way of capturing the ambivalence of our experience of the world today and of describing the basic polarities of reality.—D.J.H.

1520. T. GEORGE, "An Evangelical Reflection on Scripture and Tradition," *Pro Ecclesia* [Delhi, NY] 9 (2, '00) 184-207.

As an initial sounding of the theme of Scripture and tradition, the article looks at the disparagement of tradition within recent evangelicalism and at the Reformation corrective to this neglect in its own view of the coinherence of Scripture and tradition. Then it traces the trajectory of tradition from the 16th to the 20th century with reference to the Second Vatican Council and the fourth World Conference on Faith and Order at Montreal in 1963. Finally it lists several items for further reflection and study: canonicity, inerrancy, proclamation, development, and the teaching of "equal reverence."—D.J.H.

1521. P.-A. GIGUÈRE, "L'expérience des passages: regard d'un andragogue et exégète," *SciEsp* 52 (1, '00) 5-19.

Reference to biblical passages can help adults find meaning and support as they experience critical transitions or "passages" in their lives. Our knowledge of the dynamics of crisis can give new understanding to biblical texts, which in turn can be helpful in the experience of life transitions at both the individual and collective levels. Moreover, the transition from event to written biblical text is analogous to the practice of autobiography in formation today.—D.J.H.

1522. W. GRUDEM, "Do We Act As If We Really Believe that 'The Bible Alone, and the Bible in Its Entirety, Is the Word of God Written'?" *JournEvangTheolSoc* 43 (1, '00) 5-26.

Evangelical scholars should consider the possibilities that God may want them to write more books and articles that tell the church what the whole Bible teaches about some current problems, to play a significant role in helping the church to discover answers and reach consensus on more problems, to speak with a unified voice on certain issues before the church and the world, to pay less attention to the writings of non-evangelical scholars, to quote God's word explicitly in private discussions and in public debates with non-Christians, and to consider the possibility that the world as we know it may change very quickly.—D.J.H.

1523. N. C. HABEL, "The Challenge of Ecojustice Readings for Christian Theology," *Pacifica* 13 (2, '00) 125-141.

After expounding the principles of interpretation and praxis that have inspired the Earth Bible project, the article explains the six principles of an ecojustice hermeneutic: intrinsic worth, interconnectedness, voice, resistance, purpose, and mutual custodianship. Then it considers the various challenges to contemporary theology that arise from the insights gained through an ecojustice reading of key biblical texts.—D.J.H.

1524. L. W. HURTADO, "Religious Experience and Religious Innovation in the New Testament," *JournRel* 80 (2, '00) 183-205.

The article contends that scholarly study of early Christianity should include the recognition that among the important chief historical factors that helped generate the religious innovations of the movement were powerful religious experiences perceived by the recipients as "revelations." It first surveys attitudes toward the subject of religious experience in the NT. Next it reviews social-scientific studies that help us to appreciate the efficacy of revelatory religious experience as a frequent factor in generating religious innovations. Finally it discusses indications in the NT that revelatory religious experiences were significant factors in generating perhaps the most distinctive religious innovation characteristic of early Christianity: the cultic veneration of Jesus.—C.R.M.

1525. U. H. J. KÖRTNER, "Perspektiven Hermeneutischer Theologie im Anschluss an Rudolf Bultmann," *BerlinTheolZeit* 16 (2, '99) 258-266.

This report describes the goals and concerns of the Rudolf-Bultmann-Gesellschaft für Hermeneutische Theologie that was founded in 1998. It argues that despite many criticisms the concept of hermeneutical theology remains valid today but observes that its practitioners must enter into dialogue with new developments in semiotics, structuralism, poststructuralism, and literary hermeneutics.—D.J.H.

1526. W. S. KURZ, "Biblical Farewell Addresses," *BibToday* 38 (2, '00) 69-73.

A farewell speech addresses the speaker's successors, followers, or family, and provides both continuity and transition. After considering the genre and elements of farewell addresses, the article treats the farewells of Samuel (1 Samuel 12) and Paul (Acts 20:17-38), and reflects on how readers actualize farewell addresses.—D.J.H.

1527. A. P. C. Kwong, "An Approach to Biblical Interpretation Mapped Out for Chinese Churches," [in Chinese] *CGST Journal* [Hong Kong] 24 (1, '98) 295-319.

Using Gen 22:1-19 as an example, the article suggests that Chinese Christians should use a combination of the historical-grammatical, text-centered, and reader-response approaches in biblical interpretation.—D.J.H.

1528. J.-P. Lemaire, "Entre l'Écriture et la vie: l'espace du poème," *NouvRevThéol* 122 (1, '00) 87-91.

A poem that finds its inspiration in Scripture represents a cross-breeding between Scripture and the contingencies of the poet's life. Scripture responds to the poet's wish for transformation by offering a scenario and the *dramatis personae.* In grafting the scenario onto real-life experience the poem proposes a new incarnation of the biblical scenario.—D.J.H.

1529. R. Leonhardt, "Unklarheit über die Klarheit der Schrift. Skeptische Überlegungen zum protestantischen Schriftprinzip," *BerlinTheolZeit* 16 (2, '99) 157-183.

The problem of the authority of Scripture is very important for Protestantism today. While the Protestant Scripture principle encouraged modern biblical exegesis, it seldom concerned itself with the results of modern exegesis that are threatening the foundations of Protestant theology. The article proposes that the Protestant Scripture principle be changed into a principle of hermeneutical pluralism, which can go beyond the limits of the Christian horizon and find value in non-Christian interpretations of biblical texts.—D.J.H.

1530. G. Malan, "Analogiese taal by Bultmann in die lig van die kennissosiologie (A reflection on Bultmann's use of analogical language in the light of the sociology of knowledge)," *HervTeolStud* 56 (1, '00) 237-258.

This study shows that R. Bultmann's approach to analogical language (his demythologizing program) does not differ much from the way the concept "analogical language" is used within the sociology of knowledge. The question whether analogical/mythological/symbolical/metaphorical language is treated in much the same way by the two different approaches may be answered in the affirmative.—C.R.M.

1531. J. D. Morrison, "Scripture as Word of God: Evangelical Assumption or Evangelical Question?" *TrinJourn* 20 (2, '99) 165-190.

Recent attempts to cut the divine word of God free from the written text of Scripture are conceptually and methodologically reflective of the re-entrenchment of dualistic thinking which in theology inevitably bifurcates the unity of God's redemptive-kingdom purposes by cutting off the objective knowledge of God in the world. The article first presents, analyzes, and critiques three recent evangelical discussions of Holy Scripture in relation to revelation/word of God (by D. Bloesch, G. Fackre, and C. Pinnock). Then with reference to the works of J. I. Packer, P. Helm, and N. Wolterstorff, it seeks to develop a christocentic revelational model wherein participative place is found for written human language in and as word of God.—D.J.H.

1532. R. E. MURPHY, "Quaestio Disputata: Is the Paschal Mystery Really the Primary Hermeneutical Principle?" *TheolStud* 61 (1, '00) 139-146.

With reference to the Pontifical Biblical Commission's 1993 document on the interpretation of the Bible in the church [§ 38-1205] and in response to the critique by L. Ayres and S. E. Fowl [§ 44-7], the article argues that the paschal mystery, while presumably undergirding and providing a context for a Christian reading of the Bible, is not a hermeneutical principle that gets the reader into the meaning of any or all biblical texts.—D.J.H.

1533. A. NOLLER, "Beiträge der feministischen Hermeneutik zur Schriftauslegung und zur Predigt," *BerlinTheolZeit* 16 (2, '99) 184-200.

Feminist hermeneutics gives special attention to methodology and the authority of the Bible. The feminist way of interpretation is characterized by distance and relation, reflection and experience, pluriformity and authority, and criticism and inspiration. Homiletical perspectives can be formulated from the feminist approach to the Bible.—D.J.H.

1534. T. OKURE, "Contemporary Perspectives on Women in the Bible," *Bulletin Dei Verbum* [Stuttgart] 53 ('99) 4-12.

After characterizing the question of women in the Bible as a "humanity issue," the article discusses five ways in which women are treated negatively in the Bible. Then it suggests that readers need to participate personally in discovering the presence and contribution of women in the Bible, and offers resources for compiling and critically reading the list of biblical women in the OT and in the NT, respectively.—C.R.M.

1535. K.-H. OSTMEYER, "Typologie und Typos: Analyse eines schwierigen Verhältnisses," *NTStud* 46 (1, '00) 112-131.

The article shows that behind the apparently varied and contradictory ancient use of the term τύπος, a coherent basic understanding can be detected. After describing the issue, especially in relation to early Christian usage, it considers the spectrum of meaning of τύπος: τύπος in ancient "profane" literature, τύπος in Philo of Alexandria, idols as τύποι, τύπος in the Apostolic Fathers and Apologists (*Barnabas*, Justin, Melito of Sardis), and τύπος in the NT (1 Cor 10:6 + 11; 1 Pet 3:21; Rom 5:14). Τύπος is a functional concept. It is a relational concept that does not indicate a difference between two phenomena brought into relationship but stands for the identity of their parallel aspects. The article concludes with reflections on the origins and results of misunderstandings of the τύπος-designation and the hermeneutical consequences.—C.R.M.

1536. M. PERTUZ, "An Experience of Reading the Bible from the Female Perspective," *Bulletin Dei Verbum* [Stuttgart] 53 ('99) 12-13.

Reading biblical texts through the eyes of women rediscovers alternative roles and analyzes the presence of women in the Bible. It holds up to the light the relations that seem to be present there, building new readings oriented toward a new pattern of relationships.—D.J.H.

1537. G. J. PILLAY, "Postmodernism and the hermeneutical challenge: some theological reflections," *SkrifKerk* 20 (2, '99) 399-413.

After characterizing postmodernism as not merely a new cultural dispensation but a bent of mind that represents a radically different view of the world, society, and reality, the article considers theological responses, the hermeneutical challenge, and a theology responsible before history. For all its useful insights, postmodernism fundamentally challenges theological and historical reflection. While theology has always contextualized itself, in the present encounter we are dealing with an intractable ideology that not only undercuts the fundamentals but disallows the "long view": the informing and continually renewing tradition.—C.R.M.

1538. C. H. Pinnock, "Biblical Texts—Past and Future Meanings," *JournEvangTheolSoc* 43 (1, '00) 71-81.

Witnesses to the gospel cannot be content with past meanings in an antiquarian way. In order to be timely in their testimony, they need to be able to access future meanings as well. The existence of this potentiality of meaning waiting to be realized is due to the nature of divine revelation, the nature of Scripture as a grand or meta-narrative, the ambiguity and variety of the biblical text, and the illuminating work of the Holy Spirit.—D.J.H.

1539. J. Punt, "Reading the Bible in Africa: accounting for some trends. Further prolegomena for a discussion," *Scriptura* 71 ('99) 313-329.

This installment [see § 44-35] furthers the discussion and debate on the role of biblical studies in Africa by mapping out a few more contours of the Bible's appropriation in Africa as well as some general perceptions within the debate. It focuses on two principal issues: Afrocentrism versus Eurocentrism, and the appropriation of the Bible in the African Independent Churches.—C.R.M.

1540. E. Reinmuth, "Diskurse und Texte. Überlegungen zur Theologie des Neuen Testaments nach der Moderne," *BerlinTheolZeit* 16 (1, '99) 81-96.

Postmodern thought, insofar as a NT scholar takes it into account, leads to new questions about the theological responsibility for reading NT texts and about theological reflection on these texts. After explaining the concept of "postmodern," the article considers its consequences for NT theology in five areas: deconstruction, discourse, constructivism, intertextuality, and context.—D.J.H.

1541r. P. Ricoeur and A. LaCocque, *Penser la Bible* (Paris: Seuil, 1998) [see *NTA* 43, p. 153].

J. Greisch, "*Penser la Bible*: l'herméneutique philosophique à l'école de l'exégèse biblique," *RevBib* 107 (1, '00) 81-104.—Ricoeur and LaCocque aim to show how historical-critical exegesis and philosophical hermeneutics can meet in a collaborative effort. The article reviews their treatments of six key OT texts and evaluates their attempt to demonstrate both the complementarity of their respective approaches as well as the various tensions that arise.—C.R.M.

1542. P. Roberts, "How Wide the Divide—Indeed," *Faith & Mission* [Wake Forest, NC] 17 (1, '99) 36-46.

The conversation between an evangelical (C. L. Blomberg) and a Mormon (S. E. Robertson) in *How Wide the Divide* (1997) about Scripture, God and deification, Christ and the Trinity, and salvation has become a lightning rod, not so much in the Mormon community but among evangelicals (and with rather good reason). The article gives particular attention to what it regards as Robertson's selective and extraordinarily "minimalist" statements of Mormon doctrine.—D.J.H.

1543. J. F. A. SAWYER, "Reading other people's readings of Scripture," *Way* Supplement 97 ('00) 11-20.

After showing how the "Hebrew Bible" differs from the "Old Testament" (in content, literary structure, language, and context), the article considers how Jews have read certain texts (Genesis 1–3; 22; Mic 4:3) and observes that reception-history will become a major component in biblical studies and will make positive contributions to Jewish-Christian relations.—D.J.H.

1544. D. P. SCAER, "Reformed Exegesis and Lutheran Sacraments: Worlds in Conflict," *ConcTheolQuart* 64 (1, '00) 3-20.

Neo-evangelical scholars who influence the Lutheran Church—Missouri Synod affirm biblical historicity, but with roots in Reformed theology they are nonsacramental in their reading of biblical texts. Where a sacramental interpretation cannot be avoided, they allow only for a symbolic interpretation. Lutherans dependent on these scholars are unlikely to utilize the full sacramental treasures of the Scriptures.—D.J.H.

1545. J. SCHRÖTER, "Zum gegenwärtigen Stand der neutestamentlichen Wissenschaft: Methodologische Aspekte und theologische Perspektiven," *NTStud* 46 (2, '00) 262-283.

This discussion of the current state of NT scholarship reflects on the fundamentals of the discipline in three parts. It treats NT exegesis as textual (linguistic), historical-theoretical, and theological scholarship, respectively. With reference to selected examples it contends that historical-critical procedures and hermeneutical reflection are not two consecutive ways of textual interpretation but rather constituent parts of one process of understanding. The integration of synchronic and diachronic approaches within one model of textual analysis will clarify the contribution of NT scholarship to theology.—C.R.M.

1546. E. SCHÜSSLER FIORENZA, "Gleichheit und Differenz. Gal 3,28 im Brennpunkt feministischer Hermeneutik," *BerlinTheolZeit* 16 (2, '99) 212-231.

Concerned more with hermeneutical clarification than with new exegetical explanations, this article first explores theoretical issues such as feminist critique as critique of scientific knowledge production and the problem of "equality and difference." Then it discusses critically several feminist interpretations of Gal 3:28 (by L. Fatum, B. Kahl, and D. Boyarin, respectively) in order to show how the exegesis of the text depends on the theoretical gender frameworks that are chosen.—D.J.H.

1547. G. S. SLOYAN, "What Kind of Canon Do the Lectionaries Constitute?" *BibTheolBull* 30 (1, '00) 27-35.

The proclamation of God's life-giving and redemptive deed in Jesus Christ in the power of the Holy Spirit is the architectonic principle governing recent biblical lectionaries. They are built on the ancient principle of typology, which sees the OT as prefiguring Gospel episodes. Fearful that the fullness of God's revelation to Israel may be obscured by this technique, the Revised Common Lectionary has proposed longer readings from the OT.—D.J.H.

1548. B. TALBERT-WETTLER, "Can Use of Proper Hermeneutical Methods Transcend Gender Bias in Interpretations?" *JournEvangTheolSoc* 43 (1, '00) 53-69.

After offering illustrations that point out the need to both understand and overcome gender bias in biblical interpretation, the article considers the importance of initial presuppositions, how knowledge is possible in biblical interpretation (the hermeneutical spiral, the generic meaning of the text, the Holy Spirit as author of the biblical text, etc.), and the reduction of gender bias in biblical interpretation. It concludes that the philosophical and practical tools exist that enable Christians to transcend bias, including gender bias.—C.R.M.

1549r. D. A. TEMPLETON, *The New Testament as True Fiction* [*NTA* 43, pp. 578-579].

S. PRICKETT, "Gospel stories," *Times Literary Supplement* [London] March 3 ('00) 30.—For all his self-declared Scottishness, Templeton is in many ways a modern but essentially unreconstructed German Romantic. His book is an attempt less to make us read the NT as fiction than to persuade us that there exists alongside our accepted fictional genres another called the NT. Though his initial thesis is familiar enough, this is one of very few radical explorations of it to ask the really tough questions.—D.J.H.

1550. B. THIERING, "Christian History and the Dead Sea Scrolls: More About Method," *JournHighCrit* 5 (1, '98) 88-112.

The article offers a further illustration [see § 41-1540] of the hypothesis that the Gospels, Acts, and Revelation were written as Scripture in a pesher style that on the surface appears for spiritual and ethical purposes, while at the same time giving an actual, particular history. It focuses on the Herods, who are found to lie at the very center of the history, appearing under both names and terms that do not seem to be names. Further, reasons are given why all "angels" and "spirits" of the narrative are humans, and how they can be identified as men who were part of the political history of the period.—C.R.M.

1551. L. TRACEY, "Still Proclaiming Your Wonders: Current Reflections on the Lectionary," *Scripture in Church* [Dublin] 30 (119, '00) 366-375.

After discussing R. De Zan's essay on the Bible and liturgy in A. Chupungo (ed.), *Handbook for Liturgical Studies* (1997), the article considers the contributions made by N. Bonneau in *The Sunday Lectionary. Ritual Word, Paschal Shape* (1998) and F. West in *Scripture and Memory. The Ecumenical Hermeneutic of the Three-Year Lectionary* (1997).—D.J.H.

1552. B. WATSON, "To Know, Or Not to Know? Re-assessing Historical Scepticism," *Theology* 103 (813, '00) 189-197.

With particular attention to the historical Jesus, the article seeks to open up the possibility of a more optimistic estimate of history's role in the life of faith and to show that historical skepticism concerning the origins of Christianity is not necessary. Released from being obliged to accept the tyranny of the naturalist presupposition and its progeny, a more confident yet appropriately flexible approach to certainty may be forthcoming.—D.J.H.

1553. H.-U. WEIDEMANN, "Kanon und Christuszeugnis – B.S. Childs' Antwort auf eine alte Frage," *BibKirch* 55 (1, '00) 26-32.

Childs's proposal to focus on biblical writings in the context of the canon of Scripture provides the starting point for a specifically Christian reading of the OT. The crucial and most controversial question raised by Childs's canonical approach is how the OT can be said to bear witness to Jesus Christ.—D.J.H.

1554. W. C. WEINRICH, "Patristic Exegesis as Ecclesial and Sacramental," *ConcTheolQuart* 64 (1, '00) 21-38.

Patristic exegetes read the Bible in the context of church life and focused on Christ as the center of the Scriptures. Because the ecclesial and sacramental realities were regarded as the true and final referents of the OT prophetic events and oracles, it is evident why a typological exegesis occurs so often in preaching that is explicitly liturgical and sacramental.—D.J.H.

1555. A. WESSELS, "The Holy Scriptures in a Multi-Cultural Society," *MelTheol* 50 (2, '99) 53-67.

After noting that throughout the centuries Jews, Christians, and Muslims have lived with their respective Scriptures in different ways in various places, the article proposes that Jews, Christians, and Muslims must be prepared to live with one another's Scriptures by taking those Scriptures seriously. Then it discusses some examples of attempting to deal with Holy Scriptures in the multifarious and multicultural context of the Netherlands.—D.J.H.

1556. A. WEYERMANN, "Biblical Preaching," *CurrTheolMiss* 27 (2, '00) 106-111.

Contextual criticism means making explicit the implicit gospel context of every text. The article illustrates contextual criticism with reference to three texts from Luke's Gospel: the beatitude about the poor (Lk 6:20), the parable of the Pharisee and the publican (18:9-14), and the parable of the Good Samaritan (10:25-37).—D.J.H.

1557. R. WOODS, "Good News: The Story Teller as Evangelist," *NewBlackfr* 81 (951, '00) 204-215.

This investigation of the relevance of story to preaching the gospel first looks at imagination, dreaming, and memory as the faculty or spiritual power that grounds our story-telling. Then it looks at myths, parables, and memoirs as examples of stories, and ends with a glance at some evangelical story-tellers (Jesus as master of the parable, plus some modern examples).—D.J.H.

Interpretation, § 44-1987.

Textual Criticism

1558. A. S. COHEN AND E. C. TEVIOTDALE, "The Getty Anglo-Saxon Leaves and New Testament Illustration Around the Year 1000," *Scriptorium* 53 (1, '00) 63-81, plates 16-19.

Getty MS 9 consists of two leaves, comprising three full-page miniatures and one page of text from Matthew's Gospel. Its Latin text was based on an Irish-influenced recension likely transmitted to England by Breton manuscripts of the late Carolingian period. A Carolingian model can also be proposed for the illustrations. The Getty leaves attest to an early medieval system for illustrating the Gospels with a select series of images related to different aspects of the life of Christ.—D.J.H.

1559r. A. Desreumaux, *Codex sinaiticus Zosimi rescriptus* [*NTA* 42, p. 567].

C. Müller-Kessler, "Christian Palestinian Aramaic and Its Significance to the Western Aramaic Dialect Group," *JournAmOrSoc* 119 (4, '99) 631-636.—After general comments on Christian Palestinian Aramaic (as offering a glimpse of a pure Western Aramaic dialect), the article describes Desreumaux's work and offers detailed comments on various features of it. It notes that his presentation of the texts, especially the Gospel fragments, is compromised by his restorations of many passages on the basis of later (and corrupted) parallel Gospel passages. The result is a mixture of early and late dialectal elements with many Syrianisms, Arabisms, and corrupted spellings that should not occur in such early manuscripts.—D.J.H.

1560. T. J. Kraus, "'Slow writers' – βραδέως γράφοντες: what, how much, and how did they write?" *Eranos* [Oslo] 97 (1-2, '99) 86-97.

In the papyri and other ancient documents the term βραδέως γράφων ("slow writer") applies to someone who wrote his name and perhaps a few further words, and did that in a specific way, which is to be described paleographically as clumsy, irregular, in upright, separately written uncials (to mention only a few characteristics). So H. Hunger's characterization of 7Q5 (= Mk 6:52-53?) as an example of "slow writing" raises questions about the nature of that text and the appropriateness of his description of it.—D.J.H.

1561. P. B. Payne and P. Canart, "The Originality of Text-Critical Symbols in Codex Vaticanus," *NovTest* 42 (2, '00) 105-113.

The discovery that eleven "umlauts" unambiguously match the original ink of Codex Vaticanus enhances respect for the scribe and has significant implications for NT textual criticism: (1) The scribe was aware of textual variants and believed them to be sufficiently important to note. (2) The scribe desired to preserve the most original form of the text possible. (3) The majority of variants that were available to the scribe have survived in other manuscripts. (4) These umlauts are windows that give insights into the history of the text before Vaticanus even for passages for which no early papyri have survived.—D.J.H.

Textual Criticism, §§ 44-1603, 1688, 1733, 1830, 1855, 1876, 1996.

Biblical Linguistics and Philology

1562. K. Berding, "Confusing Word and Concept in 'Spiritual Gifts': Have We Forgotten James Barr's Exhortations?" *JournEvangTheolSoc* 43 (1, '00) 37-51.

NT scholarship has not adequately appropriated J. Barr's concerns to distinguish word and concept in relation to the term χάρισμα. If Barr's suggestions are followed, the definition of "spiritual gifts" as particular Spirit-given abilities/enablements to do ministry will cease as a viable general definition of the items in the "list" passages (see 1 Corinthians 12; Rom 12:3-8; Eph 4:11-13; 1 Pet 4:10-11). Moreover, we should entertain eliminating the translation of the word χαρίσματα as "spiritual gifts" or even just "gifts" because the English is so laden with the ability concept that it is very difficult to adopt a new perspective without new terms.—D.J.H.

1563. J.-C. Loba Mkole, "Une synthèse d'opinions philologiques sur le Fils de l'homme," *JournNWSemLang* 22 (1, '96) 107-123.

With particular attention to the views of G. Vermes and his predecessors and contemporaries, the article suggests that from a philological perspective "son of man" is an idiomatic expression of Aramaic origin (*bar* [*ʾĕ*]*naš*[*āʾ*]), can have a triple meaning (generic, indefinite, circumlocutional), refers to a human being, and does not automatically endow someone with a messianic status.—D.J.H.

1564. P. Patterson, "What Athens Has to Do with Jerusalem: How to Tighten Greek and Hebrew Requirements and Triple Your M.Div. Enrollment at the Same Time," *Faith & Mission* [Wake Forest, NC] 17 (1, '99) 54-68.

The diminution of requirements in biblical languages is both unnecessary and ill-advised. As the experience of Southeastern Baptist Theological Seminary in Wake Forest, NC, between 1993 and 1998 shows, it is possible to increase enrollment significantly while increasing demands in academic requirements particularly in biblical languages.—D.J.H.

1565. S. S. M. Wong, "The Emergence of the Greek of the New Testament: A Study from a Sociolinguistic Perspective," [in Chinese] *CGST Journal* [Hong Kong] 24 ('98) 239-263.

The article considers the origin and nature of the Greek of the NT from a sociolinguistic perspective. From among the more than twenty regional ancient Greek dialects in the pre-classical world, a supradialectical Greek speech form emerged and resulted in Attic Koine in the early 5th century B.C. and later Hellenistic Koine. The hybridized nature of Hellenistic Koine may be illuminated by analogy with pidgin-creole and "koineization."—C.R.M.

Biblical Translation

1566. W.-B. Chiu, "A Preliminary Study on the Argument of the Translation of the Words 'Elohim' and 'Theos' in Chinese Bible Versions," [in Chinese] *CGST Journal* [Hong Kong] 24 ('98) 265-293.

With the publication of R. Morrison's first Chinese Bible version in 1823, the question whether the term *Shin* should be used to translate *ʾelohîm* and θεός drew the attention of many missionaries in China. Whereas W. J. Boone advocated the *Shin* translation, W. H. Medhurst argued that *Shin* means "spirit" and that *Shang-ti* or *Tien-ti* should be used for God in the Chinese Bible.—D.J.H.

1567. R. J. Clifford, "Inclusive Language in the Lectionary," *Church* 16 (2, '00) 21-24.

The article makes a linguistic argument for moderate inclusive language in biblical texts for the liturgy by stating and explaining three theses: (1) Inclusive language is primarily a question of language, not of theology or politics. (2) The lectionary differs from other texts because it invites all members of the assembly to respond. (3) Inclusive translation of biblical texts for liturgical use must be done with skill and moderation.—D.J.H.

1568r. I. Eber, S.-K. Wan, and K. Walf (eds.), *Bible in Modern China. The Literary and Intellectual Impact* [*NTA* 44, p. 366].

J. Meili, "Die Bibel in China," *Neue Zeitschrift für Missionswissenschaft/Nouvelle Revue de science missionnaire* [Immensee] 56 (1, '00) 44-48.—After an overview of the volume, the article provides summaries of its essays about translating the Bible into Chinese, the reception of the Bible in China, and the Chinese appropriation of the Bible. It concludes that the work conveys a very interesting, many-sided, and rich introduction to an area that is little known in the Western world. The attractiveness of the book is enhanced by its many illustrations and textual examples.—D.J.H.

1569. W. Egger, "On the Use of Inclusive Language," *Bulletin Dei Verbum* [Stuttgart] 53 ('99) 18-22.

This article places the recommendation about the use of inclusive language in the final statement in the 1996 Hong Kong plenary assembly of the Catholic Biblical Federation in the context of the views of individual scholars as well as the Roman Catholic Congregation of the Doctrine of the Faith and the United Bible Societies' Translations Consultants.—D.J.H.

1570. H. Haug, "Today's German Version 'Gute Nachricht' - an Example of a Bible Translation in Inclusive Language," *Bulletin Dei Verbum* [Stuttgart] 53 ('99) 23-26.

The article discusses the 1997 version of the *Gute Nachricht Bibel* with regard to the possibilities and limitations of gender-inclusive forms and to linguistic strategies. It concludes that while a Bible translation is not a "spearhead of emancipation," it should not make access to the text needlessly difficult for women.—D.J.H.

1571. C. A. MacKenzie, "Theology and the Great Tradition of English Bibles," *ConcTheol Quart* 63 (4, '99) 281-300.

In the English Bible tradition, convictions regarding the Bible and its place in the church have affected the form of the Bible in the English language. Protestantism, erastianism, textual criticism, antiquarianism, and feminism have all left their marks on the English Bible tradition.—D.J.H.

1572. C. Madsen, "A Terrible Beauty: Moser's Bible," *CrossCurr* 50 (1-2, '00) 136-144.

B. Moser's illustrated Bible entitled *The Holy Bible: King James Version* is a work of art of genuine importance. No artist since Rembrandt has handled biblical subjects with such intimate confidence and such trust in the unbeautified human face; no illustrated Bible has so rooted itself in the modern sensibility. The text is printed with chapters but no verses, which has the effect of presenting the King James Bible as readable prose.—D.J.H.

1573. O. Tappi, "La *Bibbia* e le sue traduzioni. Addestramento alla consultazione (critica) dei vocabolari," *Aufidus* [Rome] 12 (35, '99) 81-115.

After general observations on translations of the Bible, the article calls attention to problems encountered in translating the Lord's Prayer (Mt 6:9-13), the Ave Maria (Lk 1:28, 42), the Lukan narrative of Jesus' birth (Lk 2:1-7), Paul's comments on women (1 Cor 14:34-36; 1 Tim 2:11-13), and the word ἀγάπη.—D.J.H.

1574. E. R. Wendland, "A review of 'Relevance Theory' in relation to Bible translation in South-Central Africa," *JournNWSemLang* 22 (1, '96) 91-106.

The article presents an overview of the main principles of what has come to be know as "relevance theory." While this theoretical approach has a number of important contributions to make to the field of biblical translation (e.g. calling attention to the cognitive aspects of "context"), it appears to be deficient in a number of other areas, particularly in its exclusivistic perspective and its idiosyncratic terminology.—C.R.M.

1575r. *BibleWorks for Windows* 4.0 [*NTA* 43, p. 215].

S. A. McKinion, "BibleWorks 4.0," *Faith & Mission* [Wake Forest, NC] 17 (1, '99) 28-30.—Hermeneutika has made available a tool that makes using the computer a massive addition to biblical exegesis. *BibleWorks* 4.0 is an ideal tool for all students of the Bible, from the beginning student to the pastor/teacher to the serious Bible scholar who needs the powerful searching capabilities of the software.—C.R.M.

1576. K. Griffin, "Which Way Should I Turn? A Comparative Analysis of the Thompson Bible Study Library and Bible Explorer," *Faith & Mission* [Wake Forest, NC] 17 (1, '99) 31-35.

The Thompson Bible Study Library functions quite nicely for the price. While more than adequate for the average student of the Bible, the program still has room for improvement. It gets an overall grade of B-. Bible Explorer is easier to understand and more complete in terms of resource availability and integration. It gets an overall grade of A.—D.J.H.

1577. K. Harper, "The Master Christian Library, Version 6.0," *Faith & Mission* [Wake Forest, NC] 17 (1, '99) 5-8.

The latest version of this CD-ROM from Ages Software contains over 400 of the world's best known Christian books, including Bible translations, commentaries, reference works, writings of the Church Fathers, and theological works. Ministers, scholars, and laypeople can own a wealth of information for pennies a volume.—C.R.M.

1578. D. W. Jones, "Making the Right Choice: A Comparative Review of the PC Study Bible 3.0 and the Word Biblical Commentary," *Faith & Mission* [Wake Forest, NC] 17 (1, '99) 19-27.

While the installation procedure and universal format of the *Word* CD-ROM are strengths, the program comes with limited resources (five "unlocked" volumes of the Word Biblical Commentary and five other titles) and is difficult to operate. The most advanced version of the *PC Study Bible* is a good value with more than thirty-six volumes. But shortcomings include the limited number of available add-ons, system requirements, and the way titles within the program are linked. The key to buying the right piece of Bible software is to consider your needs.—C.R.M.

1579r. *Logos Bible Software 2.1 Level Four* [*NTA* 42, pp. 209-210].

E. D. Gravely, "The Logos 2.1d Library System: Scholar's Edition," *Faith & Mission* [Wake Forest, NC] 17 (1, '99) 9-18.—The review article covers the system requirements, installation, program contents, features, searching, language, expansion, ease of use, and technical support. The program may be recommended to anyone who wants to build a technical library of electronic books for research purposes, although one must not think that it will be cheaper than buying the books themselves.—C.R.M.

1580. P. A. Soukup, "An Internet Bible," *America* 182 (8, '00) 9-10, 12.

Visitors to the American Bible Society's New Media Bible Web site (http://www.newmediabible.org) will discover an innovative way of encountering the Bible. This prototype Web site presents the parable of the Good Samaritan (Lk 10:25-37) in streaming video, in a dozen musical settings, in cultural settings, and in commentaries on the text. In addition it provides links to other Bible Society projects, to other translations, to commentaries on the parable, and to devotional material featuring the Good Samaritan.—D.J.H.

Scholars

1581. ANON., "Publications of Dr. Ronald Y. K. Fung," *CGST Journal* [Hong Kong] 24 ('98) 11-17.

The article lists Professor Fung's books and articles in Chinese and in English. [The fascicle (which honors him on his 60th birthday) contains a photograph of him on p. 3.]—D.J.H.

1582. B. BARNETT, "Obituary. Leon Shalit, 1905-1996," *Bulletin of the Anglo-Israel Archaeological Society* [London] 15 ('96-'97) 84-86.

Shalit was one of the founders (along with Y. Yadin and R. Barnett) of the Anglo-Israel Archaeological Society in 1961. His extensive skills and wisdom contributed extensively to the development of the Society and spread later into an ever-widening range of archaeological activities in Israel.—C.R.M.

1583. M. BASSE, "Neue Literatur zu Adolf von Harnack," *VerkForsch* 45 (1, '00) 60-80.

The article discusses two monographs on Harnack by J. Jantsch (1990) and T. Hübner (1994), as well as four editions of his essays and his correspondence (1996-97) which give particular attention to his relationships with his scholarly contemporaries.—D.J.H.

1584. E. BUSCH, "The Covenant of Grace Fulfilled in Christ as the Foundation of the Indissoluble Solidarity of the Church with Israel: Barth's Position on the Jews During the Hitler Era," *ScotJournTheol* 52 (4, '99) 476-503.

After considering the historical context of Barth's engagement with the question of the relationship of the church to Judaism, the article discusses the principles underlying Barth's view on the one elected community in God's one covenant of grace. Then it deals with Barth's views on the difference between Jews and Christians in the one community of God with reference to problems encountered in Romans 9–11.—D.J.H.

1585. M. DE JONGE, "Wetenschappelijk onderzoek op het gebied van het Nieuwe Testament en grensgebieden in Nederland en Nederlandstalig België, 1993-1999 (Scientific research on the New Testament and related fields in the Netherlands and Dutch-speaking Belgium, 1993-1999)," *HervTeolStud* 55 (4, '99) 735-754.

This survey of recent NT research in the Netherlands and Dutch-speaking Belgium first considers the institutions and circumstances within which NT research is carried out. Then it calls attention to the special interest there in the cultural environment of early Christianity, the history and literature of Christianity after the 1st century, and linguistic and literary approaches. It also notes that interest in biblical theological issues has become more limited.—D.J.H.

1586. D. DURKEN, "William G. Heidt o.s.b.," *BibToday* 38 (3, '00) 168-169.

Heidt (1913-2000), a monk, priest, teacher, and publisher, was director of the Liturgical Press from 1950 to 1978 and one of the founders of *The Bible Today*.—D.J.H.

1587. E. GRÄSSER, "Noch einmal: 'Interimsethik' Jesu?" *ZeitNTWiss* 91 (1-2, '00) 136-142.

Recently published writings by A. Schweitzer show that he found no contradiction between the content of Jesus' proclamation of God's kingdom and his own ethic of respect for life. Indeed, Schweitzer found a causal connection between Jesus' eschatological ethic and his own always valid ethic.—D.J.H.

1588. K. HÜNERBEIN, "Impulse zum Gebet aus Oscar Cullmanns Buch: Das Gebet im Neuen Testament," *Bausteine* [Gersfeld-Dalherda] 40 (158, '00) 34-39.

After placing *Das Gebet im Neuen Testament* (1994) in the context of Cullmann's longstanding commitment to ecumenism, the article discusses his approach to prayer and to key NT texts about prayer (especially Mt 6:9-13), and describes Cullmann's last book as a deeply ecumenical work.—D.J.H.

1589. M. LAMBERIGTS, "Corpus Christianorum (1947-1955). The laborious journey from dream to reality," *Sacris Erudiri* [Turnhout] 38 ('98-'99) 47-73.

A survey of the history of the initial years of the Corpus Christianorum makes it abundantly clear that Dom Eligius Dekkers, the driving force behind the project, exhibited exemplary organizational skills and that due to his extraordinary capacity for work and intelligent obstinacy this "inconceivable" project got off the ground. [The same fascicle, which is dedicated to Dekkers's memory, contains a photograph of him and appreciations of his life and work by A. Hoste (pp. 7-8), G. Folliet (pp. 9-14), S. De Smet (pp. 15-35), and R. Vanlandschoot (pp. 37-45).]—D.J.H.

1590. W. LÖSER, "Heinrich Schlier. Zum 100. Geburtstag · 31.3.1900 - 26.12.1978," *IntKathZeit/Communio* 29 (2, '00) 181-189.

The theme of the church and its unity eventually led Schlier (1900-78) to move from the Evangelical to the Roman Catholic church. The article reflects on Schlier's studies and academic and pastoral activities at Marburg and Wuppertal, the high quality of his exegetical publications and why they receive relatively little attention today, and his special interest in biblical interpretation in the context of spirituality and church life.—D.J.H.

1591. D. L. MIGLIORE, "J. Christiaan Beker: A Tribute (1924-1999)," *PrincetonSemBull* 21 (1, '00) 96-98.

Beker was a restless spirit, unconventional, sensitive to injustice, impatient with pretense. He knew from scriptural witness and from his own experience the wide and painful chasm between the realities of a groaning creation and the promised triumph of the God of the gospel.—D.J.H.

1592. G. PFLEIDERER, "Theology in the Days of the Experts. A Tribute to Emil Schürer," *Review of Theological Literature* [Leipzig] 2 (1, '00) 5-28.

Both as the first and long-serving editor of *Theologische Literaturzeitung* as well as the author of the three-volume *Geschichte des jüdischen Volkes im Zeitalter Jesu Christi,* Schürer was influential far beyond his own generation through to the present day. The article treats Schürer's scholarly career under the following headings: "A lexicon"?, entrepreneurial spirit, the *Gründerzeit,* expert work, theo-bureaucracy, and allayed fear of experts. The historical achievement of Schürer's scholarly generation may be seen in the fact that it was they who for the first time formulated the principles of the modern scholarly practice of theology and of the understanding of society generated by it, and gave an account of it, and above all institutionalized it.—C.R.M.

1593. G. REGOPOULOS, "Καθηγητής Oscar Cullmann (Obituary for Oscar Cullmann)," *DeltBibMel* 28 (1, '99) 5-17.

After reviewing the course of Cullmann's life (1902-99), the article discusses his contributions to biblical theology and NT interpretation and to ecumenism, his involvement with the Greek Orthodox church and its theology, and his approach to theology. A partial list of his publications (especially those published in Modern Greek) appears on pp. 16-17.—D.J.H.

1594. E. ROSENBLATT, "Collaborations. Jewish and Christian feminist biblicists," *Way* Supplement 97 ('00) 117-129.

Christian feminists increasingly benefit from the biblical research of Jewish feminists. After noting several anthologies produced by women scholars, the article describes the historical and context-based research of Jewish feminists, Christian approaches (suspicious, trusting), efforts at resisting anti-Judaism, and continuing challenges.—D.J.H.

1595. J. R. STRANGE, "G.F. Moore and E.E. Urbach Revisited," *Annual of Rabbinic Judaism* [Leiden] 2 ('99) 141-159.

Despite the methodological inadequacies of his work on tannaitic Judaism, Moore has received the compliment of continuers and imitators. Notably, nearly all of Christian scholarship for forty years has followed Moore's lead, abandoning anti-Judaic polemic and adopting Moore's model. For his part, Urbach has no successor in his field. Now thirty years later, not a single work in any language reveals Urbach's influence in language or detail, let alone repeats his method or builds on his ideas. Outside of Israel, Urbach's scholarship remains unnoticed. We can measure his failure not so much by his incompetence as by his inconsequence.—D.J.H.

1596. L. S. STRANGE, "Elizabeth Cady Stanton's *Woman's Bible* and the Roots of Feminist Theology," *Gender Issues* [New Brunswick, NJ] 17 (4, '99) 15-36.

The most polemical work of her career, Stanton's *Woman's Bible* (2 vols., 1895-98) represented a wholesale attack on Christianity and the Bible. Thus she accomplished precisely what she set out to do: Her work attracted extraordinary attention, refocused the debate over women's rights on the root causes of sexist oppression, and shook up a movement that Stanton felt had stagnated in its single-minded pursuit of the elective franchise. While Stanton's call for a more "rational religion" echoed the Deists, her gendered interpretation of the Bible more significantly foreshadowed the feminist theological revisions of the late 20th century.—D.J.H.

Bulletins

1597. J. C. PAKALA, "A Librarian's Comments on Commentaries: 8 (Esther; plus consideration of recent guidance on biblical commentaries)," *Presbyterion* 25 (2, '99) 109-114.

This installment [see § 44-365] first calls attention to some helpful guides to the selection and use of biblical commentaries. Then it surveys some commentaries on the book of Esther.—D.J.H.

1598. P.-H. POIRIER, "Jésus et les origines chrétiennes. Quinze ouvrages récents," *LavalThéolPhil* 56 (1, '00) 151-181.

Descriptions and evaluations of fifteen recently published books (mainly in French but some in English and German) on Jesus and various aspects of Christian origins.—D.J.H.

1599. D. SENIOR, "The Bible in Review. The New Testament and Related Topics," *BibToday* 38 (2, '00) 122-128.

Descriptions and evaluations of twenty-two recently published books, all in English, on the NT and related matters.—D.J.H.

1600. D. SENIOR, "The Bible in Review. The New Testament and Related Topics," *BibToday* 38 (3, '00) 191-196.

Descriptions and evaluations of twenty recently published books, all in English, on the NT and related matters.—D.J.H.

1601. B. SZIER-KRAMAREK, "Polska bibliografia biblijna za lata 1995-1996" [Polish Biblical Bibliography for 1995-1996], *RoczTeol* 45 (1, '98) 193-208.

This annual list [see § 42-1586] of books and articles in Polish on various aspects of OT and NT study appears according to the alphabetical order of the authors' names.—D.J.H.

GOSPELS—ACTS

Gospels (General)

1602. R. BAUCKHAM, "For whom were Gospels written?" *HervTeolStud* 55 (4, '99) 865-882.

The scholarly consensus that each Gospel was written for a specific church or group of churches needs to be challenged. Since the early Christian movement was a network of communities in constant and close communication, since early Christian leaders traveled widely around the churches, and since early Christian literature circulated rapidly and widely, the strong probability is that the Gospels were written for general circulation around all the churches.—D.J.H.

1603. P. ELLINGWORTH, "(His) Disciples," *NovTest* 42 (2, '00) 114-126.

There is a steady movement from Mark's Gospel where Jesus' disciples are normally referred to as "his disciples" to Acts where "the disciples" is uniformly used to refer to Christians in general. Matthew, John, and Luke represent intermediate points on this trajectory, which may help to explain the large number of disputed readings regarding the disciples in these books by comparison with Mark and Acts.—D.J.H.

1604. E. FUCHS, "Moses / Jesus / Women: Does the New Testament Offer a Feminist Message?" *Cross Currents* [New Rochelle, NY] 49 (4, '99-'00) 463-474.

The paper seeks to delineate the general outlines of the role of women in the scriptural narratives of Moses and Jesus. Women appear more frequently in the Jesus cycle but their function is limited, if not marginal, to the basic story line. Women appear less frequently in the Moses cycle but their function is crucial. There is no textual evidence that bears out the idea that the Christian Gospels are liberating texts for women. This is not to countermand the subtlety and sophistication of recent feminist hermeneutics, but the presentation of Jesus as the liberator of women is hermeneutical.—C.R.M.

1605. K. L. KING, "Sacred Texts and Social Contexts," *Harvard Divinity Bulletin* [Cambridge, MA] 29 (1, '00) 12-16.

There is no reliable historical evidence to support the portrait of Mary Magdalene as a repentant prostitute. Discrediting her may have been in part a strategy of the Church Fathers to counter the interpretation of Jesus' teaching and the arguments for women's leadership that were being spread in works like *Gospel of Mary*. Out of the imagination of 20th-century women scholars are arising images of Mary Magdalene as a strong prophetic visionary and an apostolic leader. These developments show that religious traditions, even sacred texts, are always in the process of formation.—D.J.H.

1606. F. MANZI, "Gesù Cristo: il Mediatore storico-salvifico definitivo nei vangeli sinottici e nel vangelo secondo Giovanni. Spunti teologico-biblici per una cristologia dei vangeli," *ScuolCatt* 127 (6, '99) 663-734.

After stating methodological premises, the article considers the double dimension of salvific mediation in the titles of Jesus Christ in the Gospels (the finality of the personal titles, the christological titles of mediation, from a classification by "offices" to a classification by "relations," from a multiplicity of titles of mediation to the double relation of salvific mediation), the double "claim" of Jesus Christ (as definitive historical-salvific mediator, and as the Son of God made human who suffers and is glorified), the indeducible divine fulfillment of the double "claim" of Jesus Christ, and the definitive character of the salvific mediation of Jesus Christ.—D.J.H.

1607. D. MONSHOUWER, "The Reading of the Scriptures in the Liturgy. A Neglected Approach to Biblical Interpretation," *CommViat* 41 (2, '99) 116-130.

The reading of Scriptures is the common fundamental principle of Jewish and Christian tradition. The triennial cycle of the Torah and the (Jewish) festivals were to the authors/editors and to the first readers/hearers of the Gospels the natural background to the prophetic teaching of/about the Anointed One. Of all the Gospels it can be said that the festivals are their points of orientation, starting and ending at Passover at which Jesus' death took place.—D.J.H.

1608. A. M. OKORIE, "John the Baptist and Elijah," *MelTheol* 50 (2, '99) 79-85.

This examination of the relationship between John the Baptist and Elijah considers the OT background to the Elijah motif, John the Baptist and the Elijah motif in the Synoptic Gospels, John the Baptist and the Elijah motif in the Fourth Gospel, and correlative issues. It concludes that while the Elijah motif is an important aspect of the identity and ministry of John, the wider descriptions of John and the wider use of Elijah materials both argue against drawing a one-to-one correlation between Elijah and John.—C.R.M.

1609. G. SALVAIL, "Jésus à table," *Parabole* [Montreal] 22 (4, '00) 7-10.

After noting the large place devoted to meals in the Gospels, the article considers the meal as the time and place of transmission of teaching, memorial, and revelation, respectively. It concludes with comments on the film *Babette's Feast* as an exemplary illustration of the human need to gather to eat.—C.R.M.

1610. R. Scibona, "Il genere letterario 'Legende' nel pensiero di R. Bultmann," *BibOr* 41 (2, '99) 117-123.

After explaining how in his *History of the Synoptic Tradition* Bultmann related the literary genre of "legend" to miracle stories and historical accounts, the article discusses his understanding of the nature and characteristics of legends, and gives some examples in the Gospels (the baptism of Jesus, the temptation, etc.). Then it observes that the term "legend" does not necessarily imply nonhistorical.—D.J.H.

1611. D. M. Smith, "When Did the Gospels Become Scripture?" *JournBibLit* 119 (1, '00) 3-20.

The intention to write Scripture should not be excluded from a consideration of the purpose as well as the result of the composition of the Gospels. The two Gospels based on Mark were written to function as Scripture for the burgeoning Christian communities, whether or not Matthew and Luke thought in those terms. While it is difficult to discern whether Mark intended to write Scripture, it soon became evident that his Gospel and the Gospel genre met a need for (distinctively Christian) Scripture, although at least Matthew and Luke thought that Mark needed improvement. John's Gospel is an independent effort to do what Mark had done but to do it differently. When one asks about John, one should probably ask, Which stage of John?—D.J.H.

1612. S. Voorwinde, "The Kingdom in the Gospels – Complementary Perspectives?" *VoxRef* 64 ('99) 21-62.

After considering the kingdom of God as rule/realm and as present/future, the article examines the similarities and differences in the approaches taken to the kingdom in the Gospels of Mark, Matthew, Luke, and John, respectively. In Mark's presentation, Jesus is the Suffering Servant and until his death the kingdom remains imminent. Because Matthew presents Jesus as both the Suffering Servant and the Davidic king, his portrayal of the kingdom is correspondingly more complex. Although Matthew and Luke have much in the way of a common perspective, the eschatological tension inherent within the kingdom comes to expression in Luke's Gospel in slightly different ways. John's functional equivalent to the Synoptics' kingdom concept is (eternal) life.—D.J.H.

Gospels General, §§ 44-1654r, 1891.

Jesus

1613. V. Abrahamsen, "The Jesus Myth According to Barbara Walker," *JournHighCrit* 5 (2, '98) 188-202.

After reflecting on myth and NT scholarship, the article considers B. G. Walker's studies on the Jesus story and the myths that underlie it under three headings: Jesus ben Pandera, Mary Magdalene, and Jesus Christ. It concludes that from an anthropological and history-of-religions perspective the entire Jesus phenomenon can be seen as one of the male-dominated religious phenomena that gradually and at times violently supplanted the prehistoric female-dominated religions.—C.R.M.

1614. R. M. Anker, "Lights, Camera, Jesus," *ChristToday* 44 (6, '00) 58-63.

Since its birth about a century ago, cinema has produced innumerable retellings of the Jesus story. Making a movie of Jesus is not an easy thing; filmmakers constantly choose and interpret. The biggest controversy over Jesus films has been the reality and measure of Jesus' humanity.—C.R.M.

1615. R. J. Bauckham, "All in the Family: Identifying Jesus' Relatives," *BibRev* 16 (2, '00) 20-31. [See § 40-1414.]

By reading the NT and early Christian literature closely, we can begin to piece together a portrait of some of Jesus' closest relatives. Their story is not just a family history but an account of the earliest days of the Christian church, which Jesus' family helped develop—both within Palestine and perhaps also further afield.—C.R.M.

1616. E. Boccara, "*Il peso della memoria* dieci anni dopo. Risposta alle *Considerazioni* di Mauro Pesce," *AnnalStorEseg* 16 (2, '99) 561-574.

The article replies to Pesce's article [§ 43-1548] on the author's *Il peso della memoria* (1994) with regard to its goals and methods as well as its positions on Jesus and Paul and on the significance of the NT for Christian-Jewish relations.—D.J.H.

1617. D. C. Duling, "The Jesus Movement and Social Network Analysis (Part II: The Social Network)," *BibTheolBull* 30 (1, '00) 3-14.

This installment [§ 44-862] opens with more detailed discussion of social network concepts: two foundational concepts—"activity fields" and limiting the analysis, and two types of "criteria of analysis"—structural and interactional. Then it treats the faction coalition, the faction coalition as an Ego-centered network, and the Jesus movement as an ancient Mediterranean Ego-centered social network. Finally it considers the relation of natural kinship to the "fictive kin" of the Jesus movement in the case of Jesus himself. It concludes that the Jesus movement as a faction coalition/Ego-centered network functioned in a conflict environment in which Jesus avoided the main urban centers.—C.R.M.

1618r. B. D. Ehrman, *Jesus. Apocalyptic Prophet of the New Millennium* [*NTA* 44, p. 163].
P. Fredriksen, *Jesus of Nazareth, King of the Jews* [*NTA* 44, p. 579].

A. J. Dewey, "Jesus as . . . What, Exactly?" *Harvard Divinity Bulletin* [Cambridge, MA] 29 (1, '00) 25-27.—Ehrman's Jesus is the Jesus that A. Schweitzer sketched at the beginning of the 20th century: an apocalyptic prophet, proclaiming the good news of the coming kingdom. Whereas Ehrman concludes that the apocalyptic Jesus got it wrong, it appears rather that Ehrman, who constantly begs the question of the apocalyptic Jesus, got it wrong. Fredriksen tries to explain why Jesus was crucified, why his followers were not, and why later generations of Gentiles entered this Jewish movement centered around Jesus' message and memory. But her attempt to connect all the dots, forming an apocalyptic superhighway, collapses on closer investigation.—D.J.H.

1619r. P. FREDRIKSEN, *Jesus of Nazareth, King of the Jews* [*NTA* 44, p. 579].
G. VERMES, *The Changing Faces of Jesus* (London: Penguin, 2000).

J. L. HOULDEN, "The stranger from heaven," *Times Literary Supplement* [London] April 21 ('00) 3-4.—After reflecting on the unusually strange task of making books about Jesus, the article describes Fredriksen's book as generally marked by clarity and candor, especially regarding the limits of the knowledge about Jesus that is available to us. It also raises questions concerning her theory about Jesus as Messiah and her emphasis on the Synoptic Gospels as supplying usable evidence for historians. Then it considers Vermes's account of the different ways in which Jesus is depicted by the main NT writers, and notes that what Vermes dislikes is faith—especially that the good man Jesus should have become its object.—D.J.H.

1620. P. A. GEYSER, "Historicity and theology, and the quest for historical Jesus," *Herv TeolStud* 55 (4, '99) 827-844.

After introductory comments on methodological issues in historical Jesus research, the article discusses the discipline of historical research, the modernistic view of history and its demise, a pragmatic approach to history, the task of historiography, whether Christian theology can be historical, a theological point of departure, and the quest for the historical Jesus. It concludes that we cannot discover the historical Jesus by moving around the christologically colored NT, since historical elements do not exist prior to kerygmatic pronouncements. Rather we must proceed dialectically with attention to both the historical Jesus and the kerygmatic Christ.—C.R.M.

1621. P. A. GEYSER, "Waarom Jesus-studies? (Why Jesus studies?)," *HervTeolStud* 56 (1, '00) 63-83.

Present-day historical Jesus studies are the epistemological product of what has become known as the New Historicism. The article first treats two aspects of the New Historicism as an epistemological approach (the social interests of the researcher and the historical nature of this kind of research). Then it considers the reason for historical Jesus studies with reference to J. D. Crossan's presentation of the historical, ethical, and theological aspects of this endeavor. Finally it reflects on history and faith.—C.R.M.

1622. S. GUIJARRO OPORTO, "La dimensión política de los exorcismos de Jesús. La controversia de Belcebú desde la perspectiva de las ciencias sociales," *EstBíb* 58 (1, '00) 51-77.

The article examines the accusations that Jesus cast out demons by the power of Beelzebul and his responses to them (Mt 9:32-34; 12:22-30; Mk 3:22-27; Lk 11:14-15, 17-23) with the help of models developed in social-scientific studies of deviant behavior. It shows how this approach helps to clarify the meaning that Jesus' accusers attached to that negative label and to appreciate better the political consequences of Jesus' exorcisms.—D.J.H.

1623. L. T. JOHNSON, "A Jesus to ponder," *ChristCent* 117 (17, '00) 626-629.

The CBS miniseries *Jesus* has an abundance of Hollywood cliches, and its use of the Gospels remains uncritical and harmonizing. Yet this film attempts to do what no other Jesus movie has been able to do: deal with the genuinely religious character of Jesus. For all its liberties and limitations, it offers an occasion for pondering the mystery of this human life that changed everything.—C.R.M.

1624. S. Mason, "Where was Jesus Born? O Little Town of . . . Nazareth?" *BibRev* 16 (1, '00) 31-39, 51-54.

While passages in the Gospels of Matthew and Luke describe Jesus' birth in Bethlehem, the Gospels of Mark and John leave the impression that Jesus was born in Nazareth. Paul never mentions any geographical location in connection with Jesus. The early Christians apparently did not know much about Jesus' birthplace. [The same issue (p. 54) contains a response by J. Murphy-O'Connor.]—D.J.H.

1625. W. Michniewicz, "Sefforis, Nazaret i nauczanie Jezusa (Sepphoris, Nazareth and the Teaching of Jesus)," *StudTheolVars* 37 (2, '99) 37-58.

The article considers the topography and history of Nazareth and of Sepphoris, and their connections and possible influences on Jesus' teachings. The realization that Jesus grew up in the shadow of Sepphoris (a large Greco-Roman city) helps us to understand better the environment of his teaching and to recognize how deeply his message of salvation was immersed in everyday reality.—D.J.H.

1626. J. Murphy-O'Connor, "Where was Jesus Born? Bethlehem . . . Of Course," *BibRev* 16 (1, '00) 40-45, 50.

The Church of the Nativity and the cave tradition associated with it provide evidence that Jesus was born at Bethlehem. The only two NT writers (Matthew and Luke) who mention the place of Jesus' birth agree that it was Bethlehem. If the early church thought of Jesus in terms of Davidic messianism (and it certainly did), it was because of who he was and where he came from. And he came from Bethlehem. [The same issue (pp. 46, 54) contains a response by S. Mason.]—D.J.H.

1627. L. H. Schiffman, "Die Jüdischkeit Jesu: Gebote über zwischenmenschliche Beziehungen," *Kirche und Israel* [Neukirchen-Vluyn] 14 (2, '99) 120-131.

The Judaism of Jesus' time is reflected not only in his social context but also in his teachings about interpersonal relations in such areas as restraining anger, avoiding oaths, love of enemies, almsgiving, the golden rule, and purity. Most of this material places Jesus in the Pharisaic-rabbinic context rather than the Qumran context. The majority of Jews in Palestine did not follow Jesus because they could not accept him as their Messiah.—D.J.H.

1628. J. L. Sicre, "Jesús y la política de su tiempo," *RazFe* 241 (1218, '00) 367-382.

After describing the political situation in Palestine from the Maccabean revolt through the era of Roman rule, the article considers the various political postures available in Jesus' time, the postures that Jesus did not share (evasion, collaboration, passive resignation, armed rebellion), and the posture that Jesus took (the new way of the kingdom of God and Christian community). An appendix (pp. 377-382) contains a fictional conversation between Jesus and other characters that serves to clarify Jesus' views on politics in the context of 1st-century Palestine.—D.J.H.

1629. G. Theissen, "Jesus im Judentum. Drei Versuche einer Ortsbestimmung," *Kirche und Israel* [Neukirchen-Vluyn] 14 (2, '99) 93-109.

The article approaches the topic of Jesus within Judaism from three methodological perspectives: Jesus and the "basic structure" of Jewish religion (a structural comparison), Jesus and the Jewish groups of his time (a comparison of groups), and Jesus and the expression of Jewish religion (a comparison of forms with regard to "myth," ritual, and ethos). It concludes that Jesus was a Jew who through his life-style and ethical radicalism stood on the margin of Judaism but due to his basic convictions belonged in its center.—D.J.H.

1630. M. TOMLINSON, "Who's Afraid of the Historical Jesus?" *Faith and Freedom* [Oxford] 53 (1, '00) 4-15.

After describing the arrangements for a six-week spring 2000 tour of the UK by R. W. Funk, the article considers the work of Funk and the Jesus Seminar: nailing colors to the page; *The Five Gospels* and *The Acts of Jesus;* Q, *Gospel of Thomas,* and *Gospel of Peter;* criteria for assessing historical words and actions; and whether there are any grounds for fear.—C.R.M.

1631. A. VAN AARDE, "The historicity of the circle of the Twelve: All roads lead to Jerusalem," *HervTeolStud* 55 (4, '99) 795-826.

After reviewing the textual evidence for the terms "disciples," "the Twelve," and "the apostles," the article argues that Jesus did not create the idea of the Twelve (differences among the various lists of twelve names, the minor agreement between Mt 19:28 and Lk 22:30). Then it discusses the situation in pre-A.D. 70 Jerusalem where the earliest Jesus faction linked the idea of the Twelve with the resurrection of Jesus and the appearances tradition. It concludes that all roads lead to the Jesus faction in Jerusalem with regard to the question who created the idea of "the Twelve" and called them "apostles."—C.R.M.

1632. P. VON DER OSTEN-SACKEN, "Jesus der Jude. Tendenzen, Gewinn und Grenzen einer neuen Wahrnahme des Nazareners," *Kirche und Israel* [Neukirchen-Vluyn] 14 (2, '99) 132-147.

After citing various views about the Jewishness of Jesus throughout Christian history, the article discusses Jewish and Christian approaches to Jesus in the 19th and 20th centuries, and focuses on some Jewish efforts (by L. Baeck, J. Klausner, D. Flusser, etc.) at rediscovering Jesus and bringing him home to Judaism.—D.J.H.

1633. K. WENGST, "Der Jesus der Evangelien und die Chassidim in der rabbinischen Literatur," *Kirche und Israel* [Neukirchen-Vluyn] 14 (2, '99) 110-119.

The article illustrates the close correspondences between Jesus as he is depicted in the Gospels and the Jewish charismatics Honi the Circle-Drawer and Hanina ben Dosa as they are presented in the rabbinic writings with reference to three topics: nearness to God, the miracles of Jesus and the miracles of the Hasidim, and doing the will of God.—D.J.H.

Jesus, §§ 44-1552, 1587, 1598, 1736, 1770, 1891, 2123.

Passion and Death

1634. M. MAHER, "The Cross — a Shocking Symbol," *DocLife* 50 (4, '00) 201-207.

The cross, which was a hideous instrument of torture and death, became a symbol of salvation in the Christian tradition. The NT passion narratives confront us with the extreme and shocking meaning of the cross. Where hatred is so prominent, love proves victorious in the end.—D.J.H.

1635. J. A. Rodríguez Roca, "El último grito de Jesús y el clamor de la humanidad," *Revista Española de Teologia* [Madrid] 60 (1, '00) 5-63.

Jesus' last cry from the cross supposes a culminating moment in the historical process of the revelation of God. After reflecting on the clamor of humanity and of believers, the article considers Jesus' last cry in the context of his proclamation of the gospel and of its echoes. Then it traces the development from Jesus' historical cry to the eschatological clamor in the history of Christian theology and with reference to the proclamation of the paschal mystery. Finally it discusses the permanency of the cry.—D.J.H.

The Resurrection

1636. E. J. Echeverria, "Jesus Christ is risen indeed!" *HomPastRev* 100 (7, '00) 6-8, 10-12.

The NT writers assert the historical truth of Jesus' resurrection as an actual, literal event. The case for this historical event rests on the empty tomb, the post-resurrection appearances, and the origin of Christian faith.—D.J.H.

1637. R. P. Imbelli, "'Born anew to a living hope,'" *Priests & People* 14 (4, '00) 129-133.

For the NT the resurrection of the crucified Jesus is the eschatological event, the dawn of the new age. The article explores the range of the formulation "born anew to a living hope" in 1 Pet 1:3 (taken as a recapitulation of the NT vision) with respect to hope for the reconciliation of persons, hope for the material creation, and hope for final transformation.—C.R.M.

1638. G. O'Collins, "Between the lines of the Easter story," *Tablet* [London] April 22/29 ('00) 551-552.

The discrepancies in the NT Easter accounts concern only secondary items, whereas on the primary matters the Gospel writers agree. But we need to go beyond apologetics and appreciate the way in which the differences between the accounts enrich our grasp of the resurrection story.—D.J.H.

1639. F. Selman, "The victory of the resurrection," *Priests & People* 14 (4, '00) 134-137.

The article discusses Christ's resurrection, a double resurrection (a corporeal and a spiritual one; see Jn 5:24 and 28), the nature of the resurrection body (see 1 Cor 15:35-49), and the resurrection of the same individual person.—C.R.M.

Resurrection, § 44-1934.

Synoptics

1640. A. D. Baum, "Experimentalpsychologische Erwägungen zur synoptischen Frage," *BibZeit* 44 (1, '00) 37-55.

The article first summarizes significant observations from memory research ("repeated reproduction") by experimental psychologists F. C. Bartlett, and E. Hunt and T. Love, respectively. Then it considers the import of this research for addressing the Synoptic problem with reference to a series of comparisons between Mk 5:1-20 and Lk 8:26-39 (the latter representing the double tradition). It concludes that agreements and differences between these parallel Synoptic pericopes in wording, word order, and sentence order exhibit clear analogies to the results obtained by experimental psychological research on memory. This suggests that greater attention be paid to the power of human memory in formulating an answer to the Synoptic problem.—C.R.M.

1641. W. BRAUN, "Socio-mythic invention, Graeco-Roman schools, and the sayings Gospel Q," *Method & Theory in the Study of Religion* [Leiden] 11 (3, '99) 210-235.

After discussing the definition of "school" and noting that this concept brings into analytic focus the role of the intellectual in social formation, the article presents the history of recent Q scholarship as the history of the discovery of Q as a literary document and the Q community as an increasingly self-conscious and fairly sophisticated research collective. Then in light of the fact that both the Q group and its document display an evident bent on investing in the power of text production as locus and means of social formation in response to the experience of displacement, it sketches three contextualizing directions in which one might reflect on the formation of Q with reference to "school" analogies.—C.R.M.

1642. A. FUCHS, "¿La Teoría de las dos fuentes o el Deutero-Marcos?" *AnáMnesis* [Xochimilco, Mexico] 9 (2, '99) 45-61.

After a review of recent debates about the Synoptic problem and the Two-Source theory, the article proposes that the idea of a second edition of Mark's Gospel solves the difficulties and illustrates its utility with analyses of the pericopes of John the Baptist (Mk 1:1-8; Mt 3:1-12; Lk 3:1-18 [20]) and the storm (Mk 4:35-41; Mt 8:23-27; Lk 8:22-25).—D.J.H.

1643r. A. J. MCNICOL WITH D. L. DUNGAN AND D. B. PEABODY (EDS.), *Beyond the Q Impasse—Luke's Use of Matthew* [*NTA* 41, pp. 362-363].

M. GOODACRE, "*Beyond the Q Impasse* or Down a Blind Alley?" *JournStudNT* 76 ('99) 33-52.—After commending the book on its scope as well as for its care and clarity, the article assesses its argument under the following headings: strategy, methodology, order, and the linguistic argument. *Beyond the Q Impasse* is the most important book yet produced by those working with neo-Griesbachian assumptions. On the question of order the authors have presented a coherent case that will facilitate further study. But the linguistic argument will not stand up to scrutiny. Further, by ignoring the evidence from Mark, the data the authors present becomes prejudiced in their own favor. This volume will not convince the scholarly world about "Luke's use of Matthew."—C.R.M.

1644. A. NOVO, "El hijo del hombre en los evangelios sinópticos," *EstEcl* 75 (292, '00) 23-78.

After reviewing scholarship on the "Son of Man" and proposing a hypothesis about the history of the Synoptic Gospels, the article examines the Son of Man sayings in the Synoptic Gospels under the following headings: sayings that appear in three Gospels, sayings that presuppose a common source but show redactional variations, redactional texts that depend on a common source, sayings only in Q, similar traditions in Q and M, texts common to Mt and Mk, texts found only in Mt, and texts proper to Lk. Then after a systematic analysis of the different sources, it considers Jesus as the Son of Man and his relation to the kingdom of God.—D.J.H.

1645. R. L. Thomas, "Historical Criticism and the Evangelical: Another View," *Journ EvangTheolSoc* 43 (1, '00) 97-111.

After describing the literary independence theory of the origin of the Synoptic Gospels, the article clarifies it further with reference to various issues recently raised by G. R. Osborne [§ 44-34]. It discusses past reactions to historical criticism, the recent debate, the Two-Source theory, harmonization, chronology and order of events, *ipsissima verba* and *ipsissima vox,* form and tradition criticism, and redaction criticism. [In the same issue (pp. 113-117) Osborne responds that neither the independence view nor the literary dependence view has pride of place in the pantheon of critical schools.]—C.R.M.

1646. H. C. van Zyl, "Vertalingstrategie met die oog op sinopsissamestelling (Translation strategy with a view to synopsis construction)," *SkrifKerk* 20 (2, '99) 465-481.

The article discusses various aspects and problems of a translation strategy being used in the process of compiling a synopsis of the Synoptic Gospels in Afrikaans. The strategy rests on two pillars: the consistent rendering (as far as possible) of a single Greek word by the same Afrikaans equivalent, and adherence to Greek syntax insofar as that is possible.—C.R.M.

Synoptics, §§ 44-1668, 1743.

Matthew

1647. L. Cardellino, "La Legge appesa alla croce: Il messaggio di Gesù nel Vangelo di Matteo," *BibOr* 41 (2, '99) 77-108.

In Matthew's Gospel (and elsewhere in the NT) the opposition between Jesus' message of God's love and forgiveness to the OT Law understood rigidly becomes especially evident with the cross. The fulfillment of the Law takes place in the mystery of the cross where the presence of the Holy Spirit is recognized. Those who learn to read the OT and become disciples liberate the Law because they join it to love.—D.J.H.

1648. H. Frankemölle, "Von der Wurzel getragen (Röm 11,18). Das Neue Testament im 'Alten' verwurzelt lesen – am Beispiel des Matthäusevangeliums," *BibKirch* 55 (1, '00) 14-18.

In writing his Gospel Matthew used as sources not only Mk and Q but also (and especially) the Holy Scriptures of Israel. Recognizing the biblical roots of Matthew's Gospel has important consequences for understanding his Christology and perspective on the future of Israel.—D.J.H.

1649. J. A. Glancy, "Slaves and Slavery in the Matthean Parables," *JournBibLit* 119 (1, '00) 67-90.

After noting two previous studies of the slave or servant parables in Matthew, the article considers the assumptions about slaves and slavery implicit in the Matthean parables (see 13:24-30; 18:23-35; 21:33-41; 22:1-10; 24:45-51; 25:14-30), the parabolic representation of managerial slaves, the ideal of the faithful slave, the enslaved body as the site of discipline, and three Matthean parables in the context of 1st-century slavery (18:23-35; 21:33-41; 25:14-30). In Matthew the parabolic representation of slaves and slavery participates in and reinscribes the most basic and problematic elements of the ancient ideology of slavery. The most prominent and consistent aspect of the parabolic construction of slavery is an emphasis on the vulnerability of the enslaved body to violence, notably to brutal disciplinary practices.—C.R.M.

1650. M. GOULDER, "Sections and Lections in Matthew," *JournStudNT* 76 ('99) 79-96.

Matthew's Gospel represents a cycle of liturgical lections designed to be read in sequence around the year, beginning after Easter and ending with Easter. The some sixty-four sections of roughly seventeen verses would give the right number of lections to go round a Jewish-Christian liturgical year with "ideal" landfalls for Pentecost, the 9th of Ab, New Year, Day of Atonement, Tabernacles, Dedication, Purim, and Passover.—D.J.H.

1651. J. JEYAKUMAR, "Ministry in Matthew," *BangalTheolFor* 31 (1, '99) 87-100.

Matthew's Gospel (see especially chaps. 10 and 23) promotes the function of teaching while prohibiting honorific titles for teachers (who are expected to act as humble servants). Legalism and extreme charismatic activities are controlled by the democratic church order of a diaconal fellowship where Christ is the Master and God is the Father.—D.J.H.

1652. A. KOWALCZYK, "Typological Cycles of Episodes in the Gospel of Matthew and Matthew as the New Hexateuch," *Angelicum* 77 (2, '00) 223-274.

Comparative analysis of Matthew's Gospel with the OT leads to the conclusion that the Evangelist wrote in close relation to the Pentateuch and in some degree to the book of Joshua. These connections involve the subject matter and the composition, and their sources are the typology of Exodus and of Moses and Joshua. After considering the typological significance of Matthew's division of Jesus' activity in two parts, the article discusses the typological cycles of the Exodus episodes and of episodes regarding the conquest of the promised land. Then it treats Matthew as the new Hexateuch with reference to the nativity narrative, the five sermons, four narrative blocks after the Sermon on the Mount, and arguments that support the influence of the Hexateuch on the redaction of Matthew.—D.J.H.

1653. R. F. SHEDINGER, "A Further Consideration of the Textual Nature of Shem-Tob's Hebrew Matthew," *CathBibQuart* 61 (4, '99) 686-694.

The article supports G. Howard's notion of the existence of an ancient Hebrew substratum in Shem-Tob's Hebrew Matthew and seeks to contribute to the development of a methodology for uncovering this substratum by considering text-critical aspects of Shem-Tob's text that have been overlooked. It calls attention to non-Byzantine and non-Vulgate readings in the text (Mt 5:12; 5:47; 7:27; etc.), and explores their implications for those who have been critical of Howard's work.—D.J.H.

1654r. C. P. THIEDE AND M. D'ANCONA, *Eyewitness to Jesus* [*NTA* 40, p. 528; § 41-1513r].

A. RODRÍGUEZ CARMONA, "La fecha del evangelio de Mateo," *RazFe* 241 (1216, '00) 203-209.—On the basis of the Magdalen Papyrus (P^{64}) the authors date the composition of Matthew's Gospel to A.D. 50. After describing the book, the article reviews the external and internal evidence regarding the composition of Matthew's Gospel, considers criticisms of the work of Thiede and d'Ancona, describes Thiede's arguments, discusses the prehistory of the book, and reflects on the sensationalism of the book and its "cheap" apologetic.—D.J.H.

Mt 1–2, § 44-1709.

1655. K.-H. OSTMEYER, "Der Stammbaum des Verheissenen: Theologische Implikationen der Namen und Zahlen in Mt 1.1-17," *NTStud* 46 (2, '00) 175-192.

The three major sections in Matthew's genealogy of Jesus (Mt 1:1-17) are dominated by patriarchs, kings, and priests and Temple personnel, respectively. Besides David, each of the persons occupying every seventh (7, 14, 21, 28, 35) position (Aram, Uzziah, Jechoniah, Achim) in the list reflects a central aspect of Jesus' life and work. That Jesus is born in the 40th generation from Abraham suggests that what was promised to Abraham is fulfilled in him.—D.J.H.

1656. [Mt 2:1-12] M. A. POWELL, "The Magi as Wise Men: Re-examining a Basic Supposition," *NTStud* 46 (1, '00) 1-20.

The article first establishes that Mt 2:1-12 would have been understood by early readers as portraying the Magi not as wise men whose learning leads them to Christ but rather as ignorant people to whom God reveals the Christ [see § 43-166]. Then it shows that this interpretation not only parallels the perception of Magi offered by other Jewish stories from the NT period but was in fact the dominant reading of the text for centuries.—D.J.H.

1657. [Mt 2:1-12] D. C. SIM, "The Magi: Gentiles or Jews?" *HervTeolStud* 55 (4, '99) 980-1000.

The view that the Magi in Mt 2:1-12 were Gentiles has enjoyed almost universal support from the 2nd century A.D. onward. But none of the arguments (the interest of the Magi in astrology, their coming from the East, their referring to the "King of the Jews," etc.) produced by scholars to prove that the Magi were Gentiles has any validity. Much of the evidence is ambiguous and can apply to Jews as much as to Gentiles.—D.J.H.

1658. E. M. WAINWRIGHT, "Reading Matthew 3–4: Jesus—Sage, Seer, Sophia, Son of God," *JournStudNT* 77 ('00) 25-43.

Using a sociorhetorical method of reading in conjunction with a feminist perspective on difference, the article suggests a variety of ways in which different communities of reception (scribal, popular, egalitarian) may have heard and understood Matthew 3–4. It gives particular attention to the characterization of Jesus in these chapters—as sage, seer, Sophia, and Son of God—not as an isolated individual but as a character within a narrative that may have been received from different genre perspectives.—D.J.H.

1659. [Mt 4:1-11] J. MURPHY-O'CONNOR, "Was Jesus tested?" *Priests & People* 14 (3, '00) 92-95. [See § 44-181.]

The command in Deut 6:5 to love God "with all your heart and with all your soul and with all your might" explains the order and content of the tests undergone by Jesus in Mt 4:1-11. Jesus is the perfect Son who, in contrast to the Israelites, scrupulously observed the triple imperative accompanying the fundamental statement of monotheism. While the NT temptation accounts probably reflect an experience and/or a teaching of Jesus, the Evangelists developed the theme in a short form (Mk 1:12-13) and in a much more elaborate narrative (Mt 4:1-11; Lk 4:1-13).—D.J.H.

1660. M. KEHL, "'Selig die Trauernden, denn sie werden getröstet werden' (Mt 5,4)," *GeistLeb* 73 (2, '00) 96-97.

The beatitude about those who mourn (Mt 5:4) reminds us that mourning is part of the kingdom of God. Its place in the beatitudes is illuminated by Paul's observation that "godly grief produces a repentance that leads to salvation" (2 Cor 7:10).—D.J.H.

1661. [Mt 5:42-47] P. VAN BOXEL, "The poor and the rich: Two opposing Christian communities," *Way* Supplement 97 ('00) 130-141.

Analysis of Mt 5:42-47 and its parallel in Lk 6:27-36 reveals two communities that appear to be almost opposite to each other. After presenting a synopsis of the texts and highlighting the differences, the article focuses on the two different theological perspectives they present with attention to their economic conditions, geographical location, and portrait of the Christian community. Then it considers the historical context of each Gospel and characterizes the Matthean community as belonging to the deprived class in Jewish society while the Lukan community originated from the Jerusalem establishment. Thus their divergent ethical imperatives address two almost diametrically opposed communities rooted in the two conflicting parties in Jewish society in the 1st century.—C.R.M.

1662. J. A. BADIOLA SAENZ DE UGARTE, "El amor a los enemigos: Mt 5,43-48," *Scriptorium Victoriense* [Vitoria, Spain] 46 (1-4, '99) 5-59.

After providing bibliographical information about Mt 5:43-48, the article delimits it as a pericope, discusses its Greek text and internal structure, and compares it with Lk 6:27-28, 32-36 (with regard to text and context). Then it presents an exposition according to the following outline: the presentation of the Old Law (5:43), the new law of Jesus and its purpose (5:44-45), the argumentation of Jesus (5:46-47), and the consequence (5:48). It concludes with reflections on the significance of the pericope.—D.J.H.

1663. L. CARDELLINO, "Il 'Padrenostro' (Mt 6,9-13)," *BibOr* 46 (3, '99) 129-207.

This exposition of the Matthean version of the Lord's Prayer (Mt 6:9-13) gives particular attention to its coherence with the gospel message of the forgiveness of sins in the name of love. After placing the prayer in the context of Mt 6:1-18 (practicing your righteousness in secret), it presents detailed reflections on how the initial address, the first three petitions, and the remaining petitions contribute to the development of the theme of the remission of sins.—D.J.H.

1664. [Mt 6:9-13] F. PIERNO, "Appunti sull'evoluzione testuale del *Padre nostro* nelle versioni bibliche italiane del Quattro-Cinquecentesche," *RivistBib* 48 (1, '00) 55-68.

The article considers how the Lord's Prayer (Mt 6:9-13; Lk 11:2-4) was translated into Italian and understood by Nicolò Malerbi, Antonio Brucioli, and other translators in the 15th and 16th centuries.—D.J.H.

1665. [Mt 8:14-15] H. HOET, "Opgewekt om te Dienen" [Raised Up in Order to Serve], *Collationes* 30 (1, '00) 61-67.

The article first considers the different literary contexts in which the story of the healing of

Peter's mother-in-law appears in the Gospels of Matthew, Mark, and Luke, respectively. Then after presenting the pertinent texts (Mt 8:14-15; Mk 1:29-31; Lk 4:38-39) in synopsis-format, it analyzes each account with attention to its distinctive features and the common message ("raised up in order to serve").—D.J.H.

1666. A. von Dobbeler, "Die Restitution Israels und die Bekehrung der Heiden. Das Verhältnis von Mt 10,5b.6 und Mt 28,18-20 unter dem Aspekt der Komplementarität. Erwägungen zum Standort des Matthäusevangeliums," *ZeitNTWiss* 91 (1-2, '00) 18-44.

Mt 10:5b-6 and 28:18-20 stand in a relationship of complementarity rather than of contradiction. The passages about the mission to the lost sheep of the house of Israel (10:5b-6) and the mission to the Gentiles (28:18-20) differ not only in their addressees but also in their character. The complementarity of the restitution of Israel and the conversion of the Gentiles to the living God reflects the self-understanding of a group within the renewal movement of Judaism after A.D. 70 that met strong opposition within Judaism but was far from seeking its own identity outside of Judaism.—D.J.H.

1667. D. C. Sim, "The sword motif in Matthew 10:34," *HervTeolStud* 56 (1, '00) 84-104.

This examination of the saying in Mt 10:34 considers the sword motif as Matthean redaction; the sword in the Hebrew Scriptures, later Jewish writings, and early Christian literature; and the sword motif in Matthew. It argues that the motif of the sword in Mt 10:34 does not reflect the original wording of Q (cf. Lk 12:51) but is the result of Matthean redaction. It is likely, given Matthew's developed apocalyptic-eschatological perspective, that the symbol of the sword at least connotes the defeat of the enemies of God.—C.R.M.

1668. B. T. Viviano, "The Least in the Kingdom: Matthew 11:11, Its Parallel in Luke 7:28 (Q), and Daniel 4:14," *CathBibQuart* 62 (1, '00) 41-54.

The Q form of the saying in Mt 11:11; Lk 7:28; and *Gospel of Thomas* 46 may be reconstructed as follows: "I tell you, among those born of women none is greater than John; yet the least in the kingdom is greater than he." The most proximate OT influence comes from Dan 4:14(17) with its message that God can exalt the lowly and humble the mighty and proud. In the Q community's polemic against the rival Baptist community, John in the present and partly realized epoch pales into insignificance in comparison with Jesus, just as Nebuchadnezzar during his seven-year madness was in a pitiable state and was replaced by "the lowliest of human beings." On this view Jesus must be identified as "the least in the kingdom of God."—D.J.H.

1669. [Mt 14:13-21] F. de Stefano and L. Sferco, "Una rilettura del miracolo della moltiplicazione dei pani," *BibOr* 41 (2, '99) 65-75.

Building on the theoretical framework about metaphor and narrative in religious language that was established in a previous essay [see § 42-1517], this article focuses on the communicative interactions (involving sender, code, message, channel, and addressee) in the NT accounts of the multiplication of the loaves (Mt 14:13-21; 15:29-39; Mk 6:30-44; 8:1-10; Lk 9:10-17; Jn 6:1-13).—D.J.H.

Mt 15:4, § 44-1692.

Mt 15:29-39, § 44-1669.

1670. W. CARTER, "Paying the Tax to Rome as Subversive Praxis: Matthew 17.24-27," *JournStudNT* 76 ('99) 3-31.

Mt 17:24-27 concerns the payment of the post-A.D. 70 Roman tax for the temple of Jupiter Capitolinus required of Jews, including Matthew's (largely) Christian-Jewish community. The imperial realities of the location of the Gospel's audience in Antioch and the pericope's threefold references to taxes that comprised a fundamental expression of submission to Rome's rule make an imperial reading most likely. The payment of the tax paradoxically does not recognize Roman rule but rather acknowledges God's reign. God displays sovereignty in providing the tax in the fish's mouth. Paying the tax contests and subverts Rome's claims and anticipates the establishment of God's reign in its fullness.—D.J.H.

1671. [Mt 18:21-35] S. E. HYLEN, "Forgiveness and Life in Community," *Interpretation* 54 (2, '00) 146-157.

After showing why current practices of forgiveness often fail victims of domestic violence, the article contends that the parable of the unforgiving servant(s) in Mt 18:21-35 views forgiveness as the responsibility not only of the one who has been wronged but also of the community which takes seriously the wrong committed and seeks to be involved in the process of accountability, repentance, and forgiveness.—D.J.H.

1672. [Mt 22:1-14] J. NEUSNER, "Contexts of Comparison: Reciprocally Reading Gospels' and Rabbis' Parables," *JournHighCrit* 5 (1, '98) 64-87.

The article first discusses what distinguishes theological as opposed to academic study of religion with attention to a variety of related issues (e.g. the unique versus the exemplary, the place of comparison and contrast, synchronic versus diachronic comparison). Then it considers the use of rabbinic and Gospel evidence for comparing Judaism and Christianity with reference to a parable that occurs in the Synoptic Gospels under the name of Jesus (Mt 22:1-14 par.) and in the Babylonian Talmud under the name of Yohanan ben Zakkai (*b. Šabb.* 153a). The shared motif generates two comparable but contrasting parables—at every point likeness underscores difference.—C.R.M.

1673. [Mt 23:25-27] J. C. POIRIER, "A Reply to Hyam Maccoby," *JournStudNT* 76 ('99) 115-118.

Maccoby's corrective [§ 42-949] to the author's previous understanding of the "law about liquids" [§ 41-1303] is gratefully accepted. Fortunately Maccoby's corrective does not detract from the main argument of the previous article; in fact, it actually strengthens it. Maccoby's full rejoinder cannot be accepted without qualification, however, since it is comprised of caricature, misunderstandings, and some rather specious arguments concerning Jesus' use of metaphor (e.g. Mt 23:27).—C.R.M.

1674. L. CARDELLINO, "Mt 23,29-32 e il preteso antigiudaismo di Matteo," *RivistBib* 48 (1, '00) 27-53.

In chapter 23 Matthew criticizes Christian leaders who are still bound to legalism and so put a stumbling block in front of "the little ones." In particular, Mt 23:29-32 addresses Jewish Christians who reproach Jews for killing Jesus and build monuments to him, and reminds them that we all are responsible for Jesus' death and that Jesus has fulfilled the measure of those who killed the prophets and Jesus.—D.J.H.

1675. [Mt 24:45–25:46] S. Agourides, "Οι παραβολές περί της Ετοιμότητας στο κατά Ματθαίον (The Parables of Preparedness in Matthew's Gospel)," *DeltBibMel* 28 (1, '99) 18-32.

After discussing the first part of Matthew's eschatological discourse (Mt 24:1-44), the article presents expositions of the "parables of preparedness" in the second part: the faithful and the unfaithful servant (24:45-51), the ten virgins (25:1-13), the talents (25:14-30), and the judgment of the ἔθνη (25:31-46).—D.J.H.

1676. A. LaCocque, "Le grand cri de Jésus dans Matthieu 27/50," *ÉtudThéolRev* 75 (2, '00) 161-187.

According to Mt 27:50, Jesus with his last breath on the cross shouts something unspecified but which provokes a series of apocalyptic phenomena, including the tearing of the Temple veil. The article argues that Jesus' cry is itself apocalyptic, and that in light of the Jewish tradition that martyrs at the hands of the Romans uttered highly significant last words Jesus' great cry was the utterance of the Tetragrammaton.—D.J.H.

1677. [Mt 28:18-20] R. L. Thomas, "Historical Criticism and the Great Commission," *MastSemJourn* 11 (1, '00) 39-52.

The article describes the reception of the great commission (Mt 28:18-20) by leaders in the early church, scholars from the Reformation until the impact of historical criticism was felt, the practitioners of radical historical criticism, and those of evangelical historical criticism, respectively. It notes that certain evangelical scholars have sided with radical historical critics in raising questions about whether Jesus ever gave the great commission.—D.J.H.

Mt 28:18-20, § 44-1666.

Mark

1678. M. Ebner, "Im Schatten der Grossen. Kleine Erzählfiguren im Markusevangelium," *BibZeit* 44 (1, '00) 56-76.

With his ambivalent portrayal of the "great" disciples of Jesus, Mark creates a platform in which "minor" characters can step out of the shadows and win the sympathy of his readers. After considering how the "great" disciples (male and female) are portrayed both positively and negatively, the article discusses Mark's use of "minor" characters as contrast figures, with particular attention to the Syrophoenician woman (7:28), the Roman centurion at the cross (15:39), and the Gerasene demoniac who wishes to remain with Jesus (5:18). Then it reflects on the significance of the minor characters in Mark's narrative and for his community.—D.J.H.

1679. M. Fowler, "Identification of the Bethany Youth in the Secret Gospel of Mark with other Figures Found in Mark and John," *JournHighCrit* 5 (1, '98) 3-23.

The article focuses on the way in which echoic links between Mark, *Secret Mark,* and John serve to reinforce a continuity between stories found in these three Gospels as if they were different parts of the same story. It proposes that whether by the creation of material or inference from existing material, some 1st-century Christians understood there to be correspondences between up to five, seemingly separate, youthful figures now found in Mark, *Secret Mark,* and John: the Bethany youth/Lazarus, the youth of Mk 14:51-52, the beloved/other disciple, the rich man of Mk 10:17-22, and the youth of Mk 16:5. It also considers a case for identifying the women at Jesus' crucifixion and tomb according to Mark with the three women at Jericho in *Secret Mark* 2.—C.R.M.

1680. S. P. Kealy, "Mark, a Controversial Gospel for the Millennium," *Scripture in Church* [Dublin] 30 (119, '00) 376-383.

After centuries of comparative neglect, Mark rose from the shadows of Matthew in the 19th century. The article reflects on what Mark has to say to our times: reading Mark as a whole, a highly controversial adult Jesus, the urgency of Mark's Jesus, Jesus the teacher of his all too imperfect community, a long passion narrative, the human God, all-too-human disciples, Mark's saints or heroes, and facing the truth.—C.R.M.

1681. D. Neufeld, "Jesus' Eating Transgressions and Social Impropriety in the Gospel of Mark: A Social Scientific Approach," *BibTheolBull* 30 (1, '00) 15-26.

In Mark's narrative of Jesus the medium of food and eating is used to debate important issues related to belonging and social solidarity, purity and holiness, defilement and pollution, honor and shame, and the traditions of the fathers. These food events provide an opportunity for Mark to portray Jesus in fierce debate with the religious elite from which he emerges as honorable but for which he is eventually executed. They are occasions to present Jesus as not only a popular hero but also a subversive sage.—D.J.H.

1682. B. O'Reilly, "Breaking New Ground," *Furrow* 51 (5, '00) 299-304.

The article considers the theme of "breaking new ground" in the church today with reference to the Markan accounts about the transfiguration (Mk 9:2-8), the raising of Jairus' daughter (5:21-43), and the agony in the garden (14:32-42).—D.J.H.

1683. L. Schenke, "Gibt es im Markusevangelium eine Präexistenzchristologie?" *ZeitNT Wiss* 91 (1-2, '00) 45-71.

Examination of key pericopes (Mk 1:9-11; 1:2-3, 7-8; 1:12-13; etc.) indicates that Mark presupposed a preexistence Christology (see Phil 2:6-11; Rom 1:3-4). Jesus the hero of the story has a prehistory that goes back to eternity and takes place in heaven as well as a posthistory that reaches beyond his earthly life to the eschaton.—D.J.H.

1684. A. Yarbro Collins, "Mark and His Readers: The Son of God among Greeks and Romans," *HarvTheolRev* 93 (2, '00) 85-100.

Attention to the reception of Mark indicates that there was a diversity of meaning regarding the phrase "Son of God" among followers of Jesus in the early period. The essay focuses on how members of Mark's audience who were more familiar with Greek and Roman religious traditions than with Jewish traditions were likely to understand his portrayal of Jesus as the Son of God. It concludes that such people would associate the elements of Mark's portrayal with their traditions regarding divine men. Those who still remembered that Augustus was known throughout the empire as "son of God" would also associate this portrayal with the imperial cult. The acclamation of the centurion (Mk 15:39) especially would evoke a comparison of the emperor with Jesus and suggest that Jesus is the one whom the highest power has established as the ruler of the world.—C.R.M.

Mk, §§ 44-1642, 2120.

1685. [Mk 1:2-13] E. LaVerdiere, "In the Following of Christ. The Eucharist in the Gospel According to Mark—II. Locusts, Wild Honey, and the Bread of Angels," *Emmanuel* 106 (2, '00) 68-76.

Mark's story of the Eucharist [see § 44-934] begins in the prologue of the Gospel (Mk 1:2-13) with John the Baptist. After introducing John's prophetic mission and its relation to Jesus, the article focuses on John's clothing and his diet (1:6) and on the concluding words of the prologue, "and the angels waited on him" (1:13).—C.R.M.

Mk 1:12-13, § 44-1659.

1686. [Mk 1:29-31] E. LaVerdiere, "In the Following of Christ. The Eucharist in the Gospel According to Mark—III. The Eucharist and the Gospel of God," *Emmanuel* 106 (4, '00) 221-223, 227-233.

In Mk 1:14–8:21, Mark presents the universal mission of Jesus as a demand of the breaking of the bread. After reflecting on John's arrest (see 1:14), this installment [see § 44-1685] considers the story of the cure of Peter's mother-in-law (1:29-31) as laying a foundation for the Eucharist.—D.J.H.

Mk 1:29-31, § 44-1665.

1687. [Mk 2:13-17] E. LaVerdiere, "In the Following of Christ. The Eucharist in the Gospel According to Mark—IV. Jesus and the First Disciples (continued)," *Emmanuel* 106 (5, '00) 292-300.

After placing the call of Levi in the context of Mark's Gospel, the article [see § 44-1686] examines the two scenes: at the tax booth (Mk 2:13-14), and the dinner with Jesus (2:15-17). With regard to the Eucharist, Jesus challenges "sinners" to recognize that they need a physician and so reminds them that a meal in Jesus' home is a sign of reconciliation.—D.J.H.

1688. J. Rius-Camps, "Les variants del text occidental (TOc) de l'Evangeli de Marc (V) (Mc 2,18-3,7a)," *RevistCatTeol* 24 (1, '99) 215-230.

This installment [see §§ 42-1688; 43-207, 1708] compares forty-nine cases of textual variation in Mk 2:18–3:7a found in the Western text represented by Codex Bezae (D05) in comparison with the Alexandrian text represented by Codex Vaticanus (B03).—D.J.H.

1689. J. D. M. Derrett, "Modes of Renewal (Mk. 2:21-22)," *EvangQuart* 72 (1, '00) 3-12.

In Hebrew idiom "garment" means disposition, and to change it means to change roles. The double parable in Mk 2:21-22 looks forward to a new age in which the Messiah provides the pattern. Concealed Christology and realized eschatology turn Mk 2:21-22 into proclamation, and Lk 5:31-39 is a faithful midrash on it. The double parable has been fitted onto the fasting saying. The messianic banquet is alluded to in all.—D.J.H.

1690. A. STROBEL, "Zum Motiv der selbstwachsenden Saat (Markus 4,26-29)," *BibNotiz* 100 ('99) 34-35.

The article notes parallels between the parable of the seed growing by itself in Mk 4:26-29 and expressions of hope for a golden age surrounding the Roman emperor Augustus.—D.J.H.

1691. E. I. UGWEJEH, "Mk 6:30-44: The Feeding of the Five Thousand: Interpretation, Meaning and Message for Today's Christians," *Hekima Review* [Nairobi] 22 ('99) 20-32.

After considering the form, setting, and structure of Mk 6:30-44, the article examines how the text has been treated in various scholarly commentaries. Then it discusses the text's kerygma for Jews of Jesus' time, the mission of the universal church, what the text can mean for disciples today, and its message for the church in the African context today. It concludes that the theme that encompasses all others is the manifestation of Jesus as the one who cares for and shepherds his flock, and observes that the miracle is christocentric because the "signs" of Jesus bring people to him who alone is worthy of supreme confidence, trust, and faith.—D.J.H.

Mk 6:30-44, § 44-1669.

Mk 6:52-53, §§ 44-1560, 1996.

1692. R. BARRACLOUGH, "Being Pharisaic Christians. A Study of Mark 7:10b and Matthew 15:4b," *IrBibStud* 22 (1, '00) 2-25.

When Christians set aside Jesus' endorsement of the death penalty for speaking evil of one's parents in Mk 7:10b and Mt 15:4b (see Exod 21:17 and Lev 20:9), they correctly regard tradition as having greater weight than Scripture on this issue. Thus at times Christians validly practice a principle for which the Pharisees are condemned in Mk 7:8, 13 and Mt 15:3, 6.—D.J.H.

Mk 8:1-10, § 44-1669.

1693. [Mk 8:31] G. TURNER, "Jesus's Prophecies of His Death and Resurrection. An Exercise in Hermeneutics," *ScriptBull* 30 (1, '00) 15-22.

Jesus predicts his death and resurrection three times in similar terms in each of the three Synoptic Gospels (Mk 8:31; 9:31; 10:33-34 parr.). The threefold repetition might actually represent a reduction of Jesus' actual sayings. While some see the prophecies as *vaticinia ex eventu,* others distinguish the developed passages from the original logion. Those who speak of the historical authenticity of Jesus' prophecies read the NT either as Bible (a historical report about and religious reflection on what happened) or as Scripture.—C.R.M.

Mk 9:31, § 44-1693.

1694. [Mk 10:13-16] P. J. J. BOTHA, "'Laat die kindertjies na My toe kom . . .': kindwees in die wêreld van Jesus (Deel 1) ('Let the children come to Me . . .': childhood in the world of Jesus [Part 1])," *SkrifKerk* 20 (2, '99) 302-325.

After noting the attitude of Jesus to children according to Mk 10:13-16 parr., this installment investigates the conditions and experiences of childhood in 1st-century Palestine. It pays particular attention to aspects of family life, birth, and early childhood.—C.R.M.

Mk 10:33-34, § 44-1693.

1695. J. Murphy-O'Connor, "Jesus and the Money Changers (Mark 11:15-17; John 2:13-17)," *RevBib* 107 (1, '00) 42-55.

Jesus' action against the money changers in the Temple (see Mk 11:15-17; Jn 2:13-17) must be placed very early in his career. His intervention was inspired by John the Baptist's program of urgent and radical religious reform. The frequency and coinage of the Temple tax gave great offense to some observant Jews. Jesus' Temple sayings (see Mk 13:1 parr.; Mk 14:58 = Jn 2:19), if authentic, most likely stem from the second phase of his ministry when he had moved away from the condemnatory prophetic stance of John the Baptist.—D.J.H.

1696. [Mk 11:15-18] D. Seeley, "Jesus' Temple Act Revisited: A Response to P. M. Casey," *CathBibQuart* 62 (1, '00) 55-63.

Casey's proposal about Jesus' Temple action [§ 42-972] relies on three assumptions: the existence of a pre-Markan Aramaic source, the historicity of the Temple act, and the existence of a lost explanation by Jesus for what he was doing. But Casey supports none of these assumptions by an argument. Imagining the Temple act as a Markan composition [see § 38-802] appears to be a safer bet.—D.J.H.

1697. [Mk 12:18-27] J. P. Meier, "The Debate on the Resurrection of the Dead: An Incident from the Ministry of the Historical Jesus?" *JournStudNT* 77 ('00) 3-24.

Despite initial appearances, Jesus' debate with the Sadducees over the resurrection of the dead (Mk 12:18-27 parr.) can be regarded as historically authentic. It is discontinuous with (1) the tendency of the Synoptic tradition to multiply dispute stories regarding the Pharisees rather than the Sadducees, (2) the topics usually handled in dispute stories, (3) the way in which Christians treated and grounded the general resurrection, and (4) the texts used by Jews to ground the resurrection. While the general resurrection was not a direct topic of Jesus' preaching, it does cohere with and is implied by some of his eschatological pronouncements (e.g. Mt 8:11 par.; Lk 14:14; Mt 11:21-24 par.; Mt 12:41-42 par.; Mk 9:43-47 parr.; Mk 14:25).—D.J.H.

1698. [Mk 12:28-34] O. Bucher, "The Scribe of Mark 12," *BibToday* 38 (2, '00) 95-97.

In Mark's narrative there are surprising characters like the scribe in Mk 12:28-34 who anticipates a faith in Jesus that the disciples will eventually profess and for which most of them will die.—D.J.H.

1699. [Mk 12:28-34] C. I. K. Story, "Marcan Love Commandment 'The greatest of these is love.' (1 Corinthians 13:13)," *LexTheolQuart* 34 (3, '99) 151-158.

According to Mark 12:28-34, love is complete devotion to God and to the neighbor. In the Markan context the love commandment can be seen as a response to Jesus' ministry in word and deed. The scribe needed to learn the absolute sovereignty of the love commandment(s).—D.J.H.

1700. [Mk 14:12-16] M. J. Cook, "Righting What's Wrong with Church 'Seders,'" *CCAR Journal* [New York] 47 (2, '00) 1-12.

Close analysis of Mk 14:12-16 reveals that the Passover material is a superimposition upon an underlying tradition at variance with it. Accordingly, the entire case for the Last Supper as a Passover meal crumbles. Jesus had no familiarity with the Passover Seder that developed in rabbinic Judaism and that reflects an anti-Christian animus.—D.J.H.

1701. H. Schlier, "Das neue Passa · Mk 14,22-25 (aus: *Die Markuspassion*)," *IntKathZeit/ Communio* 29 (2, '00) 155-159.

For Mark and the early church, the Last Supper of Jesus described in Mk 14:22-25 was an entirely new Passover celebration just as a new Passover lamb was slaughtered at this Passover. While the new Passover developed from Israel's meal, it became separated because it fulfilled the old one.—D.J.H

Mk 14:50-52, § 44-1512.

1702. [Mk 14:65] J. C. O'Neill, "The Mocking of Bar Kokhba and of Jesus," *JournStud Jud* 31 (1, '00) 39-41.

The rabbinic account about the execution of Bar Kokhba by his compatriots (*b. Sanh.* 93b) may be a version of an earlier account of the trial of Jesus (see Mk 14:53-65 parr.). In a stylized manner the man on trial is made to say straight out, "I am the Messiah"; he is tested to see whether he can judge by scent alone (cf. Mk 14:65 parr.); and then he is executed.—C.R.M.

1703. F. Pérez Herrero, "Mc 15,33-39: muerte de Jesús y revelación de Dios," *Burgense* 40 (2, '99) 369-399.

After discussing the context and literary structure of Mk 15:33-39, the article presents an exposition of the passage under these headings: darkness in daytime (15:33), the cry articulated by Jesus (15:34), the double perversion of the cry (15:35-36), the inarticulate cry and the death of Jesus (15:37), and the double positive reaction (15:38-39). Then it reflects on the death of Jesus and the revelation of God the Son and of God the Father.—D.J.H.

Luke

1704. L. C. A. Alexander, "What If Luke Had Never Met Theophilus?" *BibInt* 8 (1-2, '00) 161-170.

Asking "What if Luke had never met Theophilus?" is an invitation to consider the possibility of the nonexistence of Luke's Gospel and Acts. Imagining a NT without these two books which make up a quarter of its content is difficult but interesting. The most obvious loss would be the unique narrative of Acts, the only hinge we have to link the Gospels and the epistles. But Luke's contribution to the shaping of the Christian past is only a fraction of his contribution to the grand narrative of Christendom, especially as it is embodied in the artistic and liturgical traditions of the Christian world.—C.R.M.

1705. C. R. Hutcheon, "'God is with Us': The Temple in Luke-Acts," *StVladTheolQuart* 44 (1, '00) 3-33.

The article endeavors to discover what is "the sacramental word" being manifested by "the

Temple as sign" in Luke-Acts. After general remarks on Luke the author, his works, and the prominence of the "Temple" in them, it focuses on the Temple in three texts in the Gospel: Lk 1–2; 19:28–21:38; and 23:44-49. Next it examines the significance of the Temple in Acts with particular attention to the figure and speech of Stephen in Acts 6–7. Finally it offers a synthesis and reflects on the contemporary relevance of Lukan Temple theology.—C.R.M.

1706. M. KIEDZIK, "Ewangelia i Dzieje Apostolskie św. Łukasza – bibliografia publikacji w Polsce za lata 1986(85)-97" [The Gospel and the Acts of the Apostles of Luke – Bibliography of Publications in Poland in the years 1986(85)-97], *CollTheol* 69 (4, '99) 117-138.

This bibliography of Polish work on Luke and Acts published between 1986 and 1997 (some items from 1985) covers bibliography; texts, concordances, and synopses; books; articles; and reviews. The last three sections are each further subdivided to treat Luke, Acts, and works referring to both Lukan writings, respectively.—C.R.M.

1707. J. STRICHER, "The Men-Women Parallels in the Work of Luke," *Bulletin Dei Verbum* [Stuttgart] 53 ('99) 14-17.

The article reviews the numerous man-woman parallels in Luke-Acts under five headings: Luke, the teaching of Jesus, healing and salvation narratives, men and women disciples of Jesus, and Acts. It concludes that it is difficult to accuse Luke of being dangerous for the feminist cause.—C.R.M.

1708. J. VERHEYDEN, "The unity of Luke-Acts," *HervTeolStud* 55 (4, '99) 964-979.

The article [see § 43-1014] summarizes the opening address and the eleven main papers presented at the 47th session of the Colloquium Biblicum Lovaniense held in 1998 and devoted to the theme "The unity of Luke-Acts." Brief notice is also given to the twenty-seven offered papers. For the published version of the papers, see *NTA* 44, pp. 392-393.—C.R.M.

Lk, §§ 44-1556, 1767.

1709. [Lk 1–2] L. LEGRAND, "The God of Small Things. A Christmas Meditation," *IndTheolStud* 36 (4, '99) 293-299.

The NT infancy narratives place special emphasis on the smallness of the newly born Savior. The ongoing association of Jesus with the "little ones" in the context of small things invites us to go to the essentials of his identity and mission.—D.J.H.

1710. M. DIEFENBACH, "Historische Geburtsgeschichte oder Geschichten um Jesu Geburt? Ein formkritischer Zugang für Lk 2,1-5," *MünchTheolZeit* 51 (1, '00) 1-6.

After asking whether Luke's Christmas story should be understood as history, the article shows how K. Rosen's proposal [see § 40-1499] concerning the Greek tax declaration filed by Babatha in December A.D. 127 (no. 16) has greatly illuminated Lk 2:1-5, and reflects on the scholarly debate about Luke as a historian.—D.J.H.

1711. J. D. M. DERRETT, "An apt student's matriculation (Lk 2,39-52)," *EstBíb* 58 (1, '00) 101-122.

Luke's story of the twelve-year old Jesus in the Temple (Lk 2:41-51) was intended to be read as if it happened. This treatment of the issues raised and motives inferred from the passage considers Passover; rights and duties of fathers and sons; educational methods; the law, obedience, and parents; and Passover, halakah, and parents. According to 2:49 Jesus is found "employed" in the ambience of his patron, where he had taken time to achieve what he wanted.—C.R.M.

Lk 4:1-13, § 44-1659.

1712. [Lk 4:16-21] M. CRÜSEMANN AND F. CRÜSEMANN, "Das Jahr, das Gott gefällt," *BibKirch* 55 (1, '00) 19-25.

The article considers the inner connection between the OT and the NT with respect to traditions of the remission of debts and the jubilee year. It treats the characterization of the message of Jesus in Lk 4:18-21 (citing Isa 61:1-2), the regulation of the seventh year in Deuteronomy 15, exilic and postexilic new beginnings (Isaiah 61 and Leviticus 25), and Jesus' commencement speech in Nazareth (Lk 4:16-21) as a further proclamation of a new beginning.—C.R.M.

1713. J. MATTHEY, "Luke 4:16-30 – The Spirit's Mission Manifesto – Jesus' Hermeneutics – and Luke's Editorial," *International Review of Mission* [Geneva] 89 (352, '00) 3-11.

Lk 4:16-30 can be read as (1) revealing the Holy Spirit's priorities as formulated through a combination of texts from the book of Isaiah, (2) showing how Jesus understood his specific role within God's mission, and (3) Luke's personal editorial placed at the beginning of his two-volume theological history of Christian origins.—D.J.H.

1714. [Lk 4:16-30] P. TRUDINGER, "Two Lukan Gospel Stories: Key to the Significance of the Dominical Sacraments in the Life of the Early Church," *DownRev* 118 (410, '00) 17-26.

The stories about Jesus' participation in the synagogue service at Nazareth (Lk 4:16-30) and the Emmaus road (24:13-31) bracket Luke's account of Jesus' life and ministry. The article contends that Luke has woven details into these stories that indicate that their significance may best be understood as relating to the life of the early Christian communities and their developing comprehension of the meaning of Jesus' life, ministry, and death. Both stories conclude by focusing on the church's testimony to the cruciality of the sacraments in its worship and mission (see 4:25-27; 24:30-31.—C.R.M.

1715. BUETUBELA B., "Proclamer une année d'accueil par le Seigneur. Note exégètique sur Lc 4,19," *Telema* 101 ('00) 75-77.

After considering various translations of Lk 4:19, the article discusses the meaning of δεκτός ("accepting, welcoming, being favorable"), the OT context (Isa 61:2), and the Lukan context.—D.J.H.

Lk 4:38-39, § 44-1665.

Lk 6:27-36, § 44-1661.

Lk 7:28, § 44-1668.

1716. [Lk 7:36-50] A. Eteuati, "The Persistence of Women in Luke's Gospel: In response to Elisabeth Schüssler Fiorenza," *Pacific Journal of Theology* [Suva, Fiji] 22 ('99) 73-81.

According to Schüssler Fiorenza, the image of the woman who anointed Jesus in Lk 7:36-50 is one of the most distorted in the Bible. However, Luke purposely relates this story and other similar pericopes in a way that portrays the struggle that these women endured and reveals their determination rather than exposing how sinful they were.—D.J.H.

1717. E. Y. L. Ng, "Ladies Serving Meals or Women Disciples? Luke 8:1-3 and the *Sitz im Leben Jesu*," *CGST Journal* [Hong Kong] 24 ('98) 95-125.

After surveying doubts raised by scholars concerning the historicity of the Lukan portrayal of women of means serving Jesus and other men to meet their material needs (see Lk 8:1-3), the article considers gnostic pictures of Mary Magdalene and other women, the Lukan portrayal of the women in question, and socioeconomic conditions in Palestine and historical plausibilities. It concludes that women followers of Jesus did not go out with the male disciples during Jesus' lifetime to preach the gospel, and that the portrayal of Lk 8:1-3 does not denigrate women.—C.R.M.

Lk 9:10-17, § 44-1669.

1718. G. Burn, "The Parable of the Bad Exegete. A Note on Luke 10:29-37," *ExpTimes* 111 (9, '00) 299-300.

There is often an implicit assumption when interpreting the parable of the Good Samaritan (Lk 10:29-37) that we are rich, and our neighbor is poor, needing our (patronizing) help. But we can go and do as the Samaritan did, not because we were the subject of the neighborly action (the Samaritan), but because we, in the ditch, have been surprised by being given neighborly love.—C.R.M.

Lk 11:2-4, § 44-1664.

Lk 12:32, § 44-1900.

1719. [Lk 15:11-32] D. Ioka, "Sharing the Biblical Vision of Homecoming for the Lost in the World," *Pacific Journal of Theology* [Suva, Fiji] 22 ('99) 55-58.

With reference to Genesis 1–2 and Lk 15:11-32, the article shows that the biblical vision of homecoming invites us all to go back home in repentance and in faith, and to journey with God throughout our lives on earth.—D.J.H.

1720. M. Mikołajczak, "Il messaggio della parabola del figlio prodigo (Lc 15,11-32)," *CollTheol* 69 (Special Issue, '99) 37-58.

After considering the attitude of the father toward his two sons as a revelation of God's behavior toward humankind in light of the principal themes of Lk 15:11-32, the article discusses the pragmatic dimension of the parable of the prodigal son in light of the introduction (15:1-3) and its references to the listener-reader, the theological message of the parable, and its theme that conversion is possible for all.—D.J.H.

1721. R. PINDEL, "Obraz ojca w przypowieści o synu marnotrawnym (Łk 15, 11-32) (Das Bild des Vaters im Vergleichniss vom verlorenen Sohn [Lk 15, 11-32])," *AnalCracov* 30-31 ('98-'99) 261-274.

Lk 15:11-32 should be entitled "the parable of the father's joy over the son's coming home." The story of the first son is told in three parts: exposition and crisis (15:11-16), *metanoia* (15:17-19), and resolution (15:20-24). The story of the second son consists of an exposition and crisis (15:25-28a), and a resolution and open conclusion (15:28b-32). The parable as a whole served to justify Jesus' preaching and behavior vis-à-vis sinners.—D.J.H.

1722. [Lk 15:11-32] P. J. RIGA, "Two Sons," *Spiritual Life* [Washington, DC] 46 (2, '00) 67-70.

The supreme lesson of the parable of the prodigal son (Lk 15:11-32) is that reconciliation with the Father cannot take place without the reconciliation of brothers and sisters among themselves.—D.J.H.

1723. D. LANDRY AND B. MAY, "Honor Restored: New Light on the Parable of the Prudent Steward (Luke 16:1-8a)," *JournBibLit* 119 (2, '00) 287-309.

After reviewing the various interpretations of the parable in Lk 16:1-8a (economic, literary, eschatological, sociological), the article proposes an interpretation based on literary and sociological factors: The steward's job is threatened because he has dishonored his master by squandering his property, and he attempts to restore his master's honor (and preserve for himself the prospect of future employment as a steward) by forgiving the debts and making his master appear to be generous and charitable. The master sees that the steward has acted loyally toward him (while at the same time the steward has advanced his own self-interest) and commends the once "unjust" steward for his ingenious plan.—D.J.H.

1724. J. CÁRDENAS PALLARES, "De como ganarle a Don dinero (Lc 16:1-13)," *EfMex* 18 (52, '00) 79-91.

After general observations about the varied materials contained in Lk 16:1-13, the article focuses on the parable of the clever steward: the crisis (vv. 1-2), the steward's anguish (vv. 3-4), his move (vv. 5-7), and the outcome (v. 8a). Then it discusses the various comments appended to the parable (vv. 8b-13) and the opposition between the reign of God and the reign of "Lord Money" (Mammon).—D.J.H.

1725. K. H. Y. WONG, "The Omission of a Teaching on Prayer: Luke 21:23," [in Chinese] *CGST Journal* [Hong Kong] 24 ('98) 127-140.

The article contends that Luke at Lk 21:23 omits the phrase "pray that it may not happen in winter" from Mk 13:17-18 because he did not share the opinion that we should evade hardship by praying that the tribulation should not come in winter.—C.R.M.

Lk 24:13-31, § 44-1714.

1726. [Lk 24:13-35] E. GORDON, "The road to Emmaus," *HomPastRev* 100 (8, '00) 25-32.

The article considers the OT episodes and texts that the risen Jesus may have discussed with the two disciples on the road to Emmaus (see Lk 24:27): the creation and fall, the call and sacrifice of Abraham, Joseph in Egypt, and so forth.—D.J.H.

1727. D. MARION, "Textes évangéliques sur l'Eucharistie. V. Luc *24,* 13-35: Le repas d'Emmaüs. L'Eucharistie, présence du Ressuscité," *EspVie* 110 (1, '00) 1*-4*.

After asking "Why Emmaus?," the article considers the content of Lk 24:13-35 (the catechesis on the way, sharing bread at the inn, the consequences), its spiritual prolongations (an itinerary of faith, the schema of the eucharistic celebration), and its place at the heart of the triptych in Luke 24.—D.J.H.

John

1728. J. AUGENSTEIN, "Jesus und das Gesetz im Johannesevangelium," *Kirche und Israel* [Neukirchen-Vluyn] 14 (2, '99) 161-179.

After noting the scholarly rediscovery of the theme of Jesus and the Law in John's Gospel, the article explores various aspects of it according to the following outline: γραφή and νόμος in John's Gospel, Ἰουδαῖοι—the depiction of Jesus' opponents in John's Gospel, "your Law"—whether it is only for the Ἰουδαῖοι, the Sabbath conflicts (see chaps. 5, 7, and 9), the love commandment, and Jesus and Moses.—D.J.H.

1729. G. BERLINGIERI, "A proposito dell'anonimato dell'autore dell IV Vangelo: chi è l'anonimo o perché è anonimo?" *RivistBib* 48 (1, '00) 69-72.

The article traces the debate about the authorship of the Fourth Gospel from the 2nd century A.D. to the present, and concludes that the problem of the anonymity of the Fourth Gospel should be distinguished from the identification of the beloved disciple and the origin of the Johannine tradition, and given its proper place in the interpretation of the Gospel.—D.J.H.

1730. J. FREY, "Das vierte Evangelium in neuer Perspektive," *TheolBeitr* 31 (1, '00) 38-44.

The nearly simultaneous appearance in 1998 of three commentaries on the Fourth Gospel that take the traditional text seriously and attempt to illuminate its nuances may indicate that the time of bold literary-critical hypotheses is now past. The article describes and evaluates the volumes by U. Wilckens [*NTA* 42, pp. 392-393], U. Schnelle [*NTA* 44, pp. 170-171], and L. Schenke [*NTA* 43, p. 392], respectively. It concludes that a remarkable convergence of opinion on basic issues (e.g. post-A.D. 70 date, relation to the Synoptic tradition, relation to the Johannine epistles, location in Ephesus, etc.) emerges from these three German language commentaries.—C.R.M.

1731. P. GIRE, "La question de la vérité dans l'Évangile de saint Jean. De la Révélation au témoignage," *RechSciRel* 88 (1, '00) 95-113.

This reflection on the question of truth in the Fourth Gospel unfolds under the following headings: truth and revelation, truth and existence, and truth and testimony. Truth in the Fourth Gospel has meaning only in the horizon of a religious hermeneutic. Truth is nothing less than the life revealed at the heart of the human being by Christ. Believing adherence to Christ is conveyed by the testimony verified in the regeneration of existence with reference to the Word become flesh.—C.R.M.

1732. M. N. KELLER, "Discipleship in John: An Invitation to See," *BibToday* 38 (2, '00) 87-94.

John's intention, expressed in the phrase "that you may continue to believe" (Jn 20:31), was occasioned by his community's situation and underscored by his reworking of the call stories, his emphasis on words of seeing, and his examples of growth in sight (Nicodemus, the Samaritan woman, Mary of Magdala). In John's Gospel, seeing is believing and believing is seeing.—D.J.H.

1733. C. Landon, "A research proposal for a new commentary on John," *HervTeolStud* 56 (1, '00) 314-321.

The article presents a proposal for an internal textual commentary that will examine two thousand variation units in John's Gospel and measure (1) the internal strength of the three major text-types, and (2) the internal strength of two editions of the Greek NT, Nestle-Aland^{27} and Westcott and Hort (1881).—C.R.M.

1734. E. Lohmeyer, "The Structure and Organization of the Fourth Gospel," *JournHigh Crit* 5 (1, '98) 113-138.

This article (originally appearing in German in *Zeitschrift für die neutestamentliche Wissenschaft* 27 [1928] 11-36) argues that a pervasive order determines the structure and organization of the Fourth Gospel, although it is never emphasized anywhere. In the first instance it rests on the scheme of the number seven, and in the second instance on that of three. It embraces not only the large principal sections but also the smallest item. An outline of the overall structure of the Fourth Gospel is included.—C.R.M.

1735. J. J. Meggitt, "Artemidorus and the Johannine Crucifixion," *JournHighCrit* 5 (2, '98) 203-208.

The article draws attention to the parallels between John's use of the term ὑψόω to describe Jesus' fate (Jn 3:14; 8:28; 12:32, 34) and passages in Artemidorus' *Oneirocritica* employing the cognate ὑψηλός (e.g. 2:53; 4:49) in which the cross is also transformed from an instrument of execution to one of exaltation. It may be more accurate to see this feature of the Fourth Gospel not as an innovation (from Isa 52:13–53:12 or the polysemous quality of an Aramaic or Hebrew term) but as something that expressed an idea that would have been familiar to inhabitants of the 1st-century Mediterranean world.—C.R.M.

1736. F. J. Moloney, "The Fourth Gospel and the Jesus of History," *NTStud* 46 (1, '00) 42-58.

A study of the Johannine presentations of the beginnings of Jesus' ministry with regard to his relationship with John the Baptist (see Jn 1:19-28, 29-34; 3:22-30), the calling of the first disciples (1:35-51), and Jesus' presence in the Jerusalem Temple (2:13-22) suggests that the Fourth Gospel has much to offer regarding the person and activities of the historical Jesus. Given the Markan imposition of a "framework" on the Synoptic tradition, the Johannine tradition may more accurately recall those early events.—D.J.H.

1737. P. Schineller, "Jesus in the Gospel of John—II. 'I Am the Bread of Life' (John 6:48)," *Emmanuel* 106 (5, '00) 288-289, 301. [See § 44-1752.]

In John and in the Synoptic Gospels Jesus affirms that he is the bread of life by the miracles of the multiplication of the loaves. In a mysterious, graced way, in the inspired vision of John, all food, all sustenance relates to Jesus Christ.—C.R.M.

1738. U. SCHNELLE, "Ein neuer Blick. Tendenzen gegenwärtiger Johannesforschung," *BerlinTheolZeit* 16 (1, '99) 21-40.

Source criticism is no longer the basic methodological approach to the Johannine text. Instead, scholars take the entire text of John's Gospel seriously as a literary and theologically ambitious work. John's Gospel differs in its content from later gnostic views by emphasizing a Christology of incarnation, crucifixion, and glorification. This christological concentration does not lead to an abolition of time. Rather, looking forward to the parousia forms the basic eschatological conception of the Fourth Gospel.—D.J.H.

1739. K. SCHOLTISSEK, "Relecture und réécriture: Neue Paradigmen zu Methode und Inhalt der Johannesauslegung aufgewiesen am Prolog 1,1-18 und der ersten Abschiedsrede 13,31-14,31," *TheolPhil* 75 (1, '00) 1-29.

The article presents two new paradigms for Johannine research that claim to surmount the impasse of current interpretative controversies. It first treats the background and current employment of "rereading," which interprets the diachronic relationship between two texts. Then it introduces "rewriting," which designates an analogous process in the Fourth Gospel that operates on the synchronic level and encompasses the many-layered recomposition of one and the same basic constellation by the same author, and provides two examples of the heuristic efficiency of this paradigm when applied to inner-Johannine textual phenomena (1:1-18; 13:31–14:31). Finally it reflects on the potential of these two paradigms for Johannine research in particular and biblical scholarship in general.—C.R.M.

1740. Y. SIMOENS, "L'évangile selon Jean. Positions et propositions," *NouvRevThéol* 122 (2, '00) 177-190.

The article surveys the state of Johannine studies with attention to four complementary axes that provide an inventory of current research interests: sources (the *Logos,* gnosis), diachronic and synchronic approaches, the relation between literature and theology, and the author (the priest John). The conclusion stresses fours paradoxes: the integration of Greek and Jew, a history in the service of unity, the glorified love, and the tradition of Scripture.—C.R.M.

1741. T. SÖDING, "'Was kann aus Nazareth schon Gutes kommen?' (Joh 1.46). Die Bedeutung des Judenseins Jesu im Johannesevangelium," *NTStud* 46 (1, '00) 21-41.

That Jesus belongs to the Jewish people is an essential aspect of John's Christology. As a prophet Jesus the Jew is the savior of the world (see 4:19, 9, 42). As a man coming from Nazareth in Galilee (1:46; 4:43-44; 7:41) Jesus is the Messiah born in Bethlehem (7:42), known as son of Joseph (1:45; 6:42) and unknown as Son of God (1:19). On the cross Jesus the King of the Jews (19:19) dies for his people and for the scattered children of God (11:52). This emphasis on the Jewishness of Jesus places the so-called anti-Judaism of John's Gospel in a new light.—D.J.H.

1742. W. VAUGHAN, "Destructive Retrieval of John," *Encounter* 60 (4, '99) 519-549.

The article pushes M. Heidegger's attempt to revive the primal force of some sort of pristine Christian message by extending his views on the idea of truth as *aletheia* to Johannine conceptions of truth. After expounding Heidegger's thinking on truth, it considers "aletheic" conceptions of truth in early Christianity (with particular attention to John's Gospel), Philo's approach to truth, and connections between Heidegger and R. Bultmann with reference to the understanding of truth in the Fourth Gospel.—D.J.H.

1743. W. Vogler, "Johannes als Kritiker der synoptischen Tradition," *BerlinTheolZeit* 16 (1, '99) 41-58.

The article considers seven topics that are treated differently by John and the Synoptic tradition: John the Baptist, Jesus' stay in Jerusalem, the so-called cleansing of the Temple, the "trial" of Jesus before the Sanhedrin, the day of Jesus' death and the time of his execution, Jesus' last meal with his disciples, and Jesus as Joseph's son from Nazareth. It concludes that the fact that John criticized the Synoptic tradition at some points was based on his conviction that he was better informed than his predecessors were.—D.J.H.

Jn, §§ 44-1679, 1856, 1894.

Jn 1:1-18, § 44-1739.

1744. [Jn 1:6] B. Schwank, "Der Bruch vor Vers 6 im Johannesprolog," *ErbAuf* 76 (1, '00) 66-68.

The break before Jn 1:6 represents the great break between the times of the many uncertain messianic expectations of early Judaism and the time of the certain witness of the historical John the Baptist about the historical person of Jesus. John bears witness to Jesus as the Lamb of God who brings about the redemption of Israel and of all humankind.—D.J.H.

1745. [Jn 1:28] G. Couturier, "Jésus baptisé à Béthanie?" *Parabole* [Montreal] 22 (4, '00) 16.

The recent discovery by Jordanian archaeologists of a church on the east side of the Jordan River visited by pilgrims since A.D. 530 confirms the hypothesis that the Bethany of John (see Jn 1:28; 11–12) is the "true" place of Jesus' baptism.—C.R.M.

Jn 1:28, § 44-1984.

1746. T. Nicklas, "'Unter dem Feigenbaum'. Die Rolle des Lesers im Dialog zwischen Jesus und Natanael (Joh 1.45-50)," *NTStud* 46 (2, '00) 193-203.

The reader of Jn 1:45-50 confronts a series of puzzles that can be understood as allusions to scriptural texts and thus solved. But the enigmatic statement of Jesus to Nathanael in 1:48 is problematic in this respect, since Nathanael reacts to something that the reader at first cannot immediately understand. After presenting structural considerations on 1:40-50, the article traces the solution to this puzzle by first analyzing the interwoven levels of dialogue between the characters in the text: Philip and Nathanael (1:45-46), and Jesus and Nathanael (1:47-50, 51). Then it considers the various levels of communication operative between the author and the reader.—C.R.M.

Jn 1:46, § 44-1741.

Jn 2:13-17, § 44-1695.

Jn 3:13, § 44-1999.

1747. A. A. Xavier, "The Samaritan Woman and Martha of Bethany: A Comparative Study of John 4 and 11," *IndTheolStud* 35 (3-4, '98) 291-299.

This comparison of the narratives of the Samaritan woman in Jn 4:1-42 and Martha of Bethany in Jn 11:1-44 discusses similarities in their characterization with reference to circumstances, locale, the kenosis of Jesus, gradual revelation on the part of Jesus, dialogue, confession of faith, and the missionary enterprise of the two women.—C.R.M.

1748. P. W. Ensor, "The Authenticity of John 4.35," *EvangQuart* 72 (1, '00) 13-21.

The saying about the harvest in Jn 4:35 fits Jesus' linguistic and cultural setting and personal idiom, coheres well with what we know of him from the Synoptic Gospels, and does not appear to have been created out of Synoptic material or the mind of the author of the Fourth Gospel. It is probably a genuine saying of Jesus and may signal the presence of other authentic sayings of Jesus in John's Gospel that are not paralleled in the Synoptic Gospels.—C.R.M.

1749. [Jn 5:1-10] T. Thatcher, "The Sabbath Trick: Unstable Irony in the Fourth Gospel," *JournStudNT* 76 ('99) 53-77.

The episodes found in Jn 5:1-10 and 9:1-14 both involve a form of reader victimization that may be referred to as the "Sabbath trick." Here John presents an apparently simple and self-contained healing story as a "sign" of Jesus' deity, but once the story is told the reader is suddenly informed that Jesus has violated the Sabbath. The narrative then develops the implications of this Sabbath violation rather than of the healing itself. The Sabbath trick is a form of "unstable irony" in which the narrator of the Fourth Gospel withholds critical information about an episode until the end of the story, forcing the reader to reevaluate radically the nature of Jesus' activity. In this sense the text of the Fourth Gospel actually performs a set of "deconstructive" operations on its reader.—C.R.M.

1750r. [Jn 6] P. N. Anderson, *The Christology of the Fourth Gospel* [*NTA* 41, p. 142].

R. Kysar et al., *Review of Biblical Literature* 1 ('99) 38-72.—Kysar (pp. 38-42) notes that Anderson successfully highlights the depth of the ambiguity of Johannine Christology, although it is doubtful that we shall ever be able to explain it in such a way as Anderson supposes he has done. S. M. Schneiders (pp. 42-48) reflects on methodology in light of Anderson's book, confessing to being in substantial agreement with the thesis of the volume and nearly all of its developments and conclusions. R. A. Culpepper (pp. 48-53) judges that Anderson's primary contribution is that he has brought a multifaceted approach to the interpretation of John, examining its tradition history, literary character, and sociohistorical setting. G. Stanton (pp. 53-56) reviews matters of agreement as well as points that were not entirely convincing, and observes that questions prompted by the juxtaposed Johannine themes in the book's appendixes warrant fuller discussion. A. G. Pagett (pp. 56-61) focuses on questions raised by the book in the areas of method and the doctrine of the sacraments, and reflects on the christological implications of the book. Anderson (pp. 62-72) responds to each of the reviewers in turn.—C.R.M.

Jn 6:1-13, § 44-1669.

1751. C. Huerta i Vallès, "L'atracció de Déu: Jn 6,44a," *RevistCatTeol* 24 (1, '99) 29-72.

The article examines Jesus' claim in Jn 6:44a: "No one can come to me unless the Father who sent me draws him." After a contextual analysis of Jn 6:22-59, it discusses the meaning of the verb ἕλκω/ἑλκύω, the theme of coming to Jesus, the gift of the Father to Jesus, the relation between God's attracting and instruction, and Jn 6:44a in the context of the four Gospels. It gives particular attention to the trinitarian character of God's mysterious and gratuitous "drawing" activity.—D.J.H.

Jn 8:12, § 44-1752.

Jn 9:1-44, § 44-1749.

1752. P. Schineller, "Jesus in the Gospel of John—I. 'I Am the Light of the World' (John 9:5)," *Emmanuel* 106 (4, '00) 224-227.

The "I am" statements in the Fourth Gospel make strong and significant claims that relate Jesus to common aspects of our lives. This installment reflects on Jesus as the light of the world (see Jn 8:12; 9:5).—C.R.M.

1753. [Jn 11–12] L. Eslinger, "Judas Game: The Biology of Combat in the Gospel of John," *JournStudNT* 77 ('00) 45-73.

Both modern and biblical thought are contoured by a physical and biological prehistory of billions of years. The paradoxical and troubling role of Judas in the Fourth Gospel is a conglomerate of our evolved psychological inheritance, clearly visible in the ancient Near Eastern combat myth, and John's theology of providence. The argument is based on a close reading of literary parallels between Jn 11 and 12.—C.R.M.

Jn 11:1-44, § 44-1747.

1754. G. Regopoulos, "'Ο Ἰησους και οἱ Ἑλληνες (Ἑρμηνευτική προσέγγισις τοῦ Ἰω. 12,20-26) (Jesus and the Greeks [Exegetical Approach of Jn. 12,20-26] [Part B']),'' *DeltBibMel* 28 (1, '99) 40-52.

This second installment [see § 43-1064] concludes the exegetical analysis of Jn 12:20-26 with reference to the hour of the Son of Man's glorification (v. 23), the seed dying and bearing fruit (v. 24), losing and gaining one's life (v. 25), and serving Jesus and honoring the Father (v. 26).—D.J.H.

1755. M. M. Pazdan, "Gifts, Challenges, and Promises in John 13–17," *BibToday* 38 (2, '00) 75-80.

After noting John's distinctive presentation of the Last Supper in chapter 13, the article describes Jesus' last discourse in John 14–17 as a dynamic feast of instruction focused on Jesus' commitment to multiple relationships and as gift, challenge, and promise for disciples.—D.J.H.

1756. [Jn 13–17] J. J. Pilch, "Final Words and Family Loyalty," *BibToday* 38 (2, '00) 81-85.

Jesus' final words in John 13–17 aim principally at strengthening the loyalty of the messianist group to Jesus (those who after his resurrection accepted and "believed into" Jesus as Messiah). These words became instructions for newcomers on what to expect in the group (the presence of the risen Jesus), and why (Jesus promised it), and how (by remaining embedded in the group, related in mutual love = attachment). John's anti-society experienced Jesus in alternate reality while the dominant society could not.—D.J.H.

Jn 13:31–14:31, § 44-1739.

1757. [Jn 13:31–17:26] J. RAHNER, "Vergegenwärtigende Erinnerung. Die Abschiedsreden, der Geist-Paraklet und die Retrospektive des Johannesevangeliums," *ZeitNTWiss* 91 (1-2, '00) 72-90.

The farewell discourses (Jn 13:31–17:26) are actually the key texts of the Fourth Gospel insofar as here a Christian author reflects with his school and community about the status of their own relationship to Christ. The narrative is dominated by references to paradoxical temporal circumstances (the departure of Jesus and the coming of the Spirit-Paraclete) into which have been woven a network of leading christological and ecclesiological themes. The farewell discourses reflect in form and content a basic tension in relation to the christological conception of Jn 1–12, a tension in which the Fourth Gospel as a whole is situated.—C.R.M.

1758. R. KANGAS, "'In My Father's House.' The Unleavened Truth of John 14," *Affirmation & Critique* [Anaheim, CA] 5 (2, '00) 22-36.

After a catalogue of errors concerning heaven and the Father's house, the article presents a synopsis of the basic truth of Jn 14 and argues that the Father's house is not heaven but rather a marvelous spiritual organism—the church, the house of the living God and the body of Christ, as a mutual abode for the triune God and the redeemed and regenerated believers in Christ.—D.J.H.

1759. J. G. VAN DER WATT, "Die gebruik van die metafore in Psalm 80 (79-LXX) in vergelyking met Johannes 15:1-8 (The use of metaphors in Psalm 80 [79-LXX] in comparison with John 15:1-8)," *SkrifKerk* 20 (2, '99) 455-464.

The article compares the dynamics of metaphor found in Jn 15:1-8 with those found in Psalm 79 LXX against the background of the dominance of the ancient Greek philosophical tradition in considering metaphors in ancient texts. It concludes that since the dynamics of metaphor in Jn 15 and Psalm 79 LXX are based on the same characteristics, more care should be taken in identifying the roots of the dynamics of metaphor in ancient literature.—C.R.M.

1760. K. KOŚCIELNIAK, "Sąd Ducha Świętego – egzegeza i teologia J 16, 8-11 (Le jugement de l'Esprit Saint – Exégése et théologie de J 16, 8-11)," *CollTheol* 69 (4, '99) 5-21.

The article presents an exegetical and theological analysis of Jn 16:8-11. The novelty of the passage consists in the fact that here for the first time the participation of the Paraclete is mentioned in the judgment of the world by God in the present era. The judgment of the Paraclete shows with force that the world is mistaken in its judgment of Jesus and that it is culpable.—C.R.M.

1761. J. D. M. DERRETT, "I have overcome the world (John 16,33)," *BibOr* 41 (2, '99) 109-115.

Both Jesus and the Sakyamuni Buddha, Gotama, claimed to have overcome the world. The article explores the meaning of their statements with reference to the pertinent NT (Jn 16:33

and others) and Buddhist texts, and raises the possibility of borrowing among the Christian and Buddhist missionaries.—D.J.H.

1762. B. ESCAFFRE, "Pierre et Jésus dans la cour du grand prêtre (Jn 18,12-27)," *RevThéol Louv* 31 (1, '00) 43-67.

The article investigates whether it is Annas or Caiaphas who interrogates Jesus according to Jn 18:12-27 and discovers that where a logical approach finds evidence of confusion in the unfolding of the events, a narrative approach reveals a sophisticated redactor. After delimiting the text, it presents its structure, examines the different scenes (A—vv. 12-14; B—vv. 15-18; C—vv. 19-23; A'—v. 24; B'—vv. 25-27), and considers the characterization of the principal figures (the high priest—Caiaphas and Annas, Peter, and Jesus). The narrator organizes the text in a way that obscures the identity of the high priest who interrogates Jesus. It is necessary to see in this apparent disorder an intention to emphasize the inconsistency of the high priest when faced with a prisoner sovereign over his acts.—C.R.M.

1763. B. KOWALSKI, "Der Gang zum leeren Grab (Joh 20,1-18) aus pragmatischer Sicht," *GeistLeb* 73 (2, '00) 113-128.

This pragmatic analysis of Jn 20:1-18 gives particular attention to the text's various modes of communication: dimensions of movement, connections and composition technique, place and time notices, sense perception, acting persons, language, and literary medium.—D.J.H.

1764. W. E. SEITZ, "Philologische Bemerkungen zu einer problematischen Bibelübersetzung: Joh 20,22-23," *MünchTheolZeit* 51 (1, '00) 55-61.

The Greek verb κρατέω carries the sense of "be master over, conquer, overcome, etc." According to Jn 20:22-23, the bearers of the Holy Spirit can either remit sins in a kind of amnesty or overcome and overpower them (with the help of the sinner). There is no need to introduce the idea of "retaining" sins in the translation.—D.J.H.

Acts of the Apostles

1765. F. ANNEN, "'Der Heilige Geist und wir haben beschlossen . . .' Impulse aus der Apostelgeschichte für eine Spiritualität des Leitens," *Diakonia* 31 (3, '00) 170-174.

This consideration of impulses from Acts regarding church leadership first reviews three examples of crises handled by the Jerusalem community (1:15-26; 6:1-7; 15:1-35). Then it discusses two fundamental aspects of church building in Acts (the Holy Spirit, *koinonia*). Finally it reflects on a spirituality of leadership in light of Acts and the situation of the church today.—C.R.M.

1766. C. BURFEIND, "Paulus *muss* nach Rom. Zur politischen Dimension der Apostelgeschichte," *NTStud* 46 (1, '00) 75-91.

The article explains Paul's journey to Rome within the framework of Lukan theology. It first considers the salvation-historical dimension revealed by the use of δεῖ with reference to Paul and Rome (Acts 9:6, 16; 19:21; 23:11; 25:10; 27:24). Then it argues that Luke structured Paul's travels to highlight three important theological points: The Gentile mission is theologically legitimated during the first missionary journey; its independence from the synagogue is established during the second; and the report of Paul's journey to Rome stresses the political relevance of the Christian proclamation. Paul must go to Rome to proclaim the kingdom of God—a proclamation that relativizes the Roman Imperium's claim of dominion.—C.R.M.

1767. J. FERREIRA, "The Plan of God and Preaching in Acts," *EvangQuart* 71 (3, '99) 209-215.

The study focuses on the way preaching functions within the overall context of Luke-Acts. It first shows that the divine plan, an important theme that runs throughout Luke-Acts, provides the theological basis for the preaching of the disciples in Acts. Then it treats the plan of God in relation to the demand for preaching, content of preaching, and response to preaching, respectively. In Acts preaching both conveys the message of the divine plan and is itself an integral part of that plan.—C.R.M.

1768. H. M. PABEL, "Retelling the History of the Early Church: Erasmus's Paraphrase on Acts," *Church History* [Durham, NC] 69 (1, '00) 63-85.

Erasmus viewed Acts as the most reliable historical account of the nascent church. An investigation of his retelling of the history of the early church through the voice of Luke in the *Paraphrase on Acts* shows that his historical method is suffused with a careful, scholarly attention to accurate detail. Yet for Erasmus sacred history is a drama that insists upon the attention of its audience and in so doing makes the past immediate to the present.—C.R.M.

1769. C. STENSCHKE, "Hinweise zu einem wiederentdeckten Gebiet der Actaforschung (I) und zu zwei bemerkenswerten Monographien zu Apostelgeschichte 13f und zum Galaterbrief (II)," *CommViat* 41 (1, '99) 65-91.

The article first highlights the large stream of studies in recent years that has focused on historical questions and the historical background of Acts, and concludes that the author of Acts turns out to be a more serious historian than many researchers of the previous generation would have allowed. Then it summarizes and evaluates two recent books with particular attention to their treatment of the identity of the addressees of Galatians: C. Breytenbach, *Paulus und Barnabas in der Provinz Galatien* (1996); and J. M. Scott, *Paul and the Nations* (1995).—C.R.M.

1770. W. A. STRANGE, "The Jesus-Tradition in Acts," *NTStud* 46 (1, '00) 59-74.

The infrequent use of the Jesus-tradition in Acts has implications for the use of the Jesus-tradition in early Christianity. The article first presents a descriptive survey of the passages (distinguishing between references to narrative and to sayings) in which Luke makes an unambiguous reference to the Jesus tradition. Next it examines how the Gospel narrative is used in Acts. Then it considers how the sayings or teachings of Jesus are employed in Acts. It concludes that Luke's use of the Jesus tradition in Acts shows that it was not necessary for the first Christians to relate their doctrinal and practical decisions to the sayings and example of the historical Jesus. Luke was not alone in seeing the story of Jesus as serving the church's evangelistic or apologetic task.—C.R.M.

1771. J. W. THOMPSON, "Paul's Preaching Ministry: Evangelistic and Pastoral Preaching in Acts," *RestorQuart* 42 (1, '00) 19-26.

The article examines Luke's portrait of Paul as missionary, giving special attention to his instruction to the churches. It first considers Paul as an evangelistic preacher with particular attention to Acts 13:16-41 and 17:22-31. Then it treats Paul's work with the churches with particular attention to 20:18-35. It concludes that although Luke presents Paul as the paradigmatic missionary preacher, the apostle also preaches to the congregation, encouraging and admonishing the community to remain faithful in the context of persecution.—C.R.M.

1772. M. WENK, "Community Forming Power: Reconciliation and the Spirit in Acts," *Journal of the European Pentecostal Theological Association* [Nantwich, UK] 19 ('99) 17-33.

The article first considers the social (ecclesiological) dimension of Lukan soteriology and the threat of schism in the early church according to Acts. Next it examines the Agabus incident (Acts 20:22–21:16) and discovers a pattern for the role of the Spirit and prophetic ministry in conflict resolution. Finally it applies this pattern to some "crisis moments" of the early church in Acts: 6:1-7; 8:4-25; 8:26-40; the Spirit and Jewish-Gentile table fellowship; and the Jerusalem Council (15:1-35). It concludes that the community's unity is a central theme in Acts and represents the this-worldly dimension of salvation.—C.R.M.

Acts, §§ 44-1603, 1704–1708, 1785.

1773. [Acts 2] M. J. CARTLEDGE, "The Nature and Function of New Testament Glossolalia," *EvangQuart* 72 (2, '00) 135-150.

The article surveys the main scholarly views regarding the linguistic nature of glossolalia, the religious and contextual background to Corinthian glossolalia, and the purpose of glossolalia. It concludes that Luke considered glossolalia to be real unlearned human languages (xenolalia) while Paul understood it to be either xenolalia or the "language of angels," and that Luke regarded it as a sign of the end-time "Spirit of prophecy" while Paul viewed it as a sign of God's blessing which in the wrong circumstances could also symbolize God's curse.—D.J.H.

1774. [Acts 2] G. CHÉREAU, "De Babel à la Pentecôte. Histoire d'une bénédiction," *NouvRevThéol* 122 (1, '00) 19-36.

In the Tower of Babel episode (Gen 11:1-9) the Lord prevents an illusory human undertaking involving one language for all, power without law, and identity without filiation that was bound to dry up the sources of life. In the life-giving event of Pentecost (Acts 2) through the Holy Spirit the gospel is heard in many languages, a people called to be raised with Christ is constituted, and persons are received in the name of Jesus the Son of God.—D.J.H.

1775. [Acts 2:14-41] W. RAKOCY, "Mowa Piotra w dniu pięćdziesiatnicy: Model pierwotnego kerygmatu (Peter's Speech at Pentecost: A Model of the Primary Kerygma)," *RoczTeol* 45 (1, '00) 111-122.

Peter's speech at Pentecost according to Acts 2:14-41 deals primarily with the resurrection and exaltation of Jesus. Both events, being the climax of Jesus' mission, prove his messianic character and his divinity. Since the success of the Christian mission depends on proof of these two truths, Peter's speech remains the model of the primary kerygma.—D.J.H.

Acts 2:44-46, § 44-1908.

Acts 4:32-34, § 44-1908.

1776. [Acts 6:1-6] M. Livingston, "The Seven: Hebrews, Hellenists, and Heptines," *JournHighCrit* 6 (1, '99) 32-63.

This paper attempts to see what lies historically behind Luke's account of the appointment of the Seven in Acts 6:1-6. After surveying current arguments concerning the Seven, it argues that these seven men are representatives of an early historical movement, the "Heptine church," where the number seven is understood in a universal sense as representative of the Hellenistic world. The Heptines engaged in a mission to the Gentiles prior to that spearheaded by Paul. This pre-Pauline entrance into the Gentile sphere was undertaken outside the auspices of the Jerusalem church, yet was subsumed by the later movements well-known to ecclesiastical history.—C.R.M.

1777. F. L. Horton and J. A. Blakely, "'Behold, Water!' Tell el-Hesi and the Baptism of the Ethiopian Eunuch (Acts 8:26-40)," *RevBib* 107 (1, '00) 56-71.

When E. Robinson and his companions stood at Tell el-Hesi in 1838, their speculations about the site as a possible place for the baptism of the Ethiopian eunuch responded accurately to the clues given within the text of Acts 8:26-40. On the basis of historical, geological, and archaeological materials, the article asserts that if one followed the main road from Gaza to Beit Jibrin at any time from the Roman period until 1948, one would have gone through the Hesi region. Tell el-Hesi would have been a visible landmark along a well-known road through a desolate appearing region, and at Tell el-Hesi there was a perennial, fresh water spring.—C.R.M.

1778. J. A. Harrill, "The Dramatic Function of the Running Slave Rhoda (Acts 12.13-16): A Piece of Greco-Roman Comedy," *NTStud* 46 (1, '00) 150-157.

The formulaic nature of the slave maid Rhoda's situation and behavior in Acts 12:13-16 corresponds to the comic "running slave" familiar from Greek New Comedy, its adaptation in the Roman *palliata,* and its iconography in artifacts such as frescoes, mosaics, and terracotta figurines. Far from being a realistic representation that indicates Luke's use of some historical source, Rhoda is a running cliché of Greco-Roman situation comedy. Her function is to intensify the anticipation of the reader, to develop irony, and to provide comic relief at a critical juncture in the narrative when all seems lost.—C.R.M.

1779. [Acts 15] J. Lamb, "Growing Pains in the Church," *Partnership Perspectives* [London] 14 ('00) 21-27.

Acts 15 concerns the challenge of growth (vv. 1-5), the priority of the gospel (vv. 6-19), and the foundations of fellowship (vv. 19-20). The struggle recorded in Acts 15 brought three great benefits to the church: priority, harmony, and growth.—D.J.H.

Acts 16:10-12, § 44-1836.

Acts 17:1-9, § 44-1841.

1780. G. G. Gamba, "Il voto di Paolo a Cencre e l' 'armatore' Teofilo. Ipotesi interpretativa a proposito di Atti 18,18," *Salesianum* 61 (3, '99) 443-461.

Three redactionally curious details in the summary narrative of Acts 18:18-22 (Paul's retinue after the departure of Aquila and Priscilla, the conclusion of a vow at Cenchreae, and Paul's visit to the synagogue at Ephesus in spite of his rush to be in Jerusalem for Passover [v. 21 Western text]) can be explained against the background of the figure of Theophilus and his family, and turn out to be, in the context of Luke's work, quite justified and significant. They are in fact part of that particular color of immediacy and vivid narrative so remarkable that they compel us to explain Luke's literary initiative not with reference to a generic Christian community but rather to some addressees who may be more precisely delimited in space and time, namely, the Tarentine shipowner Theophilus and his family.—C.R.M.

1781. [Acts 20:35] P. M. KISAU, "The Sharing of Goods with the Poor is a Christian Imperative," *Africa Journal of Evangelical Theology* [Machakos, Kenya] 19 (1, '00) 25-36.

The principle that "it is more blessed to give than to receive" (Acts 20:35) sets the sharing of goods within the community of Christian believers apart from all other groups in the 1st century A.D. Luke wishes us not only to admire the sharing spirit of the churches in Jerusalem and Antioch but also to see the basis of this spirit in the life and teaching of Jesus (see Lk 9:10-17 parr.).—D.J.H.

EPISTLES—REVELATION

Epistles (General)

1782. G. K. BARR, "The Preaching of Paul and Silvanus," *IrBibStud* 21 (3, '99) 102-118.

The points of contact between the Pauline epistles and the group comprising Hebrews and 1 and 2 Peter [§ 42-1089] assume a new significance when these epistles are recognized as the works of Paul and of Silvanus, respectively. The ideas that are common to the two groups may reflect the discussions that the two authors must have had on their missionary journeys. The vocabulary found in these two groups and nowhere else in the NT may reflect the vocabulary used in their preaching.—D.J.H.

Paul

1783. R. BARRY MATLOCK, "Detheologizing the πίστις Χριστοῦ Debate: Cautionary Remarks from a Lexical Semantic Perspective," *NovTest* 42 (1, '00) 1-23.

The article aims to critique and improve exegetical argumentation over πίστις Χριστοῦ formulations in Paul (Gal 2:16, 20; 3:22; Rom 3:22, 26; Phil 3:9) where debate touches lexical semantic matters. It treats generality and ambiguity (the question of the senses of πίστις represented in the NT), πίστις and πίστις Χριστοῦ formulations, and "faith in Christ" and "works of law." If πίστις as "faith" with the objective genitive is relatively rare before the NT, perhaps a full flowering of this usage lay waiting for a marked increase in the use of πίστις as "faith" in stereotypical association with certain objects—arguably, precisely the conditions of early Christianity. We witness, then, the birth of an early Christian idiom, one lately rejected on essentially theological, not linguistic, grounds.—C.R.M.

1784. R. BAUCKHAM, "What If Paul Had Travelled East rather than West?" *BibInt* 8 (1-2, '00) 171-184.

For 1st-century Jews the eastern Diaspora was at least as important as the western. When Paul returned from Arabia (Nabatea) to Damascus, his intention was to travel east from Damascus to Mesopotamia. Had Paul travelled eastward, the Christian communities of both north and south Mesopotamia might have flourished in the 1st century A.D. and Paul's writings might have had more influence on Syriac theology. Considering how Christianity in the Roman empire would have developed without Paul entails rejecting such exaggerated views of Paul's significance as that Paul invented Christianity or that without Paul Christianity would have remained a Jewish sect.—D.J.H.

1785. G. BONNEAU, "'Pour y achever l'organisation' (Tite 1,5). L'institutionnalisation de l'Église au temps du Nouveau Testament," *SciEsp* 52 (1, '00) 87-107.

The article first considers the organizational evolution of the Pauline communities as it emerges from a continuous and chronological reading of the Pauline corpus: the genuine letters—the foundations and frame of the house (Paul and the first signs of institutionalization), Colossians and Ephesians—raising of the building, and the Pastorals—protecting the house of God. Then it turns to ecclesial developments reported in Luke-Acts with particular attention to Acts 20:28-32. In each case (the three Pauline stages and Acts 20:28-32) it comments on basic community organization, conflicts, and the establishment of authority structures.—C.R.M.

1786. P. R. BOSMAN, "Paulus se gewetenskonsep (Paul's concept of conscience)," *SkrifKerk* 20 (2, '99) 282-301.

The article considers Paul's concept of conscience by means of a survey of the word συνείδησις in his letters. While Paul uses the word within an inherited conceptual framework, he also introduces significant changes. Conscience is basically understood as an inner monitor that spontaneously registers lack of integrity and discrepancies among thoughts, words, and deeds. It plays the role of witness within a metaphorical inner court of law.—C.R.M.

1787. J. CHACKO, "Collection in the Early Church," *EvangRevTheol* 24 (2, '00) 177-183.

The article examines Paul's collection of funds to relieve the poverty of the Jerusalem church with attention to Paul's letters and Acts (terminology, background), the places and people involved in the project, and the theological significance and impact of the collection.—C.R.M.

1788. B. DE MARGERIE, "Newman on the conversion of St Paul," *Month* 33 (4, '00) 151-153.

While recognizing the unique character of Paul's conversion, J. H. Newman wanted his own conversion to reproduce its imitable aspects: humiliation, consoling and saving a lost world, receiving the power of forgiving sins, the grace of being indignant at divisions in humankind and in the church, and consciousness of being the object of God's particular providence.—D.J.H.

1789r. J. D. G. DUNN, *The Theology of Paul the Apostle* [*NTA* 42, p. 396; §§ 44-318r–319r].

E. SCHWEIZER, "Wende in der neutestamentlichen Forschung?" *EvangTheol* 60 (2, '00) 153-160.—After situating Dunn's work in the context of 20th-century Pauline scholarship, the article considers Dunn's approach to the three centers of Paul's theology (justification by faith, life "in Christ," and the Spirit of God), the ἐκκλησία of the Lord in its praxis, and the breadth of Pauline theology: Paul as Protestant (justification), as Catholic (Christ mysticism), and as free church (charismatic community).—D.J.H.

1790. P. L. ESCAMILLA, "Pentecost and Then: Waiting with the Spirit," *QuartRev* 20 (1, '00) 97-108.

From a Pauline perspective, the gift of the Spirit is as much for enabling as for satisfying a certain yearning. The article presents exegetical and homiletical comments on Rom 8:22-27 (the day with feathers); Rom 8:12-17 (the tether of the Spirit); 2 Cor 6:1-13 (the merciless grasp of grace); and 2 Cor 8:7-15 (when grace dances).—D.J.H.

1791. A. GIGNAC, "Paul le passeur, hier et aujourd'hui: Pédagogie rhétorique et lecture initiatique," *SciEsp* 52 (1, '00) 61-85.

The article first explores the motif of "passage" in Paul, and identifies three tracks (apocalyptic, historical, rhetorical) and makes a hermeneutical decision for the third. Next it considers Paul as a teacher and his rhetorical activity, and characterizes the latter as a pedagogy of passage with reference to Romans 9–11 and various other texts from his letters. Finally it presents an exegesis of 1 Thess 1:2-10 (structure and narrativity) as an example of an initiation process that can still transform the reader today.—C.R.M.

1792. R. C. HILL, "Theodoret's Commentary on Paul," *EstBíb* 58 (1, '00) 79-99.

After describing Theodoret of Cyrrhus as an "uncritical commentator," the article shows that Theodoret nevertheless had a deep understanding of Paul and his message, considers his theological agenda (his focus on Christ, the Trinity, and the ὁμοούσιον of the Spirit) and treatment of various theological topics (law, faith, grace, free will) as well as his approach to Christian life ("asceticism without mysticism"), and concludes that Theodoret deserves to be known by modern commentators on Paul.—D.J.H.

1793. S. JOUBERT, "'*Homo reciprocus*': Seneka, Paulus en weldoenerskap ('*Homo reciprocus*': Seneca, Paul and benefaction)," *HervTeolStud* 55 (4, '99) 1022-1038.

Reciprocity was basic to most forms of social interaction in the ancient Mediterranean world. In *De beneficiis* Seneca presents an idealistic approach to benefaction according to which the giving of benefits becomes an intrinsically rewarding experience. Paul conceived his collection for the Jerusalem church in terms of the principles inherent to benefit exchange in the Greco-Roman world. He involved his communities as beneficiaries in the reciprocal relationship between himself and Jerusalem. However, in Rom 15:25-31 Paul reinterpreted the reciprocal relationship with Jerusalem in terms of altruistic Christian principles.—D.J.H.

1794. C. MARSHALL, "Paul and Christian Social Responsibility," *Anvil* 17 (1, '00) 7-18.

In light of the common perception that Paul's systematic exposition of Christian belief has no place for justice concerns, the article highlights three emphases or themes in Paul's thought that have great potential for contributing to a Christian theological basis for social commitment. It treats Paul's theology of divine justice (God's righteousness)—the liberation of the oppressed, Paul's theology of the cross—solidarity with the weak, and Paul's theology of cosmic redemption—care for creation.—C.R.M.

1795. P. M. MEAGHER, "The Father of Our Lord Jesus Christ," *Vidyajyoti* 63 (12, '99) 937-939.

As a way of ending the millennium with a sense of grateful wonder, the article traces the story that Paul tells about the Father of our Lord Jesus Christ with reference to the human situation, God's action in Jesus Christ, and God's continuing commitment to our human family in Christ.—D.J.H.

1796. N. SCHNEIDER, "'Cristo Jesus, o qual se tornou sabedoria de Deus para nós, isto é, Justiça, Santidade e Redenção' (1 Cor 1,30). Ênfases do pensamento cristológico de Paulo," *PerspTeol* 32 (86, '00) 41-55.

Taking 1 Cor 1:30 as its starting point, the article discusses Paul's christological preaching, the centrality of Jesus' death on the cross in Pauline Christology, the resurrection as the key to interpreting Paul's Christology (the dimensions of eschatology and creation), the effect of God's action in Christ (freedom from sin, the law, and death), and Pauline Christology as the word of the cross.—D.J.H.

1797. M. A. SEIFRID, "The 'New Perspective on Paul' and Its Problems," *Themelios* 25 (2, '00) 4-18.

After noting the influence of the work of E. P. Sanders on the interpretation of Paul, the article highlights weaknesses in the "new perspective on Paul" under the following headings: "covenantalism" and "nomism" and not "covenantal nomism," the cross—more than a moral lesson on "community," the gospel as the beginning of exile and not the end, and justification as the justification of the creator and not covenant-faithfulness. It concludes that despite its current attractiveness, the "new perspective on Paul" suffers from fundamental problems.—C.R.M.

1798. V. H. TODD, "The Eschatology of Paul: Apocalyptist or Dispensationalist?" *Memphis Theological Seminary Journal* [Memphis, TN] 36 (1, '98) 3-23.

While Paul did draw upon Jewish apocalypses, his choice of material and his omissions were based on his deeper theological knowledge. Because Paul did not denigrate the historical process or develop an elaborate blueprint of end-time events, he cannot be labeled an "apocalyptist" or a "dispensationalist."—D.J.H.

1799. H. TRONIER, "Åbenbaring, himmelrejse og opstandelse hos Paulus. En skitse til et afmytologiseringsprogram" [Revelation, Heavenly Ascent, and Resurrection in Paul. A Sketch for a Program of Demythologizing], *DanskTeolTids* 63 (1, '00) 36-63.

Against R. Bultmann who ignored the spatial nature of Paul's cosmological concepts, the article examines the possibility that they may express interpretive movements in a vertical, spatial semantic structure that is the rationale of Paul's reinterpretation of the social world, systems of value, and hierarchies of status. In light of this hermeneutical approach Paul's mythological ideas of revelation (1 Corinthians 2), heavenly ascent (2 Corinthians 12), and resurrection (1 Corinthians 15) are discussed.—D.J.H.

1800. M. VOLF, "The Social Meaning of Reconciliation," *Interpretation* 54 (2, '00) 158-172.

After reflecting on the resistance to reconciliation displayed among some Christians today, the article focuses on Paul's theology of reconciliation and suggests how reconciliation might be related to justice with reference to experiences in South Africa. It notes that a vision of reconciliation—a vision that entails a coherent set of fundamental beliefs about the nature of God and of human beings and about the relation between justice and grace—lies at the core of the Pauline understanding of the Christian faith.—D.J.H.

1801. F. WILK, "Paulus als Interpret der prophetischen Schriften," *KerDog* 45 (4, '99) 284-306.

For Paul, the prophetic books (especially Isaiah) constituted the core of Holy Scripture. While Paul used the procedures common in Jewish exegesis, he developed a very specific interpretation of Isaiah according to which the prophet spoke of God's eschatological dealings with Jews and Gentiles in four respects: God has revealed himself in Christ; God has selected Paul as his apostle to the Gentiles; God remains faithful to the Jews despite their rejection that Jesus is the Christ; and God will save those who believe in the gospel as well as all Israel at Christ's coming.—D.J.H.

Paul, § 44-1782.

Romans, 1–2 Corinthians

1802. S. CHOW, "The Roman Church Revisited," [in Chinese] *CGST Journal* [Hong Kong] 24 ('98) 141-156.

The suggestion that Romans represents Paul's attempt to pacify a Christian community separated from the synagogue and split into factions opposing each other is problematic. Rather, in Romans Paul deals with problems between Christians (Jews and Gentiles) and Jews (non-Christians) in the hope that a sympathetic relationship would be established among them.—C.R.M.

1803. R. A. J. GAGNON, "Why the 'Weak' at Rome Cannot Be Non-Christian Jews," *CathBibQuart* 62 (1, '00) 64-82.

The article summarizes and critiques nine main arguments marshalled by M. D. Nanos in *The Mystery of Romans* (1996) for identifying the "weak" at Rome as non-Christian Jews. Five of the arguments may be categorized as "soft evidence" (arguments that, if true, apply equally to non-Christian Jews and to Christians) and are actually proof that the "weak" are Gentile Christians. The remaining four arguments may be classified as "hard evidence," which ought to establish not only the plausibility but also the probability of Nanos's identification of the "weak" as non-Christian Jews. In fact they are entirely consistent with the identification of the "weak" as Christians.—C.R.M.

1804r. E. PETERSON, *Der Brief an die Römer,* ed. B. Nichtweiss with F. Hahn, Ausgewählte Schriften 6 (Würzburg: Echter, 1997).

H.-U. WEIDEMANN, "Rechtfertigung – 'ein ganz realer Vorgang,'" *BibZeit* 44 (1, '00) 100-106.—After describing the origin and context of this book in lectures given by Peterson in the 1920s, the article discusses his views on Paul the apostle, the good news of Christ's exaltation, righteousness and justification, baptism as the sacramental dividing line between the aeons, the church, the in-between time and the eschatological proviso, and Jesus as Jew and human.—D.J.H.

1805. [Rom 4] P. MÜLLER, "Unser Vater Abraham. Die Abrahamrezeption im Neuen Testament – im Spiegel der neueren Literatur," *BerlinTheolZeit* 16 (1, '99) 132-143.

With particular attention to Romans 4, the article considers recent studies on the figure of Abraham in the NT by M. Neubrand, F. E. Wieser, G. Klein, U. Wilckens, K. Berger, D.

Zeller, J. Becker, W. Kraus, and D. Sänger. It concludes that while "our father Abraham" has generally been interpreted with excluding tendencies, the possessive pronoun "our" is better taken as an expression of relationship.—D.J.H.

1806. G. Bray, "Adam and Christ (Romans 5:12-21)," *Evangel* [Carlisle, UK] 18 (1, '00) 4-8.

According to Rom 5:12-21, the new life given to us in Christ is such a radical departure from what went before that it can be properly understood only by going straight back to Adam. Christ's work extends to the salvation of Gentiles as well as Jews because we are all united on the same basis in our common descent from Adam.—D.J.H.

1807. T. Philipp, "Die Angst täuscht mich und die Materie bringt mich zur Verzweiflung. Röm 7,7-24 in der Auslegung Juan-Luis Segundos," *ZeitKathTheol* 121 (4, '99) 377-395.

In his psychological interpretation of Romans 7, Segundo (1926-96) gave priority to the internal logic of the text. According to Rom 7:7-13, the "I" follows the Law to avoid mistakes, is led into conflict with a desire for pleasure, and so becomes even more dominated by anxiety. According to 7:14-24, the "I" cannot be creative without material instruments, which in turn ignore the I's intentions and may break them.—D.J.H.

1808. G. S. Shogren, "The 'Wretched Man' of Romans 7:14-25 as *Reductio ad absurdum*," *EvangQuart* 72 (2, '00) 119-134.

After raising the interpretative issues in Rom 7:14-25, the article considers good and evil and human choice in Judaism and in Romans 7, Paul and the *yēṣer* tradition, and Rom 7:14-25 within its literary and rhetorical context. A "mirror-reading" of Rom 7:14-25 suggests that Paul caricatures specific tenets of 1st-century Jewish anthropological thinking in order to reinforce the Torah's ineffectiveness. With this parody of the "two impulse" doctrine, Paul protects himself from charges of apostasy from the Torah and at the same time demonstrates the universal need for the gospel.—C.R.M.

1809. A. Gieniusz, "Cierpienia obecnego czasu *nie stanowią zagrożenia dla* (οὐκ ἄξια πρός) chwały, która ma się w nas objawić (Suffering Does Not Thwart the Future Glory [Rom 8, 18-30])," *CollTheol* 69 (3, '99) 27-47.

After an overview of the literary structure and argument of Rom 8:18-30, the article considers Rom 8:18 as the *propositio* (its language, meaning, and context), the three parts of the *probatio* (the groanings of creation—vv. 19-22; the groanings of believers as believers—vv. 23-25; groanings in the Spirit—vv. 26-27), and the *conclusio* (vv. 28-30). It concludes with reflections on Paul in the presence of suffering according to Rom 8:18-30.—D.J.H.

Rom 9–11, §§ 44-1584, 1920.

Rom 11:18, § 44-1648.

1810. S. Schreiber, "Arbeit mit der Gemeinde (Röm 16.6, 12). Zur versunkenen Möglichkeit der Gemeindeleitung durch Frauen," *NTStud* 46 (2, '00) 204-226.

In Romans 16 Paul greets four women—Mary in 16:6 and Tryphaena, Tryphosa, and Persis in 16:12—whom he describes as having "worked hard" (κοπιάω). After reviewing research on the meaning of the term, the article considers the expression "working hard" in the context of the list of greetings in Rom 16:1-16, and places it in the macro-context of the Pauline letters (see 1 Cor 16:15-18; 1 Thess 5:12-13a). It concludes that κοπιάω referred to a charismatic leadership role exercised by women in the Roman Christian community that was lost in the course of history.—D.J.H.

Rom 16:12, § 44-1810.

1811. [1–2 Cor] M. GOULDER, "The Unity of the Corinthian Correspondence," *JournHigh Crit* 5 (2, '98) 220-237.

The paper argues that 1 and 2 Corinthians are both directed against Jewish Christian enthusiasts who spoke of themselves as being "of Cephas" and thus represent a Petrine countermission. This reading of the Corinthian correspondence is set out under the following headings: attacks on Paul's apostleship, the claims of the "spiritual," the Law, the gospel of the cross, scandals, the resurrection, and Christology.—C.R.M.

1812. [1 Cor] D. P. KER, "Paul and Apollos—Colleagues or Rivals?" *JournStudNT* 77 ('00) 75-97.

After considering the references to Apollos in Acts (18:24-26; 19:2-7), the article examines Paul's language about Apollos in 1 Corinthians: the context of the discussion—party strife and wisdom (1:12; 2:1-16), the discussion in chapter 3, the summary in chapter 4, and the closing reference in 16:12. In 1 Corinthians Paul invites the Corinthians to think of Apollos and himself side by side. Then, within that comparison, he uses language and imagery designed to enhance himself in their estimate while saying little about Apollos. The end result, particularly in 16:12, is that Apollos is undermined.—C.R.M.

1813. C. JÓDAR-ESTRELLA, "'Misterio' in *1Co* 1-4. Despliegue (con)textual de una metáfora," *Annales Theologici* [Rome] 13 (2, '99) 453-474.

The article first considers why Paul used the word μυστήριον in 1 Corinthians 1–4 with particular attention to the argument and the relation of μυστήριον and σοφία. Then it discusses the various elements of μυστήριον according to 1 Corinthians 1–4 and its OT background in Daniel 2, and concludes with reflections on the relation of μυστήριον to εὐαγγέλιον in Paul's thought.—D.J.H.

1 Cor 1:30, § 44-1796.

1 Cor 2:8, § 44-1864.

1814. R. HURLEY, "To marry or not to marry: the interpretation of 1 Cor 7:36-38," *EstBíb* 58 (1, '00) 7-31.

After situating 1 Cor 7:25-38 within the cultural framework of Jewish antiquity, this study contends that Paul's use of rare and even unique vocabulary in 7:36-38 (e.g. ὑπέρακμος and γαμίζειν) can be explained as an attempt to translate common Jewish concepts and practices related to betrothal and marriage into Greek idiom. In 7:25-38 the case of the never-before-married is being considered. The fact that among the never-before-married there appear to be two categories (those bound to wives and those not yet bound) confirms the hypothesis that Jewish betrothal and marriage are in view.—C.R.M.

1815. J. L. SUMNEY, "The Place of 1 Corinthians 9:24-27 in Paul's Argument," *JournBibLit* 119 (2, '00) 329-333.

1 Cor 9:24-27 is best understood as the introduction to the stories that serve as the foundation for the instructions about sacrificed food in chapter 10, not as the conclusion to Paul's presentation of himself as an example of giving up rights in 9:1-23. In the language of 9:24-27, the stories of chapter 10 show that the Israelites began the race but through lack of self-discipline sank back into idolatry and so did not receive the reward. Paul is calling on the Corinthians not to repeat the mistakes of those earlier people of God.—C.R.M.

1816. [1 Cor 11–14] J. BAIGENT, "'Your Meetings Do More Harm Than Good' (1 Cor 11:17, NIV)," *Partnership Perspectives* [London] 13 ('00) 12-17.

After explaining various aspects of church life at Corinth in the light of 1 Corinthians 11–14 (and 16), the article considers Paul's directives and reflects on their contemporary implications. Paul insisted that Christian meetings strengthen and upbuild the church, assumed that these meetings would be participatory, and stressed that the Lord's purpose in instituting this memorial celebration be fulfilled.—D.J.H.

1 Cor 12–14, § 44-1773.

1 Cor 13:13, § 44-1699.

1817. [1 Cor 14] A. PURSS, "Prophecy in the Church," *Partnership Perspectives* [London] 14 ('00) 28-33.

According to 1 Corinthians 14, prophecy is God speaking through/to the believer. Prophets should be guided by the authority of God's word and empowered by the Holy Spirit in respect to both conduct and content. Prophecy strengthens, encourages, and comforts Christians.—D.J.H.

1818. J. LAMBRECHT, "Just a Possibility? A Reply to Johan S. Vos on 1Cor 15,12-20," *ZeitNTWiss* 91 (1-2, '00) 143-145.

While accepting some of Vos's theses about the logic of 1 Cor 15:12-20 [§ 44-355], the article enters into debate with him about whether Christ's resurrection proves only the possibility of others' resurrection, the logic of vv. 13-19, and the *argumentum ad hominem.*—D.J.H.

1819. J. D. H. AMADOR, "Revisiting 2 Corinthians: Rhetoric and the Case for Unity," *NTStud* 46 (1, '00) 92-111.

In arguing for the compositional unity of 2 Corinthians, the article addresses the chronological and argumentative relationship of chapters 10–13 to chapters 1–9, rejects the presence of so-called interpolations and sources in chapters 1–9, and considers the integrity of chapters 8 and 9. The uniqueness of the approach lies in its emphasis on rhetorical reasons and warrants against the partition hypothesis by demonstrating the complex integrity of the argumentative development and trajectories in 2 Corinthians.—D.J.H.

1820. J. WINANDY, "L'énigme de 2 Co 3,17: Une bévue de scribe?" *RevBib* 107 (1, '00) 72-80.

The short sentence ὁ δὲ κύριος τὸ πνεῦμα ἐστίν in 2 Cor 3:17 raises the question why

Paul identifies the Lord and the Spirit here when he characteristically distinguishes between them elsewhere (e.g. Rom 1:4; 1 Cor 12:3; 2 Cor 13:13; Gal 4:6; Eph 4:4-5). The article suggests that the present text is the result of a scribal error (writing ὁ for οὗ). What Paul wanted to say was, "But where the Lord is, there is the Spirit."—C.R.M.

1821. J. A. du Rand, "Paulus se vernuftige vervlegting van antropologie en eskatologie in 2 Korintiërs 4:7-5:10 (Paul's ingenious intertwining of anthropology and eschatology in 2 Corinthians 4:7-5:10)," *SkrifKerk* 20 (2, '99) 340-353.

Paul's tribulations and suffering in his apostolic ministry emerge in the foreground of the discourse in 2 Cor 4:7–5:10. This personal narration forms the basis for understanding his anthropology and eschatology. His apostolic existence runs between two poles: his faith in Christ and his eschatological hope. Therefore his anthropology can only be understood in light of his eschatology, and his eschatology in light of his anthropology.—C.R.M.

1822. J. Plevnik, "The Destination of the Apostle and of the Faithful: Second Corinthians 4:13b-14 and First Thessalonians 4:14," *CathBibQuart* 62 (1, '00) 83-95.

The article shows how 2 Cor 4:13b-14 can clarify the elusive thought of 1 Thess 4:14 and provide information about the destination of the faithful. It treats the parallelism between the two texts, difficulties in the text of 1 Thess 4:14, the destination of Paul and the faithful according to 2 Cor 4:13b-14, and the destination in 1 Thess 4:14. The parallelism between 2 Cor 4:14, which has to do with Paul's death, and 1 Thess 4:14 suggests that the faithful will be raised from the dead through Jesus and be brought into God's presence. Thus 2 Cor 4:14 discloses that Paul's ideas on the parousia have not changed much from what is expressed in 1 Thess 4:13-18.—C.R.M.

1823. W. Cyran, "Wezwanie do wspólnoty z apostołem (2 Kor 6, 11-13; 7, 2-4) (Die Aufforderung zur Gemeinschaft mit dem Apostel [2 Kor 6, 11-13; 7, 2-4])," *RoczTeol* 45 (1, '98) 123-134.

The article provides exegetical analyses of two short passages—2 Cor 6:11-13 and 7:2-4—that deal with the relationship between Paul the apostle and believers at Corinth. Paul urges the Corinthians to leave room in their hearts for him. Paul is open-hearted toward them and wants them to realize that their community is based on the gospel and involves both suffering and joy.—D.J.H.

2 Cor 7:2-4, § 44-1823.

2 Cor 7:10, § 44-1660.

1824. [2 Cor 8–9] K. J. O'Mahony, "The Rhetoric of Benefaction," *ProcIrBibAssoc* 22 ('99) 9-40.

In dialogue with H. D. Betz, the article argues that 2 Corinthians 8 and 9 belong together as a unity, and proposes the following alternate rhetorical outline: *exordium*—history, people, issue (8:1-6); *propositio*—donate! (8:7 [8]); *confirmationes*—why give? (8:9-15), Paul's probity/honor (8:16-24), their honor/shame (9:1-5), and God's reward (9:6-10); and *peroratio*—thanksgiving to God (9:11-15).—D.J.H.

1825. H. LANGKAMMER, "Tak zwana mowa błazna świętego Pawła (2 Kor 11, 16–12, 13)" [Paul's So-Called Boast (2 Cor 11, 16–12, 13)], *RoczTeol* 45 (1, '98) 135-148.

Paul's "boast" in 2 Cor 11:16–12:13 allows us to look at the apostle as one who suffers, is sensitive, and is full of kindness and love. At the same time, it lets us see a person who is totally united with Christ, one for whom the only value is Christ and whatever is included in the salutary province of Christ.—D.J.H.

Galatians–Philemon

1826. S. A. COOPER, "*Narratio* and *Exhortatio* in Galatians According to Marius Victorinus Rhetor," *ZeitNTWiss* 91 (1-2, '00) 107-135.

After describing Marius Victorinus' exegetical method, this examination of his commentary on Paul's letter to the Galatians considers his situational analysis, as well as his treatments of the *narratio* and paraenetic section. It concludes that although Victorinus clearly read Paul as making use of rhetorical figures and various argumentative conventions, it is not clear that the Roman rhetor viewed the letter as a speech that corresponded in a one-to-one fashion with the provisions for arrangement that ancient rhetoric provided. His failure to do so suggests that modern attempts to press Galatians into a rhetorical outline are a form of forcing the evidence.—D.J.H.

1827r. J. L. MARTYN, *Galatians* [*NTA* 42, p. 400].

B. R. GAVENTA, "J. Louis Martyn, *Galatians*: A Review Essay," *PrincetonSemBull* 21 (1, '00) 99-101.—Martyn's commentary on Galatians departs so sharply from what we have come to expect from a scholarly commentary that it stretches the limits of the genre. His understanding of Paul's convictions about God's own invasion of the cosmos in the crucifixion of Jesus Christ and about the movement of the gospel from God to humankind shapes the commentary, which takes a number of exegetical positions that are both startlingly fresh and highly controversial. His magisterial commentary is theologically penetrating and exegetically bold.—D.J.H.

1828. D. L. SULLIVAN AND C. ANIBLE, "The Epideictic Dimension of Galatians as Formative Rhetoric: The Inscription of Early Christian Community," *Rhetorica* 18 (2, '00) 117-145.

The article first presents a brief review of recent developments in rhetorical studies of the NT and proposes to use modern epideictic theory to help explain how the rhetoric in Galatians helped form the emerging Christian community. It suggests that such rhetoric establishes the authority of the rhetor, inscribes social hierarchies, prescribes a common doctrine, excludes heretical influences, and exhorts members to live lives consistent with the community's ethos. By challenging the Galatians' image of the emerging community, Paul inscribes his own image of the church as a new kind of community.—C.R.M.

1829. G. A. VAN DEN BERGH VAN EYSINGA, "The Spuriousness of So-called Pauline Epistles: Exemplified by the Epistle to the Galatians," *JournHighCrit* 6 (1, '99) 103-123.

After noting arguments against the authenticity of the Pauline epistles and considering whether Paul's letters are real letters, the article discusses the case of Galatians. It concludes that the inconsistency and vagueness that characterize Galatians may be explained by the fact that the persons addressed are represented as the contemporaries and converts of Paul, but are made to do duty as warnings and examples to the Christians of a later author's own day. The essay originally appeared in *Radical Views About the New Testament* (1912).—C.R.M.

Galatians, § 44-1769.

1830. E. Barnikol, "The Non-Pauline Origin of the Parallelism of the Apostles Peter and Paul. Galatians 2:7-8," *JournHighCrit* 5 (2, '98) 285-300.

This essay (originally published in German in 1931) treats the Κηφᾶς or Πέτρος textual problem in the Pauline epistles, the non-Pauline structure of Gal 2:7-8, the original text of Paul, and the history of the early text and the interpolation. It argues that Paul wrote only Κηφᾶς, not Πέτρος. The later inserted passage of Gal 2:7-8 with its double but otherwise isolated Πέτρος leads to the mishmash of the textual attestations of all other passages in Galatians (1:18; 2:9, 11, 14), and because of its secondary origin remained itself unanimously attested, a sign of its non-Pauline origin.—C.R.M.

1831. W. Reinbold, "Gal 3,6-14 und das Problem der Erfüllbarkeit des Gesetzes bei Paulus," *ZeitNTWiss* 91 (1-2, '00) 91-106.

This study aims to demonstrate that neither in Gal 3:6-14 nor elsewhere does Paul presuppose that the demands of the Law are in principle impossible of fulfillment. It first analyzes the argument of Gal 3:6-14. Next it compares the preliminary results with other pertinent Pauline texts (Gal 5:3; 6:13; Rom 1:18–3:20). Finally it summarizes the analysis and outlines some consequences of the proposed interpretation. For Paul justification by the Law and justification before God have nothing to do with one another. For Paul the Law does not lead to justification by definition—not by his own definition but by that of Scripture, which is to say by the definition of God.—C.R.M.

Gal 3:28, § 44-1546.

1832. J. Pester, "Living in the Heavenlies in Ephesians," *Affirmation & Critique* [Anaheim, CA] 5 (2, '00) 75-87.

To enter into the spiritual realities in Ephesians, we must see the New Jerusalem as a consummate and detailed sign of the fulfillment of God's economy. The body of the article makes correlations between Ephesians and Revelation 21–22 with regard to the New Jerusalem.—D.J.H.

1833. L. J. Crawford, "Ephesians 1:3-4 and the Nature of Election," *MastSemJourn* 11 (1, '00) 75-91.

Proponents of the corporate understanding of election often use Eph 1:3-4 to support their position. But an exegetical analysis of the text (context, key expressions) shows that the passage supports an individual, unconditional view of election.—D.J.H.

1834. J. J. Davis, "Ephesians 4:12 Once More: 'Equipping the Saints for the Work of Ministry?'" *EvangRevTheol* 24 (2, '00) 167-176.

Examination of the English translations and the commentary tradition suggests that πρὸς τὸν καταρτισμὸν τῶν ἁγίων εἰς ἔργον διακονίας in Eph 4:12 should be translated as "for bringing the saints to maturity, for the work of ministry." The apostle's chief concern is what the saints are and are becoming, as those whose Christian faith and character reflect the character of Jesus Christ.—D.J.H.

Eph 6:10-20, § 44-1944.

1835. N. Capizzi, "Soteriologia in Fil 2:6-11?" *Gregorianum* 81 (2, '00) 221-248.

A soteriological perspective is present in Phil 2:6-11, even though the salvific value of Jesus' death and resurrection does not receive special emphasis. An exegetical and theological analysis of the passage highlights (1) the salvific aspect of the mystery of Christ in its entirety from the *kenosis* in the incarnation to the self-emptying of the death on the cross in 2:6-8; and (2) the universal salvific lordship of Christ in 2:9-11, understood in the sense of the lordship of Yahweh explicitly qualified as salvific in Isa 45:20-25, which is the background of the second part of the christological hymn.—D.J.H.

1836. E. Verhoef, "Σύζυγος in Phil 4:3 and the Author of the 'We-sections' in Acts," *JournHighCrit* 5 (2, '98) 209-219.

The article argues that the interpretation of σύζυγος in Phil 4:3 as the Christian community or Paul's wife is impossible and that the view that it is a proper name is very improbable. It is more plausible that σύζυγος refers to an unidentified coworker of Paul. It seems very probable that the author of the "we-sections" of Acts belonged to the Philippian community (see Acts 16:10-12; 20:5-6). Thus it appears likely that Luke as an influential Philippian citizen who worked with Paul for some time is the σύζυγος of Phil 4:3.—C.R.M.

1837. W. Mostert, "Meditation über Philipper 4,4-7," *BerlinTheolZeit* 16 (1, '99) 120-131.

Phil 4:4-7 acknowledges the real power of anxiety and nevertheless issues a call to rejoice. With reference to the two imperatives "don't worry" and "rejoice," the article reflects on the differences between law and gospel, self-knowledge and God-knowledge, and sin and grace.—D.J.H.

1838. T. Otero Lázaro, "Mediación creadora y mediación salvadora de Cristo en la Carta a los Colosenses," *Burgense* 40 (2, '99) 401-421.

Analysis of the affirmations about Christ's mediation in creation and reconciliation in Col 1:15-20, along with Col 2:9-15, reveals a profound relationship between these two mediations: (1) Christ's mediation in creation is the basis of his sovereignty over all beings and his capacity to work efficaciously for all creatures. (2) Christ's mediation in creation equips him to enter into created reality through the incarnation and thus become the perfect mediator of God's salvation for the world. (3) His mediation in creation explains how the transformation produced in Christ through his death and resurrection affected all creatures which depend radically on him. (4) His mediation in creation and reconciliation transforms the human condition and creates the new humanity in the image of the creator (see Col 3:10).—D.J.H.

1839. K. Uchida, "'Reconciling All Things' - An Exegesis of Colossians 1:20," [in Japanese] *Exegetica* [Tokyo] 10 ('99) 131-148.

This exegesis of Col 1:20 focuses on the referent of τὰ πάντα (the four entities mentioned in v. 16), the referent of εἰς αὐτόν, and the use of ἀποκαταλλάσσω. The verse shows that reconciliation is brought about by pacification. Although the consummation of reconciliation is still future, Paul describes it as if it has been realized because of its certainty.—C.R.M.

1840. [Col 3:1-4] S.-s. Fung, "Setting One's Heart on Things Above: A Christ-centered Way of Spirituality," [in Chinese] *CGST Journal* [Hong Kong] 24 ('98) 157-176.

The Christ-centered way of spirituality taught in Col 3:1-4 involves believers letting the word of Christ dwell among them, orienting themselves toward living out the heavenly reality experienced in Christ, allowing their lives to be transformed from inside out and from personal to communal, and forsaking any attempt to approach God through legalistic and ascetic ways that might lead to self-boasting.—D.J.H.

1841. [1 Thess] R. S. Ascough, "The Thessalonian Christian Community as a Professional Voluntary Association," *JournBibLit* 119 (2, '00) 311-328.

This study investigates the social makeup of the Thessalonian Christian community with particular reference to Paul's language in 1 Thessalonians and argues that it was similar in composition and structure to a professional voluntary association. It discusses the Thessalonians as Gentiles, as manual laborers, and as a voluntary association (officials and their titles, internal relationships), and explores further implications for community structure. Although there is no single association inscription that has all the features of 1 Thessalonians, the comparative process reveals that on the social map of antiquity the type of group structure that the Thessalonians would have assumed, and the type of group that outsiders would have assumed that they were, was that of a voluntary association.—C.R.M.

1 Thess, § 44-1843.

1 Thess 1:2-10, § 44-1791.

1842. R. W. Yarbrough, "Sexual Gratification in 1 Thess 4:1-8," *TrinJourn* 20 (2, '99) 215-232.

Recent research lends credence to the possibility that σκεῦος in 1 Thess 4:4 refers to the male sexual member, and that Paul had neither "body" nor "wife" in mind there. The "passionate lust" that Paul warns against in 4:5 describes unrestrained and inappropriately expressed heathen sexuality that involved sex outside of marriage, unnatural sex, and defrauding others. At the same time, Paul urges the Thessalonian Christians to sanctify their sexual relations and lead holy lives "in order to please God" (4:2).—D.J.H.

1 Thess 4:14, § 44-1822.

1843. M. Huarte, "La segunda carta a los tesalonicenses: el problema de su autenticidad. Claves para la interpretación," *EstEcl* 75 (292, '00) 79-100.

After surveying modern scholarship about the authenticity of 2 Thessalonians, the article shows by comparison with 1 Thessalonians (with reference to phraseology, vocabulary, structure, style, and content) that 2 Thessalonians is not the work of Paul. It concludes with observations about the study of 2 Thessalonians as a non-Pauline writing and about the message and effect of 2 Thessalonians.—D.J.H.

1844. A. van Aarde, "The Second Letter to the Thessalonians Re-read as Pseudepigraph," *HervTeolStud* 56 (1, '00) 105-136.

The article first reviews and critiques the traditional views that Paul is the author of 2 Thessalonians and that the delayed parousia is the problem. Next it shows that even those who consider 2 Thessalonians to be a pseudepigraphical document continue to approach it in terms of its similarities with and differences from 1 Thessalonians. Then it advances a case for reading 2 Thessalonians sociohistorically against the background of an anti-Sadducean polemic. Thus the "lawless figure who takes his seat in the Temple, proclaiming himself to be God" may be seen to symbolize the Sadducean Temple authorities, and the Roman administration can be seen as the "restrainer" of this "destroyer."—C.R.M.

1845. C. Nicholl, "Michael, the Restrainer Removed (2 Thess. 2:6-7)," *JournTheolStud* 51 (1, '00) 27-53.

After questioning the most common interpretations of the restrainer (κατέχων/-ον) in 2 Thess 2:6-7, the article suggests that Michael was viewed as a celestial restrainer based on Daniel 10–12. Moreover, the key to unlocking the enigmatic language of 2 Thess 2:6-7 is found in a previously unnoticed contemporary interpretation of Dan 12:1a, which understood Michael to be removed just prior to the outbreak of eschatological tribulation. It is likely that the readers of 2 Thessalonians were familiar with specific Jewish eschatological topoi such as we find in Daniel 10–12.—C.R.M.

1846. [2 Thess 2:6-7] E. Verhoef, "The Delay of the Coming of the Lord is Controlled by God," *BibNotiz* 100 ('99) 36-44.

The terms τὸ κατέχον and ὁ κατέχων in 2 Thess 2:6-7 are best interpreted against the background of the idea that God determines the right time for all things to happen and God decides to delay the coming of the Lord. God's control of history prevents the lawless one from being revealed, and one of his ministers or even God executes his plans.—D.J.H.

1847r. G. De Virgilio (ed.), *Il deposito della fede. Timoteo e Tito* [*NTA* 43, p. 598].

G. Crocetti, "Nuova attenzione per le Lettere Pastorali," *RivistBib* 48 (1, '00) 73-81.—The article presents summaries of the thirteen contributions to the volume. This harvest of studies represents a furtherance of renewed research on the Pastoral epistles. On a pastoral level it represents an attempt at modern evangelization through thorough study of the word of God.—C.R.M.

1848. H. Patsch, "The Fear of Deutero-Paulinism: The Reception of Friedrich Schleiermacher's 'Critical Open Letter' Concerning 1 Timothy in the First Quinquenium," *JournHighCrit* 6 (1, '99) 3-31.

The reception of Schleiermacher's study on 1 Timothy (1807) described in this article shows in an exemplary way the difficulties that a scholarly established situation has in opening itself to a new way of questioning. From the beginning the debate about authorship was caught up in the alternatives "authentic or inauthentic," instead of taking cognizance of what had been gained with regard to the illumination of the situation of the early Christian community in the third generation. The "thunderbolt" of the disclosure of deutero-Paulinism in the NT convulsed the self-understanding of a community of biblical scholars not yet really prepared for it; indeed, it reverberates in NT scholarship until today.—C.R.M.

1849. L. A. JERVIS, "Paul the Poet in First Timothy 1:11-17; 2:3b-7; 3:14-16," *CathBibQuart* 61 (4, '99) 695-712.

The article examines the question of the figure of Paul in 1 Timothy on the basis of three passages (1:11-17; 2:3b-7; 3:14-16) in which "Paul" refers to himself in direct relation to statements of faith. In these passages Paul is best understood as a poet, and the confessions are best understood as the story he tells. This means that the confessions are regarded not simply as deposits of authoritative tradition but as foundational stories told by the poet to nurture and create community. In the ancient world poetry was understood to be the most effective means of education; and consequently, the poet's voice had power. Paul and the confessions in 1 Timothy bear the authority more of art than of law.—C.R.M.

1 Tim 2:3-7, § 44-1849.

1850. K. GILES, "A Critique of the 'Novel' Contemporary Interpretation of 1 Timothy 2:9-15 Given in the Book, *Women in the Church.* Part I," *EvangQuart* 72 (2, '00) 151-167.

This installment first briefly reviews each chapter in A. J. Köstenberger et al. (eds.), *Women in the Church. A Fresh Analysis of 1 Timothy 2:9-15* [*NTA* 40, p. 535]. Next it considers the historic interpretation of 1 Tim 2:9-15 and what past commentators have actually said. Then it suggests that what is claimed in this book to be the "historic" meaning of 1 Tim 2:9-15 is in fact quite novel.—C.R.M.

1 Tim 3:14-16, § 44-1849.

Tit 1:5, § 44-1785.

1851. C. FRILINGOS, "'For My Child, Onesimus': Paul and Domestic Power in Philemon," *JournBibLit* 119 (1, '00) 91-104.

This study seeks to discover how the family metaphors in Paul's letter to Philemon worked within the Greco-Roman context shared by Paul and Philemon's household. It investigates the myriad ways that this letter simultaneously expresses and counters claims to authority. It suggests that the epistle's family language constructs a rhetorical household that rivals Philemon's actual household. Onesimus is a "τέκνο(ν)-ology of power" that the apostle uses to disassemble the structure of Philemon's domestic command. Philemon, as Paul's τέκνον, is subject to the will of the apostolic *paterfamilias.*—C.R.M.

1852. R. E. HEINE, "In Search of Origen's Commentary on Philemon," *HarvTheolRev* 93 (2, '00) 117-133.

The study assembles the evidence put forward by scholars in the past century to show Jerome's dependence on Origen in his commentary on Philemon and adds some new evidence to strengthen this argument. It concludes that we may be fairly confident that in Jerome's commentary on Philemon we have the exposition of Origen dressed in the garb of Jerome's Latin. This means that we have a commentary on Philemon from the mid-3rd rather than the late-4th century, in all likelihood the first commentary ever written on the epistle.—C.R.M.

1853. K.-K. Yeo, "The Persuasion in Philemon," [in Chinese] *CGST Journal* [Hong Kong] 24 ('98) 177-188.

Paul asks Philemon to accept Onesimus as a beloved brother in the Lord for Paul's sake and out of love, because they are now a family, and on account of *koinonia.* New creation in the Lord constitutes Paul's social program in response to the slavery system.—D.J.H.

Hebrews

1854. T. Lewicki, "Der Heilige Geist im Hebräerbrief," *TheolGlaub* 89 (4, '99) 494-513.

The author of Hebrews draws the attention of his addressees to the presence and work of the Holy Spirit in the community. The pneumatology of Hebrews stands in close connection with its soteriology and Word-of-God theology. Having spoken in his Son (see 1:2a), God speaks and acts through the Spirit now by making salvation concrete and sensible through his gifts and by speaking (as God's mouthpiece) words of admonition and encouragement to the community.—D.J.H.

1855. J. C. O'Neill, "Jesus in Hebrews," *JournHighCrit* 6 (1, '99) 64-82.

After noting that the omission of the word Jesus in any part of our evidence is likely an indication of the original text, the article examines cases in Hebrews where there is some evidence of omission of the sacred name. Then it proposes that the word Jesus originally stood only once in Hebrews, at 4:8 where it refers to Joshua. The work originally referred to an anonymous figure, and the name Jesus was added by scribes after the book had been used for some time by the Christian church. Originally the book was compiled of sayings written about the figure we know as the Teacher of Righteousness. The Essene community that treasured the work we know as Hebrews came to believe that Jesus was Messiah, but they did not have to surrender their old theology.—C.R.M.

1856. G. Reim, "Vom Hebräerbrief zum Johannesevangelium, anhand der Psalmzitate," *BibZeit* 44 (1, '00) 92-99.

The article first briefly considers the use of Psalms 45 and 95 in Hebrews and the Fourth Gospel. Next it treats the use of Psalm 40 (39 LXX) in Hebrews 10, and then shows that five elements found in the reproduction of the psalm in Hebrews are also employed in John. Finally it discusses issues of dependence and chronological sequence. There seem to be special lines (language in christological statements, similar historical situations) from the community and author of Hebrews to the Fourth Gospel.—C.R.M.

Hebrews, § 44-1929.

Heb 1–2, § 44-1999.

1857. V. (S.-Y.) Rhee, "Christology and the Concept of Faith in Hebrews 1:1–2:4," *BiblSac* 157 (626, '00) 174-189.

Analysis of Heb 1:1–2:4 reveals that the christological aspect of faith is not lacking. The author of Hebrews presents abundant evidence throughout the alternating sections of doctrine (1:1-14) and paraenesis (2:1-4) that Jesus is the object of faith for believers.—D.J.H.

1858. W.-Y. Ng, "Hebrews 2:6-8a — A Case in the New Testament Use of the Old Testament," [in Chinese] *CGST Journal* [Hong Kong] 24 ('98) 189-215.

In Heb 2:6-8a the author of Hebrews interprets Ps 8:4-6 in an eschatological light as a prophecy to be fulfilled in Christ. The ensuing commentary resembles an explicit midrash and the repetition of the word "subject" is reminiscent of the typical use of keywords in the Qumran Pesharim. The quotation of Ps 8:4-6 in Heb 2:6-8a is the core of the first of four Pesharim that introduce the overall theme of Jesus as the high priest.—D.J.H.

1859. M. E. Gudorf, "Through a Classical Lens: Hebrews 2:16," *JournBibLit* 119 (1, '00) 105-108.

Hebrews 2:16 should be rendered as follows: "For it [fear of death] clearly does not seize angels, but it does indeed take hold of the seed of Abraham." When viewed syntactically through a classical lens (see especially Plato's *Laws* 699B-D), the rendering of ἐπιλαμβάνεται as "seize" and "take hold of" in Heb 2:16 fits nicely with the argument being advanced in 2:14-18.—D.J.H.

1860. V. (S.-Y.) Rhee, "Christology and the Concept of Faith in Hebrews 5:11–6:20," *JournEvangTheolSoc* 43 (1, '00) 83-96.

In Hebrews, Jesus is regarded as both the object and the model of faith for believers. The idea of Jesus as the object of faith is indicated in Heb 5:11–6:20 by the phrase "the beginning principles about God's oracles" (5:12; see 6:1), the warning passage in 6:4-8, and the relationship of faith to the word of God. The author of Hebrews depicts Jesus as the model of faith by exhorting the readers to imitate Abraham's trust and steadfastness and by reminding them that Jesus is our forerunner (πρόδρομος) who entered inside the curtain.—D.J.H.

1861. A. Ito, "Concerning the θυμιατήριον (Heb. 9:4)," [in Japanese] *Exegetica* [Tokyo] 10 ('99) 149-165.

While it is true that the altar of incense was physically outside the Holy of Holies (see Exod 30:6; 40:5, 26; etc.), a significant connection between the altar of incense and the Holy of Holies is clearly implied in some OT passages (see 1 Kgs 6:22; Isaiah 6; etc.) and other Jewish texts (see 2 Bar 6:7; 2 Macc 2:4-5; etc.). The participle ἔχουσα in Heb 9:4 does not necessarily refer to the location of the altar. Rather, Heb 9:4 can be understood as referring to the significant connection between the altar of incense and the Holy of Holies.—D.J.H.

1862. A. Paciorek, "'Jezus Chrystus wczoraj i dziś, ten sam także na wieki' (Hbr 13, 8) ('Jesus Christ is the Same Yesterday, Today, and Forever' [Hbr 13, 8])," *RoczTeol* 45 (1, '98) 149-166.

Whereas contemporary exegetes are mainly concerned with what Heb 13:8 meant for the 1st-century author, the patristic writers (e.g. Origen, Athanasius, Gregory of Nazianzus, Cyril of Alexandria) were concerned more with what it meant for Christians in their time as they confronted Arianism, Nestorianism, and other errors. Exegetes today have much to learn from the Fathers.—D.J.H.

Catholic Epistles

1863. D. J. Verseput, "Genre and Story: The Community Setting of the Epistle of James," *CathBibQuart* 62 (1, '00) 96-110.

The ancient text attributed to James is to be read neither as a collection of moral precepts for the individual nor as wisdom literature narrowly defined, but rather as a Jewish-Christian letter to the Diaspora regarding the regulation of the familiar areas of communal discord typical of ancient voluntary associations. Rather than being driven by the hubris that assaults the honor of others and orders the life of the community without deference to divine authority, the community is to be characterized by a gentleness that restrains the tongue and reveres the poor.—D.J.H.

1864. [Jas 2:1] J. Freeborn, "Lord of Glory. A Study of James 2 and 1 Corinthians 2," *ExpTimes* 111 (6, '00) 185-189.

After considering the use of δόξα to translate the OT *kābôd,* the article investigates what sort of glory James and Paul had in mind in Jas 2:1 and 1 Cor 2:8, respectively. It contends that the early, undeveloped use of the title "Lord of glory" reflected in James was associated with caring for the poor without partiality. By the time Paul used the phrase and the concept, many developments had taken place, although Paul's use of apocalyptic imagery is not inconsistent with concern for the poor.—C.R.M.

1865. [Jas 2:1-13] J. S. Kloppenborg Verbin, "Patronage avoidance in James," *HervTeol Stud* 55 (4, '99) 755-794.

Jas 2:1-13 takes the form of a rhetorical "elaboration on a theme" described in ps.-Cicero's *Rhetorica ad Herennium* 2.18.28 and is directed at the practice of patronage and its attendant effects on social interaction, not merely at the issues of partiality or rich versus poor. The passage attacks the practice of patronage and reliance on the stereotypes of patronage as demeaning friendship as well as the client, and contrasts this with true friendship from God.—D.J.H.

1866. [1 Pet] F. R. Howe, "The Cross of Christ in Peter's Theology," *BiblSac* 157 (626, '00) 190-199. [See § 44-1131.]

After placing the cross of Christ in God's overall plan (1:1-3), 1 Peter develops the theme of the substitutionary nature of Christ's death for the sins of the world in four passages: Christ's death as payment for redemption (1:18-25), as substitution (2:21-25), as accomplishing reconciliation (3:18), and as the ultimate conquest of sin (4:1).—D.J.H.

1 Pet 3:18-20, § 44-1946.

1867. G. Malan, "Die unieke nuansering van die *dag van die Here* in 2 Petrus en die eskatologiese gerigtheid van die dokument (Eschatology and 'the day of the Lord' in 2 Peter)," *HervTeolStud* 56 (1, '00) 259-272.

The article discusses the authorship of 2 Peter, possible opponents of the author, and the literary form of the document in order to place it in a specific historical phase within the development of eschatological thought in the early church, namely, a time characterized by skepticism about the delay of the parousia and consequent ethical decay. It shows that the unique nuance of the day of the Lord in 2 Peter enhances the eschatological focus of the author.—C.R.M.

1868. W. Wiese, "Em defesa da esperança: uma análise exegética de 2 Pedro 3.1-13. 2ª parte," *VoxScript* 9 (1, '99) 11-23.

Building on the exegetical analysis of 2 Pet 3:1-13 presented in the first installment [§ 43-1170], this article considers expectations regarding the parousia, the problem of the delay of the parousia, the response to the delay of the parousia, and pastoral and theological implications.—D.J.H.

Revelation

1869. P. A. Harland, "Honouring the Emperor or Assailing the Beast: Participation in Civic Life among Associations (Jewish, Christian and Other) in Asia Minor and the Apocalypse of John," *JournStudNT* 77 ('00) 99-121.

An oversimplified categorization of Jewish or Christian groups as sects in the modern sociological sense does less to explain and illuminate some dimensions of group-society relations than does a comparison with other models or social groupings from the ancient context, chief among them associations and guilds. Revelation's sectarian condemnation of honoring the emperor ("the beast") or affiliating with things imperial—both very real and concrete aspects of life in any polis within Roman Asia—contrasts with the practice and perspectives of others who considered honoring the emperor within the group as normal and at least some of whom continued to maintain previous affiliations outside the group within local guilds.—D.J.H.

1870. A. Kiejza, "Hermeneutyka Apokalipsy. Kilka przydatnych uściśleń" [Hermeneutics of Revelation. Some Useful Remarks], *CollTheol* 69 (4, '99) 23-38.

After introductory observations regarding hermeneutics, the article reviews various approaches to the interpretation of the book of Revelation with reference to its language and style, symbols, and imagery, respectively. Then it considers some trends in interpreting Revelation.—D.J.H.

1871. H. Knoche, "Christus erschliesst uns die Weltgeschichte. Eine Einführung in die Offenbarung des Johannes," *Bausteine* [Gersfeld-Dalherda] 40 (158, '00) 24-34.

After reflecting on why Revelation is important for us, the article discusses its authorship, mysterious symbolism, parallels to Daniel, how it is to be read, the role of "seven" in its structure, the nature and content of the numerical symbolism, and what the book has to say to us (about Christ, the church, the Holy Spirit, and eternity).—D.J.H.

1872. C. R. Koester, "Recent Studies of the Book of Revelation," *Lutheran Quarterly* [Milwaukee] 14 (1, '00) 109-122.

The article considers a few recent and substantial contributions to the discussion of Revelation that express different points of view: historical-critical study (D. Aune), transtemporal perspectives (G. K. Beale), rhetorical analysis (E. Schüssler Fiorenza), literary and social analysis (L. Thompson), and the theology of Revelation (R. Bauckham).—D.J.H.

1873. R. J. Korner, "'And I Saw . . .' An Apocalyptic Literary Convention for Structural Identification in the Apocalypse," *NovTest* 42 (2, '00) 160-183.

In joining the search for the elusive structure of Revelation, the article explores the structural implications of three literary conventions: the space/time referent, "after these things I saw," and "and I saw (and behold)." It first investigates their use in Jewish apocalyptic vision-oriented texts prior to and concurrent with Revelation: *4 Ezra, 2 Baruch, 1 Enoch,* and Daniel. Then it uses them as structural indicators in Revelation and proposes that the book consists of a prologue (1:1-8) and six vision blocks (1:9–3:22; 4:1–6:17; 7:1-8; 7:9–15:4; 15:5–17:18; 18:1–22:21).—D.J.H.

1874. S. M. McDonough, "Of Beasts and Bees: the View of the Natural World in Virgil's *Georgics* and John's Apocalypse," *NTStud* 46 (2, '00) 227-244.

Virgil's *Georgics* and John's Apocalypse share an understanding of the natural order as at once beautiful and terrifying, majestic and vulnerable. The *Georgics* provides one more tool for locating the Apocalypse in its ancient context. It becomes clear that John is hardly alone in believing that the natural world offered signs of the times for those wise enough to perceive them. The first *Georgic* reveals that even the "apocalyptic" language of death and destruction was not the sole provenance of Jews and Christians. What makes the *Georgics* especially interesting is the fact that they were written by someone who could hardly be considered "marginalized" in the Roman empire.—C.R.M.

1875. S. Moyise, "The Language of the Old Testament in the Apocalypse," *JournStudNT* 76 ('99) 97-113.

The criteria for analyzing the use of OT texts in Revelation are not sensitive enough to decide between a "free" or "loose" rendering of a Semitic text and an "influence" from the Septuagint (or other Greek text). It appears that John knew and used both Greek and Semitic sources. But the consensus view that John preferred Semitic texts remains unproven.—D.J.H.

1876. D. C. Parker, "A new Oxyrhynchus Papyrus of Revelation: P^{115} (P. Oxy. 4499)," *NTStud* 46 (2, '00) 159-174.

The recently published P^{115} (P. Oxy. 4499), which dates from the late 3rd or early 4th century A.D., contains substantial portions of the book of Revelation. It is the oldest member of the A C text-type by over a century, and the agreements between it and A C against P^{47} and/or Sinaiticus confirm its high quality. While none of its singular readings has a claim to be correct, there are perhaps six readings where its evidence makes a case for a change to the text of Nestle-Aland/UBS.—D.J.H.

1877. P. Prigent, "L'interprétation de l'Apocalypse en débat," *ÉtudThéolRel* 75 (2, '00) 189-210.

Taking as its starting and ending points the encyclopedic commentary on Revelation by D. E. Aune (3 vols., 1997-98), the article reflects on research on the book of Revelation over the past twenty years, with particular attention first to generic analysis and then to narrative analysis enriched by an intertextual approach.—D.J.H.

1878. U. Riemer, "Domitian — (k)ein Christenverfolger?" *ZeitRelGeist* 52 (1, '00) 75-80.

Although most interpreters assume a persecution of Christians under the emperor Domitian to be the background of the book of Revelation, there is no extrabiblical evidence for such a persecution. The real threat to the early Christian community lay in the attractions of pagan cults. Domitian is not the beast of Revelation [see *NTA* 43, p. 401].—D.J.H.

Revelation, § 44-1508.

1879. R. A. Sikora, "'[. . .] odstąpiłeś od twej pierwotnej miłości' (Rev 2, 4) ('[. . .] You Neglected Your First Love' [Rev 2, 4])," *RoczTeol* 45 (1, '98) 167-179.

The article investigates the complaint against the Ephesian Christians in Rev 2:4 ("you neglected your first love") in the light of the whole letter to them (2:1-7) and with reference to the entire book of Revelation. It concludes that the complaint refers to the church's love toward Jesus Christ during the first period of Christian life in the community at Ephesus.—D.J.H.

1880. E. LaVerdiere, "Discovering the Book of Revelation—XIV. The Complementary Vision (10:1-11:13)," *Emmanuel* 106 (2, '00) 110-117.

This installment [see § 44-1159] treats the first part of the vision in Rev 10:1–11:13, which complements the sixth trumpet (9:13-21) but does not introduce the seventh trumpet (11:15-19). It discusses the introduction of the mighty angel and the small scroll (10:1-3), "no more delay" (10:4-7), and eating the small scroll (10:8-11).—C.R.M.

1881. R. Van De Water, "Reconsidering the Beast from the Sea (Rev 13.1)," *NTStud* 46 (2, '00) 245-261.

The discrepancy between the content of Revelation and the historical context of Domitian's reign is more easily explainable in terms of a different candidate for the persecuting beast from the Roman empire. For the author of Revelation, the two "beasts," one from the land (Rev 13:11) and the other from the sea (13:1), were meant to represent not the Roman government but political messianism (see *4 Ezra* 13) in Palestinian and Diaspora Judaism united in opposition against the followers of Jesus.—D.J.H.

1882. [Rev 13:18] M. G. Michael, "Observations on 666 in the Old Testament," *DeltBib Mel* 28 (1, '99) 33-39.

Apart from Rev 13:18, the number 666 appears in 1 Kgs 10:14; 2 Chron 9:13; and Ezra 2:13 (see also 1 Sam 17:4-7; Dan 3:1). These passages should be taken into account in interpreting Rev 13:18.—D.J.H.

1883. [Rev 16:16] E. H. Cline, "Why Megiddo?" *BibRev* 16 (3, '00) 22-31, 46.

The name "Armageddon" in Rev 16:16 most likely derives from the Hebrew phrase meaning "Mount of Megiddo." John's choice of this relatively remote city as his battlefield hinges on Megiddo's strategic location on the edge of empires as well as its role in the downfall of the Davidic monarchy as described in the Hebrew Bible.—D.J.H.

Rev 17:9, § 44-2103.

1884. [Rev 20:1-6] A. Bandera, "El milenio," *Angelicum* 77 (1, '00) 3-42.

After considering what according to Rev 20:1-6 it means to speak of a millennium without

Satan, the article places the theme of the millennium in the context of the book of Revelation as a whole, describes the millennium as the cessation of persecution and a time of peace, discusses Christians in the millennium, reflects on the meaning of the second death, investigates the theme of the millennium in Revelation 2–3, and relates it to the mission of the church.—D.J.H.

1885. D. J. MacLeod, "The Fifth 'Last Thing': The Release of Satan and Man's Final Rebellion (Rev. 20:7-10)," *BiblSac* 157 (626, '00) 200-214. [See § 44-1171.]

The point of Rev 20:7-10 is that God will use Satan in the closing events of world history to demonstrate once and for all the depravity and moral corruption of the human race. The passage demonstrates that the believer's three great enemies in spiritual warfare—the world, the flesh, and the devil—will exist up to the very end of the present world.—D.J.H.

1886. [Rev 21–22] E. Marks, "The New Jerusalem—A Corporate Person," *Affirmation & Critique* [Anaheim, CA] 5 (2, '00) 45-65.

The New Jerusalem of Revelation 21–22 and other biblical texts is a wonderful, mysterious corporate person, who is the wife of Christ, the aggregate of all the glorified children of God, and the ultimate consummation of the triune God to be everything to his chosen and redeemed people. Rather than going to the New Jerusalem, we become the new Jerusalem.—D.J.H.

1887. [Rev 21–22] W. Nee, "The Holy City, New Jerusalem," *Affirmation & Critique* [Anaheim, CA] 5 (2, '00) 66-74.

While Babylon is characterized by greatness, the New Jerusalem of Revelation 21–22 is characterized by holiness. Those who pay attention to holiness are in the principle of the New Jerusalem.—D.J.H.

Rev 21–22, § 44-1832.

1888. F. Ventura, "'Eis que faço novas todas as coisas' (Apocalipse 21, 1-8)," *Laurentianum* 40 (3, '99) 437-499.

After considering the text of Rev 21:1-8 and its context from the perspective of literary criticism, the article discusses the OT context of each verse (Rev 21:1 in the light of Isa 65:17 and 66:22 in Greek and Hebrew; etc.). Then it deals with the message of the two main parts of the text: the new heaven and the new earth (21:1-4), and the return to/of "paradise lost" (21:5-8). Finally it reflects on the "eco-spirituality" of Revelation 21 with particular attention to the theme of the new city.—D.J.H.

BIBLICAL THEOLOGY

1889. J. S. Bergsma, "Useful for the Church? A Critique of Walter Brueggemann's *Theology of the Old Testament*," *CalvTheolJourn* 35 (1, '00) 105-135.

The article examines four themes in Brueggemann's *Theology* (1997) that work to undermine his attempt to do normative theology for the church: pluralism, rhetoric, dialectic, and failure to consider the NT. Brueggemann's methodological refusal to deal with the NT renders his theology inadequate for providing norms for an ecclesial community that regards the NT as part of its Scriptures.—C.R.M.

1890. J. SCHRÖTER, "Religionsgeschichte des Urchristentums statt Theologie des Neuen Testaments? Begründungsprobleme in der neutestamentlichen Wissenschaft," *BerlinTheolZeit* 16 (1, '99) 3-20.

Since the task of a theology of the NT is to express God's activity in Jesus Christ according to the prevailing circumstances of comprehension, NT theology should be regarded as a creative procedure that produces coherence among the canonical writings. The endeavor to develop such a coherence cannot be replaced by a history-of-religions approach to early Christianity.—D.J.H.

Christology

1891. B. BYRNE, "Gospel Narrative and the Jesus of History: Where should Christology begin?" *Pacifica* 13 (1, '00) 49-66.

The article makes the case for a theological privileging of the canonical Gospels in Christology in a way that does not divorce them from reference to the Jesus of history but acknowledges the limitations of that reference as regards both actual knowledge and significance for theology. It first considers biblical narrative from H. Frei to L. T. Johnson, the bearing of reconstructions of the Jesus of history upon Christology, and the historical reference of the Gospels and theology. Then it proposes seven principles of interpretation with respect to the historical Jesus, the Gospels, and Christology. Finally it addresses four difficulties that might be raised against insistence upon the normativity of the canonical Gospels for Christology.—C.R.M.

1892. B. C. DAVIS, "Is Psalm 110 a Messianic Psalm?" *BiblSac* 157 (626, '00) 160-173.

The messianic theology of Psalm 110 is not based on an enthronement ritual or an autumnal festival. The content shows that it is purely messianic. And it was recognized as messianic by the NT writers.—D.J.H.

1893. J. GALOT, "Cristo Gesù, centro della storia," *CivCatt* 151 (3589, '00) 14-27.

Christ as the savior of humankind is the point of reference for all past and future time. As the presence of eternity in time he is the absolute center of human history. With the "I am" of Christ, human history has changed.—D.J.H.

1894. G. H. GILBERT, "The Person of Jesus the Messiah: Part Two," *JournRadRef* 9 (1, '99) 15-33.

This excerpt [see § 44-1186] from *The Revelation of Jesus* (1899) treats the teaching of the Fourth Gospel on the human consciousness of Jesus, Jesus' consciousness of union with the Father, and messianic consciousness.—C.R.M.

1895. C. B. KAISER, "The Incarnation and the Trinity: Two Doctrines Rooted in the Offices of Christ," *GkOrthTheolRev* 43 (1-4, '98) 221-255.

The most suitable starting point for the doctrines of the Trinity and the incarnation is the person and work of Christ as it is apprehended in terms of the types of the Hebrew Bible and recorded in the NT. Belief in Jesus as the Word made flesh, the embodiment of divine wisdom, and God's own Son provides the basis for our understanding of the Trinity. Belief in Jesus as the Mosaic prophet, Davidic Messiah, and substitute for Isaac provides the basis for our understanding of the incarnation and atonement. The connecting link between the doctrines of the Trinity and the incarnation is found in the person and work of Christ.—D.J.H.

1896. P.-S. KANG, "The Christ of History and the Christ of Revelation," *GkOrthTheolRev* 43 (1-4, '98) 401-419.

This discussion of the historical reality of Jesus and its implications for the truth of Christian faith proceeds under the following headings: the Christ of faith is the Christ of history, knowledge of the Christ of history, the humanity of Christ—the self-revelation of God, the objectivity of our knowledge of God, and vicarious knowing and response. The object of Christian faith, as witnessed by the Scriptures and the great ecumenical creeds, is the Jesus of history as he lived with the 1st-century disciples.—C.R.M.

1897. G. L. MÜLLER, "Jesucristo, el designio salvador del Padre," *ScriptTheol* 31 (3, '99) 719-731.

With reference to various biblical texts, the article reflects on Jesus as the Redeemer because he is the Son of the Father as the center of Christian faith, Jesus as the envoy of the Father and the kingdom of God, and the genuine divine filiation of Jesus as the foundation of our eternal redemption.—D.J.H.

Church and Ministry

1898. M. EBNER, "Strukturen fallen auch in christlichen Gemeinden nicht vom Himmel (Teil 1). Überlegungen zu neutestamentlichen Gemeindemodellen," *Diakonia* 31 (2, '00) 60-66.

Since the term *ekklesia* refers to the assembly of free citizens in a city, a church worthy of that name must be democratic. But the NT presents a variety of community models: the body in which each member has its function (Paul), the "house" and the "father" (Pastorals), and the *collegium* of directors or elders (1 Peter, James, Acts). These models and the structures and ministries associated with them reflect to some extent the various social institutions and structures of the contemporary Greco-Roman world.—D.J.H.

1899. N. H. HELFERS, "Leadership of the Church," *Africa Journal of Evangelical Theology* [Machakos, Kenya] 19 (1, '00) 55-74.

In the NT the elders are the spiritual leaders of the church while the deacons are the physical or material leaders. The terms "bishop" and "pastor" are simply different ways of referring to the elders. If this scriptural policy is followed carefully, the church will reap God's blessing in its operation.—D.J.H.

1900. L. LEGRAND, "'Sois sans crainte, petit troupeau' (Lc 12,32)," *Spiritus* [Paris] 41 (158, '00) 3-14.

Taking as its starting point Jesus' encouragement to "the little flock" in Lk 12:32, the article reflects on whether the Christian mission is expected to "conquer the world" with reference to Jesus' mission field and those whom he attracted ("the poor"), the surprising activities of the Holy Spirit as portrayed in Acts, and Paul's preaching of the gospel (see Rom 15:19). It concludes that neither Jesus nor the early church nor Paul envisioned a massive conversion of the entire human race, and that the minority situation of the "remnant" is not abnormal or a sign of inferiority or culpability.—D.J.H.

1901. A. Obermann, "Wesenszüge dienender Gemeinden im Neuen Testament und ihre Implikationen für diakonisches Handeln heute," *KerDog* 46 (1, '00) 36-59.

The article seeks to identify the characteristic marks of ministerial service in the NT and juxtapose them with contemporary practice. It considers the social estimation of the poor in antiquity, aspects of service in the Jesus tradition, early Christian service—community as "contrast society," and ministerial service today viewed from the perspective of the NT. The NT informs us that service is the expression of the life and character of the church.—C.R.M.

1902. M. Quesnel, "Trois figures de l'autorité dans l'Église du I^er^ siècle: Pierre, Jacques et Paul," *Transversalités* [Paris] 72 ('99) 41-53.

The article defines the authority associated with James as the authority of the Father (royal-paternal), Peter as that of the Son (sacerdotal), and Paul as that of the Holy Spirit (prophetic). It first develops this hypothesis with reference to the NT lists of the Twelve, of the witnesses to the transfiguration and the agony in the garden, and of the witnesses to the risen Christ. Then it tests the hypothesis with reference to how Paul, Peter, and James appear in Galatians 2 and Acts 15, and to how they are treated in the 2nd century A.D.—D.J.H.

1903. C. S. Voulgaris, "The Church as the Body of Christ," *GkOrthTheolRev* 43 (1-4, '98) 549-557.

The historical reality of the incarnation also stresses the historical reality of the church as that specific human society consisting of all those believing in and saved by the incarnate Son. Instead of giving a definition of the church, the NT authors provide plenty of information with regard to the place and life of the church in the world and describe it by a variety of symbols that express the same reality, namely, that within which God's communion with human beings and the entire created order takes place in the person of Jesus Christ through the Spirit. This reality is best expressed by Paul's metaphor of the church as "body" (e.g. 1 Cor 12:12-27; Eph 1:22-23).—C.R.M.

Various Themes

1904. Anon., "L'Anno Santo, tempo 'forte' di salvezza," *CivCatt* 151 (3589, '00) 3-13.

After considering the meaning of the words "sacred" and "holy" in primitive and natural religions, the article discusses the pertinent terms for these concepts in the OT and in the NT, and reflects on the origin and significance of the "holy year." With the coming of Jesus, the *kairos* (i.e. the definitive time of salvation) has arrived. The "holy year" is a special time which the church proclaims as a year of God's mercy.—D.J.H.

1905. B. Berends, "The Manifestation of God's Kingdom, Do the Scriptures Promise a Godly Golden Age?" *VoxRef* 64 ('99) 63-75.

After explaining premillennialist and postmillennialist approaches to the manifestation of

God's kingdom, the article defends the amillennialist position that the kingdom will not reach a glorious manifestation until the world to come.—D.J.H.

1906. J. BOTHA, "Biblical perspectives on the ministry and mission of the church — with special reference to human rights," *HervTeolStud* 55 (4, '99) 1098-1129.

The article first discusses important general distinctions in understanding human rights, the complexity of the Bible and of contemporary interpretation of the Bible, and the use of the Bible in public discourse. Then it reflects on the "dark" and "bright" sides of using the Bible with regard to human rights.—D.J.H.

1907. C. BÖTTRICH, "Die neutestamentliche Rede von Gott im Spiegel der Gottesprädikationen," *BerlinTheolZeit* 16 (1, '99) 59-80.

Discourse about God in the NT takes many forms. After introductory observations, the article discusses six categories of divine epithets that suppose continuity and discontinuity with OT and Jewish traditions: presupposition, taking over, accentuation, contact, model, and new formation. Then it considers three categories that relate theology and Christology: uniqueness, connection, and identification.—D.J.H.

1908. G. BRAULIK, "The Political Impact of the Festival - Biblical Statements," *SkrifKerk* 20 (2, '99) 326-339.

The article examines what political impact may be discovered in the celebration of a festival with particular attention to OT texts (Exod 5:1-3; Deut 16:1-15) but also with reference to NT resemblances. The explicit reference to Deut 15:4 in Acts 4:32-34 and the eucharistic joy of the Jerusalem community in Acts 2:44-46 affirms that the people of God assembled by Jesus followed the deuteronomic social legislation after receiving the Holy Spirit at the Feast of Weeks.—C.R.M.

1909. V. CUDEIRO GONZÁLEZ, "La salvación del hombre en Platón y en Jesucristo (I)," *Communio* 32 (1, '99) 117-141.

After reflecting on the relationship between philosophy and revelation, the article compares the approaches to the salvation of human beings taken by Jesus in the Gospels and by Plato. The first installment treats their views on consciousness of the need to be saved from the evil of death (the problem of the immortality of the human soul) and on what constitutes salvation (life in the beyond).—D.J.H.

1910. V. CUDEIRO GONZÁLEZ, "La salvación del hombre en Platón y Jesucristo II. El camino de la salvación," *Communio* 32 (2, '99) 337-372.

This installment in the comparison of the approaches of Plato and Jesus to salvation [see § 44-1909] focuses on the theme of the way of salvation with regard first to the acquisition of happiness (a general state of justice, conversion and expiation, and the practice of all the virtues) and then to the source of spiritual energy.—D.J.H.

1911. A. DA SILVA, "Repas et rencontre," *Parabole* [Montreal] 22 (4, '00) 5-6.

In the biblical world meals marked great events in family and community life, and visitors were invited to share in communal meals. The article discusses OT texts on food and drink as well as table customs as background for appreciating Jesus' meals during his public ministry and his Last Supper.—D.J.H.

1912. R. DE MENEZES, "Conversion: Turning or Returning? The Biblical Background of a Controversial Concept," *Jnanadeepa* [Pune] 3 (1, '00) 87-99.

The article traces the biblical concept of conversion from the OT prophets, through the intertestamental period, to John the Baptist, Jesus, and the NT writers. It concludes that since God has turned to human beings in Christ Jesus, human beings must turn to one another and together return to the one common Father of us all.—D.J.H.

1913. E. D'LIMA, "We Call God 'Father,'" *Vidyajyoti* 63 (11, '99) 839-847.

This attempt at understanding the meaningfulness of God the Father as revealed by Jesus considers naming God as Father, theology in context, and feminism and God's fatherhood. It concludes that God the Father is the symbol that assures us that in our cosmic and personal history we are inextricably linked to the mystery that is God.—D.J.H.

1914. A. DOETZEL, "Holiness and humanity. God's enduring covenant," *Way* Supplement 97 ('00) 52-62.

After considering the way of holiness in the Torah of Israel, the article shows how Jesus and Paul stand in continuity with this tradition, and how the way of supersessionism, replacement, and contempt grew in influence. It concludes with reflections on "the way of enduring covenant."—D.J.H.

1915. G. FILORAMO ET AL., "La profezia nel primo cristianesimo nel quadro del mondo mediterraneo antico," *RivistStorLettRel* 35 (2, '99) 347-401.

The publication of the Italian version (1996) of D. E. Aune's *Prophecy in Early Christianity and the Ancient Mediterranean World* (1983) served as the occasion for a symposium held in Torino in 1998. First Filoramo (pp. 347-354) introduces the book by discussing its author, the background of his research, and the content of the book [see § 44-476]. Next C. GROTTANELLI (pp. 355-361) focuses on Aune's treatment of prophecy in Israel and in early Judaism with reference to ancient texts and the works of other scholars. Then E. NORELLI (pp. 362-376) considers prophecy and Christian prophets in *Ascension of Isaiah* and related writings. Finally G. SFAMENI GASPARRO (pp. 377-401) discusses oracles and prophecy in the Greco-Roman world with particular attention to their forms and agents.—D.J.H.

1916. M. FRITZ, "Sabbath rest and Sunday worship. We are entitled to both," *Way* Supplement 97 ('00) 38-51.

Given the example of Jesus' observance of the Sabbath, and the diversity of opinions in the early church, as well as the fact that the Sabbath was celebrated by Christians into the 4th century, there is a strong rationale for observing the Sabbath rest. There is also theological cause to celebrate Sunday as a day of joyful celebration of the mighty works of God in Jesus.—D.J.H.

1917. C. GARCÍA ALFONSO, "Lenguaje del Cuerpo, Lenguaje de Dios," *Journal of Hispanic/ Latino Theology* [Collegeville, MN] 7 (3, '00) 35-45.

The article first looks at some biblical texts that reveal the value and importance of human corporeality in God's creation, of bodily healing as part of the integrity of life, and of rest for the body as an opportunity and right given by God when faced with unreasonable demands. Then it observes that the delight of the human body as seen in Song of Songs points to an exaltation of human corporeality and its full enjoyment. Finally it analyzes the theological implications of the body and its relationship with the divine, and finds in some biblical texts a more complete dimension of the body in relation to the concept and reality of community.—D.J.H.

1918. G. GIANAZZA, "Da Abba (Padre) ad Abbalogia. Da 'Abba' come fenomeno linguistico ad 'Abbalogia' come termine teologico," *RassTeol* 40 (6, '99) 890-903.

With reference to parallel terms (theology, Christology, pneumatology, Mariology), the article proposes that "Abbalogy" be regarded as a theological discipline and explains with reference to various NT texts the value and advantages of such a term.—D.J.H.

1919. R. HACH, "Faith: Its Biblical Meaning," *JournRadRef* 9 (1, '99) 5-14.

The article discusses faith as God-experience and faith as God-persuasion, respectively. Until the age when God will come to rule the kingdom (see 1 Cor 15:24-28), the faith that is needed is the persuasion that the gospel is true.—C.R.M.

1920. R. W. JENSON, "Toward a Christian Theology of Israel," *Pro Ecclesia* [Delhi, NY] 9 (1, '00) 43-56.

For Christian theology, it is precisely Israel's rejection of the gospel that makes necessary some such continuation of Israel as we in fact observe. In this kind of Pauline position (see Romans 9–11), an Israel according to the flesh must continue because Israel as a diachronic community did not believe, lest the gifts and the calling of God prove after all revocable, these not being transferable to a church not embraced in Israel.—D.J.H.

1921. R. KANGAS, "A Brief Presentation of a Biblical Eschatology," *Affirmation & Critique* [Anaheim, CA] 5 (2, '00) 88-92.

After describing the New Jerusalem as God's unique goal, the article discusses the dispensations within the old creation, the prophecy of the seventy weeks, events related to the second half of the 70th week, the millennial kingdom, the new heaven and the new earth, the city of water and the lake of fire, the children of God and the restored people, and becoming the New Jerusalem as the consummation of God's economy.—D.J.H.

1922. V. I. LEILUA, "Fasting — A Samoan Rite?" *Pacific Journal of Theology* [Suva, Fiji] 22 ('99) 40-47.

Fasting is the time of personal encounter and conversation with God, in which one brings before God troubles and difficulties as well as special needs. After a survey of OT references to fasting, the article considers fasting in the time of Jesus and his contemporaries in the NT, and discusses the role of fasting in the lives of the Samoan people.—D.J.H.

1923. J. LOZA VERA, "El Espíritu Santo en la Revelación Bíblica," *AnáMnesis* [Xochimilco, Mexico] 9 (2, '99) 7-44.

Concerned with the OT preparation for the revelation of the Holy Spirit, this installment considers the biblical vocabulary regarding the "spirit of God" (the texts and the different meanings, synonyms, *rûaḥ* as the physical phenomenon of wind) and the spirit of human beings (persons and their *rûaḥ*, their *rûaḥ* as God's gift). [To be continued]—D.J.H.

1924. R. LUX, "Was sagt die Bibel zur Zukunft des Menschen? Eine biblisch-kerygmatische Besinnung zur Jahrtausendwende," *KerDog* 46 (1, '00) 2-21.

The article considers the concept of the future in the Bible in three steps: the narratives of creation and paradise in Genesis 1–3; the vision of the future in Rev 21:1-4; and the stories about Abraham and Sarah, Ruth and Naomi, and Jesus and the rich young man in Mk 10:17-27. Between the beginning of the world and the new heaven and earth, humans must live in the horizon of God's promises, in faithfulness and solidarity, and in hope of God's grace and goodness.—D.J.H.

1925. J. F. MACARTHUR, "Is Christ's Return Imminent?" *MastSemJourn* 11 (1, '00) 7-18.

A solid conviction that Christ could return at any time permeates the NT. Christians should be looking for the imminent coming of Christ for his church, not for the tribulation. The fact that two-thousand years have elapsed is utterly irrelevant to the doctrine of Christ's imminent return. The hope of Christ's imminent coming has a powerful sanctifying and purifying effect on us.—D.J.H.

1926. C. MANGAN, "The Bible: salvation or creation history?" *Priests & People* 14 (2, '00) 55-59.

The salvation history model emphasizes the centrality of humanity in the interpretation of the Bible. A creation theology approach stresses that humankind is solidly within the circle of nature and dependent upon the earth, invites us to join with God in holding back the forces of darkness that humans can unleash in the world, and allows us not only to delight in creation but also to realize our interconnectedness with other species in nature.—D.J.H.

1927. E. H. MERRILL, "Remembering: A Central Theme in Biblical Worship," *JournEvang TheolSoc* 43 (1, '00) 27-36.

After reviewing the OT vocabulary of "remembering," the article examines the biblical teachings about the nature of remembering as divine initiative (God remembers his covenants, people, and acts and deeds) and as a human response (the worshipper remembers God, the covenants and their requirements, and God's acts in the past), and considers the theme of remembrance in NT worship (with particular attention to the Lord's Supper).—D.J.H.

1928. J. NAVONE, "The Ungracious Refuser of Festivities," *BibToday* 38 (3, '00) 179-181.

A stock character in the Bible is the ungracious boor who refuses to participate in the joyful activities of the community. This figure appears in the OT (e.g. Jonah) and the NT (the Pharisees, the elder son in Lk 15:25-32). Such persons fail to recognize that the kingdom of God is a universal feast.—D.J.H.

1929. P. J. NEL, "Psalm 110 and the Melchizedek Tradition," *JournNWSemLang* 22 (1, '96) 1-14.

The Melchizedek tradition was inherently linked with the El Elyon cult of Zion and was incorporated into the Davidic royal ideology (see Psalm 110), whereas Gen 14:18-20 was an attempt to reconcile the patriarchal tradition with the ancient cult of Zion. The Melchizedek traditions in 11QMelchizedek (the submission of enemies as an eschatological event) and Hebrews (Christ as the messianic high priest of Yahweh) maintain the constitutive thrust of its oldest form.—D.J.H.

1930. K. NÜRNBERGER, "Sacrifice and ecology: The trajectory of sacrifice as a soteriological paradigm in biblical history and its relevance for the ecological predicament of modernity," *Scriptura* 71 ('99) 279-301.

The article first discerns three phases in the trajectory of sacrifice in the Bible: sacrifice as a *pars pro toto* symbol of self-dedication to the deity, the transfer of guilt to a scapegoat and its subsequent demise, and sacrifice as a divine gift to humanity (God sacrifices himself in Christ to humans). Then it argues that the ecological problem is caused by the loss of a sense for the necessity of sacrifice for life in modernity.—D.J.H.

1931. A. O. P. OGUNBOYE WITH L. FULLER, "The Human Soul in Yoruba/Igbo Tradition and the Bible," *Africa Journal of Evangelical Theology* [Machakos, Kenya] 19 (1, '00) 75-86.

The article compares biblical and traditional African (Yoruba and Igbo) beliefs about the soul and the composition of human beings, the origin of the soul, the destination of the soul, reasons for premature death, and solutions to premature death.—D.J.H.

1932. M. POKRYWKA, "Biblijna wizja uczestnictwa w życiu społecznym (The Biblical Vision of Participation in Social Life)," *RoczTeol* 46 (3, '99) 63-80.

The biblical vision of participation in social life is rooted in the ontological relation of humans to their Creator as the "image of God" and as experiencing covenant with God (see especially Genesis 1–2). The grace of the covenant that enables Christians to participate in social life is for them also an appeal to be with others and to accept responsibility for them.—D.J.H.

1933. C. PORRO, "Sia benedetto Dio, Padre del Signore nostro Gesù Cristo. Per una conoscenza più profonda del Padre," *RassTeol* 40 (6, '99) 841-855.

The article first considers the biblical understanding of God as "father" under three headings: God as the father, what God as the father means, and the face of the "father" of Jesus Christ. Then it traces the development of the theme with reference to patristic writings, liturgy, the Magisterium, and theology.—D.J.H.

1934. B. P. PRUSAK, "Bodily Resurrection in Catholic Perspectives," *TheolStud* 61 (1, '00) 64-105.

The article surveys 20th-century Catholic theological interpretations of bodily resurrection under the following headings: the whole human in a pancosmic relationship (K. Rahner), resurrection of the "self/person" (J. Ratzinger), resurrection of the individual/person (E. Schillebeeckx), a total embodied history transfigured (G. O'Collins), resurrection in death (G. Greshake), fulfillment of the whole individual (Rahner), a completely new mode of existence (H. Küng), and the end of history as not something extrinsic (Ratzinger). It concludes with reflections on terminological clarity and the "intermediate state."—D.J.H.

1935. G. ROBINSON, "Doing Justice," *BangalTheolFor* 31 (1, '99) 152-156.

In the OT "justice" (*ṣĕdākâ*) is the quality of being faithful to the rules or norms laid down and accepted by the covenant community. In the NT Jesus goes beyond the given norms of justice in Jewish society and makes the life of the human serve as the criterion for justice.—D.J.H.

1936. R. Rubinkiewicz, "Praca a oczekiwanie na lepsze jutro (Labour and Expecting a Better Tomorrow)," *RoczTeol* 45 (1, '98) 101-109.

The Bible does not condemn wealth or the willingness to become rich. While disinterested work for others is praiseworthy, it is not a rule for everyone (see 1 Tim 5:18). The Bible only warns against putting material goods before God in the hierarchy of human values.—D.J.H.

1937. J. Ruthven, "The 'Imitation of Christ' in Christian Tradition: Its Missing Charismatic Emphasis," *JournPentTheol* 16 ('00) 60-78.

The NT presents Jesus not only as a unique sacrifice for sin but also as a normative exemplar of charismatic ministry for others to replicate. The article surveys traditional theology and developments in this area, examines the NT and its contemporary expressions of mimesis and its semantic field, and shows that the NT content of mimesis requires a remarkably detailed replication of each stage of Jesus' life and ministry, specifically including his ministry of "signs and wonders."—C.R.M.

1938. J. M. Samaha, "Holy Year 2000. Biblical Origins of the Year of Jubilee," *MelTheol* 50 (2, '99) 87-93.

The roots of the Jubilee (see Lev 25:8-31) are embedded in ancient Israel's agricultural economy and in the kinship or family structure of that society. Yet the values of the ancient Jubilee—the family and its economic viability—can be appreciated by peoples of every age and culture. The spirit of Jubilee is embodied in Mary's Magnificat (see Lk 1:46-55).—D.J.H.

1939r. J. Sanders, *The God Who Risks. A Theology of Providence* [*NTA* 43, p. 410].

A. B. Caneday, "Putting God at Risk: A Critique of John Sanders's View of Providence," *TrinJourn* 20 (2, '99) 131-163.—This is a dangerous book—not only because Sanders forges a God who resembles the image and likeness of man but also because he builds his argument on artifice, misrepresentation, prejudiced and selective use of biblical texts, pejorative remarks, and historical selectivity, all intended to induce disgust toward the God whom Christians have worshipped from the beginning, and to welcome the deity of "open theism." The reader will be strengthened or injured to the degree that one rejects or heeds Sanders's siren call to put God at risk.—D.J.H.

1940. J. Schwalbe, "Der Weg," *ErbAuf* 76 (2, '00) 139-146.

Taking as its starting point the Johannine Jesus' proclamation "I am the way," the article considers the theme of "the way" in the Psalms and other OT texts, the NT, and the Rule of St. Benedict.—D.J.H.

1941. T. Schwanda, "Maturing in Christ: The Dynamic Process of Pilgrimage," *RefRev* 53 (3, '00) 196-211.

Being in Christ provides a practical overview of the process of spiritual maturity, which the NT sometimes describes in terms of a pilgrimage. Joseph's spiritual pilgrimage in Mt 1 goes through four phases: tradition, crisis, awareness, and obedience. As Mt 2 shows, being the earthly father of Jesus neither reduced nor removed struggle from Joseph's life. Passages such as Col 3:1-17 can serve as signposts to mark our spiritual progress.—D.J.H.

1942. R. B. Slocum, "The Holy Spirit and the Life of the Church: A Comparison of Montague and Moule," *AnglTheolRev* 82 (2, '00) 445-452.

The article compares G. T. Montague's *The Holy Spirit. Growth of a Biblical Tradition* (1976) and C. F. D. Moule's *The Holy Spirit* (1978) on three issues: the ethic of Christian life as inspired and formed by the Holy Spirit, the role of discernment and apparent manifestations of the Holy Spirit, and the Holy Spirit as sign of the "future present" and pledge of the not-yet-completed coming of the kingdom of God. It concludes that the correspondence in approach to biblical pneumatology by the Roman Catholic Montague and the Anglican Moule suggests a basis for renewed ecumenical understanding today.—D.J.H.

1943. T. Söding, "Das Jüdische im Christentum – Verlust oder Gewinn christlicher Identität? Thesen eines Neutestamentlers," *TrierTheolZeit* 109 (1, '00) 54-76.

With particular attention to NT texts, the article states and explains three theses and their complements about (1) the christological relevance of the Jewishness of Jesus, and the normativity of Jesus' Jewishness for Christians; (2) the deep roots of Christian theology in the OT and Judaism, and the reception of Israel's faith insights in the NT; and (3) the parting of the ways in NT times, and the community of Jews and Christians on the way of life.—D.J.H.

1944. M. Tinker, "The Phantom Menace: Territorial Spirits and SLSW," *Churchman* 114 (1, '00) 71-81.

After describing the idea of evil spirits controlling specific territories ("strategic-level spiritual warfare" = SLSW), the article explores with reference C. Arnold's *Spiritual Warfare. What Does the Bible Really Teach?* (1999) the pertinent OT texts (Deut 32:8; Dan 10:13) and focuses on Eph 6:10-20 as a test case. It concludes that no convincing scriptural evidence exists for territorial spirits or the practices advocated attendant upon such beliefs.—D.J.H.

1945. J. Vermeylen, "Les harmoniques bibliques du partenariat en Église," *MélSciRel* 57 (1, '00) 11-35.

While the Bible does not develop a perfectly uniform anthropology, one can all the same recognize a sense of human fraternity running like a red thread from Genesis to Revelation that transcends hierarchies and imposes itself as a duty upon everyone. The biblical notion closest to the modern concept of partnership is without doubt that of the covenant. The anthropology of fraternity was incarnated in the foundation of the first Christian communities and the dynamism of its ministries in the first three generations.—C.R.M.

1946. M. Williams, "He Descended Into Hell? An Issue of Confessional Integrity," *Presbyterion* 25 (2, '99) 80-90.

After discussing the origin and place of the *descensus* clause in the Apostles' Creed, the article traces the history of its interpretation from patristic times to the present, explains why most theologians believe that it is doubtful that 1 Pet 3:18-20 refers to Christ's descent into hell, and argues that the idea that Christ actually descended into hell upon his death cannot be substantiated from Scripture.—D.J.H.

1947. P. Williamson, "Abraham, Israel and the Church," *EvangQuart* 72 (2, '00) 99-118.

The promises made to Abraham (phenomenal posterity, national territory, global prosperity) are fulfilled only partially in the OT. The NT reinterpretation of the Abrahamic covenant (e.g. relating the promise of blessing to the gospel of Jesus Christ and applying the promise of multitudinous descendants to the church) is fully congruent with an exegetical interpretation of the core promissory aspects and their development within the OT.—D.J.H.

1948. R. Winter, "Knowing the Invisible, Inaudible, Untouchable God: Between the Garden, Galilee and Glory," *Presbyterion* 25 (2, '99) 67-79.

After tracing some of the high points of personal experience of God in the garden and in Galilee, the article considers how we gain our deepest knowledge of God: the Scriptures, prayer, the Spirit's work within us, creation, God's actions in history and in the spread of the church, worship, and the body of Christ. Then it notes that sexual intercourse is the metaphor used in Scripture for the closest experience of intimacy with God.—D.J.H.

1949. K.-c. Wong, "Wealth in the New Testament," [in Chinese] *CGST Journal* [Hong Kong] 20 ('96) 83-90.

Jesus' teaching concerning wealth and financial matters is rooted in his religious belief that life has a future aspect. While Christians should work hard to accumulate wealth, they should also give generously to God and to those in need, and should be fair and just in dealing with financial matters.—D.J.H.

THE WORLD OF THE NEW TESTAMENT

1950. H.-G. Bethge, U. U. Müller, and U.-K. Plisch, "Bericht über Editionen von koptischen Texten und Publikationen von Hilfsmitteln," *Zeitschrift für Antikes Christentum/Journal of Ancient Christianity* [Berlin—New York] 3 (2, '99) 184-201.

Descriptions and evaluations of twenty-nine recently published editions of Coptic texts and tools for studying Coptic texts appear under the following headings: Bible (two items), NT and Apocrypha (three), early church (two), Nag Hammadi (twelve), Manichaica (three), magical texts (one), Hermetica (one), tools (four), and addendum (one).—D.J.H.

1951. B. Meunier, "Le dieu chrétien et le divin païen dans l'Antiquité," *LumVie* 49 (245, '00) 59-67.

Although pagan religions in late antiquity were quite diverse, there was a tendency toward recognizing a superior and more universal god. The concept of divine immutability or impassibility was common to pagan and Christian thinking, while divine transcendence was affirmed in very different ways. The creative activity of the God of Israel was without a direct equivalent in paganism. The origin of the Christian concept of the Trinity, while influenced by pagan philosophy in its later terminology, was internal to Christianity.—D.J.H.

1952. P. Mullins, "The Religious Roles of Women among Israel's Neighbors," *Milltown Stud* 45 ('00) 81-111.

The article [see § 43-1969] compares and contrasts the religious roles of women in Israel with those of their neighbors in Mesopotamia, Egypt, Greece (and Asia Minor), and Rome, respectively, and shows that women played significant roles in the religious life of these cultures in households and in various cults and priesthoods. It notes that in Greece women acted as priestesses mostly of female deities, and that at Rome the Vestals served an important state cult and only women took part in the rites of the Bona Dea.—D.J.H.

1953. J. J. Pilch, "Dreams," *BibToday* 38 (3, '00) 174-178.

While modern readers are inclined to give psychological interpretations to dreams, people in antiquity regarded dreams and all altered states of consciousness as imparting new information (from God who alone knows) or providing a solution to a problem in life (a course of action, a decision, and the like).—D.J.H.

1954. D. F. Stramara, "Introspection in the Ancient Mediterranean World. Taking a Closer Look," *StVladTheolQuart* 44 (1, '00) 35-60.

In *Portraits of Paul* (1996) and other writings, B. J. Malina overstates his case that Mediterranean persons past and present are anti-introspective and not psychologically minded. (1) Utilizing exterior physical signs for stereotypical classification does not preclude the possibility of a concomitant means of assessing people according to their interior psychological constitution. (2) A brief survey of ancient literature bears striking testimony to the very practice of introspection. (3) The linguistic evidence for various terms and phrases used for this mental regimen is incontrovertible, and helps to substantiate that psychological introspection was operative during the NT period.—D.J.H.

1955. K. von Stuckrad, "Jewish and Christian Astrology in Late Antiquity—A New Approach," *Numen* 47 (1, '00) 1-40.

After reviewing the biases of previous research into monotheistic astrology and its crucial methodological problems, the article approaches astrology as esoteric thinking's central discipline. Noting that Jewish and Christian sources stemming from the 2nd century B.C. to the 8th century A.D. show a variety of attempts to cope with astrology's challenges, it focuses on how Jews and Christians reacted to astrological discussions of the time. It shows that a struggle for monotheistic astrology is a characteristic feature of Jewish and Christian discussions with attention to the discourse of cult theology; magical and mystical application; fate, volition, and piety; and the imperial utilization of astrology. As the dominant tool for analyzing time's quality, astrology was embraced by Jews and Christians alike, who made serious attempts to blend astrological traditions with their own religious identities.—C.R.M.

Archaeology

1956. D. Amit, "A *Miqveh* Complex near Alon Shevut," *ʿAtiqot* 38 ('99) 75-84.

This report on the 1990 excavation at Alon Shevut describes the installations (the miqveh, the water installation) and the finds (pottery and glass). Located on the main road leading from the south through the Judean Hills to Jerusalem, the complex was probably originally used for purification by pilgrims on their way to the Jerusalem Temple and then by local inhabitants until the Bar Kokhba revolt. [The same issue (pp. 85-90) contains Y. Gorin-Rosen's report on the glass vessels from the miqveh.]—D.J.H.

1957. R. Arav, "Byt-ṣydh (Bethsaida)," *Qadmoniot* 32 (2, '99) 78-91.

After providing basic information about Bethsaida (its history, location, and identification), the article [see § 44-1286] reports on the results of the archaeological excavations at et-Tell [see *NTA* 41, p. 169; 44, pp. 611-612] from the Iron Age and from the Hellenistic and Roman periods (including the village of Jesus' time). Photographs, plans, and drawings are included.—D.J.H.

1958. M. Aviam, "Ywdpt — hšypth šl ᶜyr yhwdyt bglyl mymy hbyt hšny whmrd hgdwl (Yodfat — Uncovering a Jewish City in the Galilee from the Second Temple Period and the Time of the Great Revolt)," *Qadmoniot* 32 (2, '99) 92-101.

After a survey of ancient references to Iotapata (Yodefat) and a review of research on it, the article [see § 44-512] reports on the archaeological excavations there between 1992 and 1998, with attention to the wall, finds from the siege of A.D. 67, residential quarters, the synagogue, additional witnesses to the destruction of the city and its dead, and so forth. Seventeen photographs, a map, and two drawings accompany the article.—D.J.H.

1959. M. Broshi, "Was Qumran a Crossroads?" *RevQum* 19 (74, '99) 273-276.

The article maintains that no major roads passed by Qumran, let alone its being situated at a crossroads. Only narrow trails connected Qumran to the rest of the world. No north-south route passed by it, and east-west routes were situated at considerable distances to its north and south. These circumstances support the identification of Qumran as an Essene monastery.—C.R.M.

1960. H. Chanson, "Hydraulics of Roman Aqueducts: Steep Chutes, Cascades, and Drop-shafts," *AmJournArch* 104 (1, '00) 47-72.

The Roman aqueduct remains one of the best examples of hydraulic expertise in antiquity. Most aqueducts consisted of long, flat sections interspersed by shorter steep drops. Despite arguments suggesting that Roman aqueducts maintained a fluvial flow regime, the present study suggests that these steep drops produced supercritical flows that required a technical response to ensure normal water flow. It also argues that the Romans employed three methods to address this problem: chutes followed by stilling basins, stepped channels, and drop-shafts.—C.R.M.

1961. N. Feig, "Mᶜrt qbwrh rwmyt bᵓᶜblyn (A Roman Burial Cave at I'billin)," *ᶜAtiqot* 38 ('99) 49*-53* (224-225).

The cave excavated in 1960 at I'billin comprises a burial chamber with a central standing pit and twelve *kôkîm.* A lid and a lamp date the burial between the end of the 1st century A.D. and the end of the 2nd century A.D. The cave is part of a Roman-period necropolis used by inhabitants of the Jewish village of 'Evlaim.—D.J.H.

1962. G. Finkielsztejn, "A Standard of Volumes for Liquids from Hellenistic Marisa," *ᶜAtiqot* 38 ('99) 51-64.

After describing a σήκωμα (a standard of volume for liquids) carved from limestone discovered in an excavation at Marisa in 1993, the article discusses the inscriptions, volumes (measurements, values), date and onomastics, and context of the find and function of the standard. Such an item is instrumental for understanding the organization of the administration of a Greek-style city; it appears to be the only one of its kind found so far in the Levant.—C.R.M.

1963. V. Fritz and R. Deines, "Catalogue of the Jewish Ossuaries in the German Protestant Institute of Archaeology," *IsrExplJourn* 49 (3-4, '99) 222-241.

At the German Protestant Institute of Archaeology in Jerusalem there are eighteen ossuaries and three additional lids that do not fit any of the ossuaries. After a two-page introduction, the article provides descriptions of them according to the following outline: measurements and technique, provenance, description, ornamentation, lid, marks, inscriptions, bibliography, and comments. An appendix presents a list of publications concerning Jewish ossuaries.—D.J.H.

1964. A. Gorzalczany, "Šrydym mn htqwph hhlnysṭyt brmt ʾbyb (Hellenistic-Period Remains at Ramat Aviv)," *ʿAtiqot* 38 ('99) 25*-32* (222-223).

Salvage excavations in 1995 at Ramat Aviv revealed remains (bowls, cooking pots, a jug and juglets, oil lamps, etc.) from two phases in the Hellenistic period. The site seems to have been abandoned ca. 150 B.C., perhaps because of the decline of Phoenician influence or as the result of the Hasmonean wars.—D.J.H.

1965r. Y. Hirschfeld, *The Roman Baths of Hammat Gader* [*NTA* 42, p. 613].

C. M. Dauphin, "The Roman Baths of Hammat Gader. Review Article," *PalExplQuart* 132 (1, '00) 71-75.—The Roman baths at Hammat Gader—one of the most magnificent baths built in the Roman empire—warrant the luxury and expenditure found in this lavish volume. The article points out the importance of the many individual contributions, and concludes that this eminently informative book represents a landmark in the study of Roman and Byzantine baths.—D.J.H.

1966. R. L. Hohlfelder, "Anastasius I, Mud, and Foraminifera: Conflicting Views of Caesarea Maritima's Harbor in Late Antiquity," *BullAmSchOrRes* 317 ('00) 41-62.

After decades of excavations both underwater and at the interface of land and sea, there exists a huge database relevant to the study of the history of Caesarea's harbors. The material published thus far is open to a variety of interpretations. The article discusses the status of the Late Antique harbor of Caesarea and contends that following the degradation of its physical facilities in the 5th century A.D., it was restored to working order by Anastasius I in the early years of the 6th century. It functioned in some rudimentary manner through the 7th century and perhaps beyond.—C.R.M.

1967. D. M. Jacobson, "Decorative Drafted-margin Masonry in Jerusalem and Hebron and its Relations," *Levant* 32 ('00) 135-154.

Decorative drafted-margin masonry survives in the remnants of Herod's Temple complex in Jerusalem as well as in the monumental Herodian enclosures at Hebron and Mamre. The article examines the development of the decorative drafted-margin style of masonry from preclassical Ionia through the world of the Greek East to its apogee in the early Roman empire. It concludes that while the application of this decorative treatment to the walls of Herod's sacred enclosures was in keeping with the fashion of the period, certain of its features indicate that Herod's builders employed it as a deliberate archaizing device to recall the splendor of the ancient Israelite Temple.—D.J.H.

1968. A. Kloner and B. Zissu, "A Round Table-Top of a Single-Pedestalled '*Delphica*' from Ḥorvat Tabaq," *IsrExplJourn* 49 (3-4, '99) 242-248.

The round stone first discovered at Ḥorvat Tabak in 1986 and rediscovered in 1995 inside the grand burial system of Ḥorvat Midras seems to have been used as a table-top (*Delphica*) that originally rested on a single pedestal. It probably belonged to one of the families residing in the Jewish settlement of Ḥorvat Tabak during the late Second Temple period up to the eve of the Bar Kokhba revolt.—D.J.H.

1969. A. Klynne and P. Liljenstolpe, "Where to Put Augustus? A Note on the Placement of the Prima Porta Statue," *AmJournPhilol* 121 (1, '00) 121-128.

The article reviews the issues involved in determining the original placement of the statue of Augustus from Prima Porta. It suggests that the statue likely stood on a rectangular structure built up against the south wall inside the atrium of the Villa of Livia, exactly on its axis. This would fit admirably with proposals that the statue is posthumous and that the figures on the cuirass allude to the legitimacy of the successor, with Tiberius himself as the hero of the breastplate.—C.R.M.

1970. D. Levene, "'. . . and by the name of Jesus . . .' An Unpublished Magic Bowl in Jewish Aramaic," *Jewish Studies Quarterly* [Tübingen] 6 (4, '99) 283-308.

The magic bowl designated M163 contains thirty lines of text written in a very neat and small Jewish Aramaic script that spirals in a clockwise fashion from the center of the bowl outwards. After summarizing the content, the article provides a transcription of the text, a translation, notes on the text, and four photographs. The text is noteworthy for its Christian trinitarian formula [see § 44-1977] in line 29: "by the name of Jesus who conquered the height and the depth by his cross, and by the name of his exalted father, and by the name of the holy spirits forever and eternity."—D.J.H.

1971. J. Ma, "The Epigraphy of Hellenistic Asia Minor: A Survey of Recent Research (1992-1999)," *AmJournArch* 104 (1, '00) 95-121.

After surveying the publication of inscriptions from Hellenistic Asia Minor (in corpora and journals), the article discusses excavation and epigraphical surveying as ways of getting accesss to these texts, and considers their contributions to mainstream political history, to the history and institutions of the polis, and to local history taken by regions. In the domain of religion the new inscriptions cast light on sacred personnel. Other interesting areas include the countryside, the economy, literature, and culture. An appendix lists the inscriptions by year of publication (from 1992 to 1999) and by site. An alphabetical list of all works cited follows the appendix.—D.J.H.

1972. M. Mishor, "'Pwršt ʾšqlwn': hštqpwt šl ry"š dgwšh? ('*Pwršt ʾšqlwn*': A Reflex of a Geminate *Reš*?)," *Lĕšonénu* [Jerusalem] 61 (4, '98) 339-342.

The *waw* in *pwršh* in the Rehov synagogue inscription is to be understood as a reflex of a geminate *resh* (*purrašâ*).—D.J.H.

1973. E. Netzer, "A Synagogue from the Hasmonean Period Recently Exposed in the Western Plain of Jericho," *IsrExplJourn* 49 (3-4, '99) 203-221.

The article presents a detailed description of the oldest synagogue in Palestine, discovered next to the Hasmonean winter palace complex at Jericho. It suggests that the most reasonable range of time for the three phases of the building's construction was between 75 and 50 B.C. It also comments on how this building correlates with our knowledge of the functioning of synagogues during the Second Temple period, at least subsequent to the Hasmonean period. Y. Kalman and R. Laureys collaborated with Netzer on the article.—C.R.M.

1974. R. OVADIAH, "Mʿrt qbwrh mn htqwpwt hhlnysṭyt whrwmyt hqdwmh bhgwšrym (A Burial Cave of the Hellenistic and Early Roman Periods at Hagosherim)," *ʿAtiqot* 38 ('99) 33*-47* (223-224).

The burial cave exposed in 1971 at Kibbutz Hagosherim includes a stepped passage, an arched opening blocked with hewn limestones, a standing pit surrounded by a shelf, and six *kôkîm.* The pottery and glass finds are dated to two periods: the late Hellenistic period (1st century B.C.), and the final third of the 1st century A.D. Thus it seems that the burial cave was used for six generations or so.—D.J.H.

1975. L. RITMEYER AND A. KAUFMAN, "Where Was the Temple? The Debate Goes On," *BibArchRev* 26 (2, '00) 52-61, 69, 72.

In response to D. M. Jacobson's theory about the shape of Herod's Temple Mount and the placement of the Temple within it [§§ 44-529-530], Ritmeyer (pp. 53-59, 72) argues that while the Romans were fond of symmetrical structures, Herod's Temple Mount was rather an asymmetrical complex made as large as physically possible. He concludes that Jacobson's theory rests on a frame created out of a misreading of C. Warren's plans and on flawed (not sacred) geometry. Kaufman (pp. 60-61, 69) emphasizes the importance of a thorough knowledge of ancient Jewish texts (especially *m. Middot*) for understanding the Temple and its placement, and concludes that the Temple was north of the current location of the Dome of the Rock.—D.J.H.

1976. J. SELIGMAN, "Agricultural Complexes at Ras Abu Ma'aruf (Pisgat Ze'ev East A), North of Jerusalem," *ʿAtiqot* 38 ('99) 137-170.

The numerous Roman and Byzantine agricultural installations at Ras Abu Ma'aruf hill located 4.4 km northwest of Jerusalem's Damascus Gate indicate extensive agriculture there during those periods. The article reports on the results of excavations in various areas (areas 4, 4-West, 4-East, cave 37, area 13), discusses the finds according their periods (early Roman, Byzantine, early Islamic), and focuses on the ritual immersion baths and on the wine and olive presses. [The same issue contains a note by G. Bijovsky on the coins (pp. 166-167) and two large foldout maps (between pp. 168 and 169), as well as reports by Y. Rapuano on the Hellenistic through early Islamic pottery (pp. 171-203) and by Y. Gorin-Rosen on glass vessels (pp. 205-214).]—D.J.H.

1977. S. SHAKED, "Jesus in the Magic Bowls. A propos Dan Levene's '. . . and by the name of Jesus . . . ,'" *Jewish Studies Quarterly* [Tübingen] 6 (4, '99) 309-319.

The magic bowl designated M163 [§ 44-1970] is the only known bowl text in Jewish Babylonian Aramaic to make any explicit allusion to Jesus in terms clearly borrowed from Christian usage. The Christian element in this bowl inscription written by a Jew is best explained by attributing it to the desire to fight a Christian opponent by the power he most fervently revered.—D.J.H.

1978. O. SHAMIR, "Textiles, Basketry and Cordage from 'En Raḥel," *ʿAtiqot* 38 ('99) 91-123.

The organic materials discussed in this article were discovered during excavations conducted in 1981 at the Nabatean fort of 'En Raḥel in the 'Arava Valley. Preserved by the arid climate, the perishables from ‘En Raḥal include about three-hundred textile and basketry fragments, cordage, spindle whorls, and needles. The early Roman date of the material provided by its archaeological context differs slightly from the radiocarbon dating. [The same issue contains articles by C. Shimony on a basket from ‘En Raḥel (pp. 125-127) and by Z. C. Koren on microscopic and chromatographic analyses of decorative band colors on Nabatean ‘En Raḥel textiles—kermes and shaded bands (pp. 129-136).]—D.J.H.

1979. A. I. STEINSAPIR, “Landscape and the Sacred: The Sanctuary Dedicated to Holy, Heavenly Zeus Baetocaece,” *NearEastArch* 62 (3, ’99) 182-194.

The sanctuary dedicated to Zeus Baetocaece in the coastal mountains of Syria (30 km from the northern Syrian coast, near the modern village of Hössn Soleimann) presents a different dynamic between landscape and architecture from that evident at other sites dedicated to sky gods in Roman Syria. The article describes the ruins at Baetocaece with attention to the inscriptions, the temple, and the smaller precinct; the inscription of Valerian; and the iconography. The temple of Zeus Baetocaece can be viewed as the architectural expression of a multivalent cult that incorporated the characteristics of both sky-sun and spring-rebirth deities.—C.R.M.

1980. Y. STEPANSKY, “Šny mʾwzwlyʾh bgbwl byt hqbrwt šl ṭbryh mn htqwph hrwmyt (Two Mausolea on the Northern Fringes of the Roman-Period Cemetery of Tiberias),” *ʿAtiqot* 38 (’99) 73*-90* (226-227).

A 1996 salvage excavation at Tiberias uncovered the remains of two adjacent, elegantly styled mausolea, built of basalt ashlar stones. The southern mausoleum bears a Greek inscription with the name of the Jewish owner (“Yosephos son of Eleasoros son of Silas of Horesa”). The earliest pottery found in both structures, the inscription, and the proximity of the mausolea indicate concurrent construction in the second half of the 2nd century to the early 3rd century A.D. [The same issue (pp. 91*-92*, 227-228) contains E. Damati’s edition of the Greek inscription containing the owner’s name.]—D.J.H.

1981. D. SYON, “Mʿrt qbwrh rwmyt bglbwʿ (A Roman Burial Cave on Mt. Gilboa),” *ʿAtiqot* 38 (’99) 55*-71* (225-226).

The cave excavated on Mount Gilboa in 1992 consists of two chambers: one contains seven *kôkîm,* and some signs of rock cutting on its walls; the other appears to be a natural cave. Most of the glass vessels date to the 2nd or early 3rd centuries A.D. The sarcophagus and oil lamps exhibit close stylistic ties with the Samaria region and suggest that the cave was used for burial by members of a Samaritan community.—D.J.H.

1982. Y. TEPPER, “A Basilica at Beth Yeraḥ? Beth Yeraḥ Revisited,” *Tel Aviv* 26 (2, ’99) 271-282.

Tel Beth Yeraḥ (Khirbet Kerak), on the southwestern coast of the Sea of Galilee, has been identified as Hellenistic Philoteria. The design of the rectangular building, its division into rooms, and its location within the local urban system suggest that it was a public building, probably of a commercial character. It may be one of the earliest basilica structures to be identified in archaeological excavations.—D.J.H.

1983. D. URMAN, “A Signet Ring of Bar-Kokhba (?) from the Vicinity of Quneiṭra in the Golan,” *Bulletin of the Anglo-Israel Archaeological Society* [London] 15 (’96-’97) 51-54.

The article reports on a signet ring (present whereabouts unknown) found by a Syrian soldier near Quneiṭra in the Golan Heights that (if not a forgery) merits greater attention. The image of a donkey appears in the upper section and may be a symbol of the messiah following Zech 9:9. A three-line inscription in archaic Hebrew letters below the donkey reads *šmʿwn nś*[*yʾ*] *yśrʾl* = Shim'on Nass[i] Israel.—C.R.M.

1984. R. WENNING, "Das Betanien des Täufers ausgegraben," *BibKirch* 55 (1, '00) 42-44.

The article reports on recent excavations at "Bethany beyond the Jordan" (Jn 1:28) with particular attention to evidence for the site as a place of pilgrimage associated with the prophet Elijah and with John the Baptist's activity.—D.J.H.

1985. O. WILLIAMS-THORPE AND M. M. HENTY, "The Sources of Roman Granite Columns in Israel," *Levant* 32 ('00) 155-170.

The manufacture and transport of granite columns formed part of the enormous Roman trade in monumental and decorative stones that extended across the empire from the 1st century A.D. Two types of granite have been reported at Roman sites in Israel: the famous Egyptian red granite of Aswan, and the purplish *granito violetto* associated with quarries in the Troad area of Turkey. This paper uses scientific methods of provenancing Roman granites to assign some 314 Roman granite columns from seven localities in Israel to their likely quarry sources. This allows identification of some of the trading links active within Roman Palestine.—C.R.M.

1986. B. ZISSU AND S. ROKACH, "A Hellenistic Columbarium at Ziqim," *ʿAtiqot* 38 ('99) 65-73.

The article reports the results of two short salvage excavations in 1979 and 1981 at an underground columbarium at Ziqim. After a description, it discusses the finds (pottery, a glass bowl), chronology (between the 3rd and late 2nd centuries B.C.), and function (part of an agricultural complex). Columbaria were used as dovecotes. Possibly this widespread method of raising pigeons for fertilizer (manure), meat, and sacrificial purposes was introduced from Egypt to Judea in the early Hellenistic period.—C.R.M.

Archaeology, §§ 44-1582, 1625, 2032, 2058.

Dead Sea Scrolls

1987. A. ASCHIM, "Typologisk metode og bibelforskning (Typological Method and Biblical Studies)," *TidsTeolKirk* 70 (4, '99) 275-293.

The essay is concerned with typological analysis and dating of human artifacts, and the significance and limitations of such procedures in studying biblical and early Jewish cultures and literatures. With reference to material from the Qumran library, it examines two case studies: (1) the development of the Jewish script and the dating of manuscripts, and (2) the development of the Aramaic language in Palestine and the dating of texts written in this language.—D.J.H.

1988. J. M. BAUMGARTEN, "Corrigenda to the 4Q MSS of the *Damascus Document*," *RevQum* 19 (74, '99) 217-225.

Since the 1996 edition of the Cave 4 manuscripts of *Damascus Document* [*NTA* 42, p. 186] there has been some progress resulting from both critically improved readings and new imaging methods. The article evaluates new readings proposed for 4Q270 3 i, as well as H. Stegemann's placement of detached fragments, his comments on 4Q266 11 9, suggestion about the closing summary of the work, and restoration of 4Q266 1 1-13.—D.J.H.

1989. K. BERTHELOT, "La notion de *gr* dans les textes de Qumrân," *RevQum* 19 (74, '99) 171-216.

In most Qumran texts the word *gēr* should be translated as "a stranger integrated into Israel." While remaining a non-Israelite, the *gēr* belonged to Israel. In 4Q174, however, the *gēr* may correspond to a "convert." In strict Essene circles, converts such as the Idumeans and Itureans were not considered as belonging to Israel.—D.J.H.

1990. G. BRIN, "Reading in *4Q524* frs. 15-22—DJD XXV," *RevQum* 19 (74, '99) 265-271.

Fragments 15-22 of 4Q524 present a sectarian list of prohibited marriages, and so this text is an important addition to our knowledge of Qumran life and ideology. After considering the framework, the article discusses the arrangement of the prohibitions and comments on the prohibited marriages with a brother's wife and with a niece, as well as the proscriptions of Leviticus 18 that are not mentioned in 4Q524.—D.J.H.

1991. M. EHRENSVÄRD, "Negating the Infinitive in Biblical Hebrew," *Zeitschrift für Althebraistik* [Stuttgart] 12 (2, '99) 146-164.

In Hebrew *ʾên* plus infinitive is not one but several constructions. Although it occurs slightly more frequently in late biblical Hebrew texts, its presence cannot be used to argue that a given text is late. The article cites evidence from Ben Sira (six examples), the Qumran scrolls (thirty-one), and tannaitic Hebrew (four).—D.J.H.

1992. J. ELWOLDE, "Distinguishing the Linguistic and the Exegetical: The Biblical Book of Numbers in the Damascus Document," *DeadSeaDisc* 7 (1, '00) 1-25.

The article considers texts in *Damascus Document* that represent (or have been claimed to represent) citations from the book of Numbers: staves and lawgivers (Num 21:18a; CD vi 3-4; 4QD^b ii 9-10), sons and daughters (Num 30:17; CD vii 8-9 = xix 5), and Levites and proselytes (Num 16:2; 4QNum^b 6 vi 3-4; CD ii 11; 4QD^a 2 ii 11; CD iv 4). These examples show how exegetical intention can be too hastily grasped at as a means of explanation when more plausible motives can be found in linguistic developments often beyond a writer's conscious control, and how close attention to linguistic detail can actually help sharpen our exegesis of the Dead Sea scrolls.—D.J.H.

1993. P. W. FLINT, "The Preliminary Edition of 5/6ḤevPsalms," *JournJewStud* 51 (1, '00) 19-41, plates 1-6.

The manuscript designated 5/6ḤevPsalms preserves a substantial portion of text in eleven columns, with eighteen Psalms (ranging from 7 to 31) represented. It is the only Psalms scroll from the Judean Desert to preserve material from Psalms 7, 8, 10, 11, 14, 15, 23, 24, and 29. Because of its close textual affinity with the Masoretic text and its stichometric structure, the missing portions can be reconstructed with a high degree of confidence. After introductory observations (contents and physical description; paleography, orthography, morphology; etc.), this preliminary edition presents transcriptions, comments, lists of textual variants, and photographs (pp. 36-41).—D.J.H.

1994. D. Goodblatt, "Dating Documents in *Provincia Iudaea:* A Note on *Papyri Murabbaʿat* 19 and 20," *IsrExplJourn* 49 (3-4, '99) 249-259.

The claim that P. Murabbaʿat 19 and 20 use the era of the *provincia Arabia* (and so date to A.D. 111 and 117, respectively) appears unlikely. If we assume that P. Murabbaʿat 19 uses the era of the revolt of A.D. 66, then it dates to A.D. 71/72. If year eleven of P. Murabbaʿat 20 is of the reign of a Roman emperor, then a date of A.D. 117 is impossible.—D.J.H.

1995. M. Kister, "ʿywnym bmgylt mqṣt mʿśy htwrh wʿwlmh: hlkh, tʾlwgyh, lšwn wlwh (Studies in 4QMiqṣat Maʿaśe Ha-Torah and Related Texts: Law, Theology, Language and Calendar)," *Tarbiz* [Jerusalem] 68 (3, '99) 317-371.

After a brief assessment of the edition of 4QMMT by E. Qimron and J. Strugnell [see *NTA* 39, p. 360], the article discusses the character of 4QMMT and its historical and theological context, its halakah in relation to Sadducean halakah, various laws and theological statements (on the burning of the red heifer, the exegesis of Lev 17:3, the blind and the deaf, the purity of liquids poured from one vessel to another, etc.), the vocabulary, and the calendar.—D.J.H.

1996. T. J. Kraus, "*7Q5: Status quaestionis* und grundlegende Anmerkungen zur Relativierung der Diskussion um das Papyrusfragment," *RevQum* 19 (74, '99) 239-258.

After a survey of proposals about the identification of the fragments from Qumran Cave 7, the article examines critically the case made by J. O'Callaghan that 7Q5 is Mk 6:52-53 and two other identifications suggested by M. V. Spottorno—that it is a Greek version of Zech 7:3c-5 or of *1 Enoch* 15:9d-10.—D.J.H.

1997. M. Morgenstern, "The Meaning of *byt mwldym* in the Qumran Wisdom Texts," *JournJewStud* 51 (1, '00) 141-144.

The correct interpretation of *mwld* in the Qumran wisdom texts is "astrological sign under which one was born." It is possible that originally *mwld* referred to "birth-time" and *byt mwldym* referred to "the arrangement of the heavenly bodies at a birth-time." But that distinction was probably already lost at Qumran, and so 4Q186 used *mwld* ("birth-time") in the technical sense of "horoscope at birth-time."—D.J.H.

1998. G. W. Nebe, "Qumranica V: Zu unveröffentlichen Handschriften vom Toten Meer. Die vermeintlichen Jubiläen-Texte aus Masada Mas 1276-1786 und Mas 1039-317," *ZeitAltWiss* 111 (4, '99) 622-625. [See § 44-536.]

The Masada manuscript designated Mas 1j = Mas 1276-1786 (ca. 30-1 B.C.) is too fragmentary to support its identification as part of a *ps.-Jubilees* work. The manuscript designated Mas 1i = Mas 1039-317 (ca. 100-75 B.C.) is based on Gen 46:7-11 and happens to correspond with the paraphrase of Gen 46:8 in *Jubilees* 44:11. Neither Masada manuscript can be confidently identified as belonging to *Jubilees.*—D.J.H.

1999. J. C. O'Neill, "'Who is Comparable to Me in My Glory?' 4Q491 Fragment 11 (4Q191C) and the New Testament," *NovTest* 42 (1, '00) 24-38.

Fragment 11 of 4Q491 speaks of a man who was exalted to heaven to receive an incomparable name. The roots of this idea are to be found not only in the OT but even long before the Bible. Far from the NT giving evidence that such an idea was a new development, Jn 3:13 and Hebrews 1–2 show that a traditional motif has simply been applied to Jesus.—D.J.H.

2000. A. PINNICK, "Orion Center Bibliography of the Dead Sea Scrolls (February - September, 1999)," *RevQum* 19 (74, '99) 291-329.

This list of recent publications on the Dead Sea scrolls [see § 44-1343] appears according to their authors' names from M. G. Abegg to B. Zissu. An electronic version of the bibliography, updated weekly, is available online (orion.mscc.huji.ac.il).—C.R.M.

2001. É. PUECH, "Les fragments 1 à 3 du *Livre des Géants* de la grotte 6 (*pap6Q8*)," *RevQum* 19 (74, '99) 227-238.

Publication of the Qumran Cave 4 fragments of the "Book of Giants" requires a revised edition of papyrus 6Q8 and a recognition that both texts overlap with a passage in the dream of Hahyah in 4Q530. Thus it is possible to reconstruct a complete column of the papyrus and to discern the general form of this scroll.—D.J.H.

2002. É. PUECH, "Un nouveau manuscrit de la *Genèse* de la grotte 4: *4Q483 = pap4Genèse^o*," *RevQum* 19 (74, '99) 259-260.

Fragment 1 of 4Q483 should be identified as Gen 1:27b-29a, and fragment 2 as Gen 1:9-10.—D.J.H.

2003. É. PUECH, "Une nouvelle copie du *Livre des Jubilés. 4Q484 = pap4QJubilés^j*," *RevQum* 19 (74, '99) 261-264.

4Q484 is best understood as a copy of *Jubilees* in Hebrew. The clearest indications in favor of this identification are found in fragments 1, 2, 3, (5), 6, 7, and 13.—D.J.H.

2004. M. ROGLAND, "A Note on Performative Utterances in Qumran Aramaic," *RevQum* 19 (74, '99) 277-280.

Although Qumran Aramaic attests both the participle and the perfect in performative utterances, there appears to be a clear preference for the participle. Even the one textually sound example of a performative perfect (*qbltk* in 1QapGen xx 13-14) occurs in a text that attests a number of performative participles.—D.J.H.

2005. S. SEGERT, "Access to the Dead Sea Scrolls – IV," *CommViat* 41 (2, '99) 155-190.

This fourth installment [see § 43-582] in a survey of research on the Dead Sea scrolls deals with recently published editions of texts from Qumran and other sites, collections of articles, and books about the Dead Sea scrolls.—D.J.H.

2006. H. G. SNYDER, "Naughts and Crosses: Pesher Manuscripts and Their Significance for Reading Practices at Qumran," *DeadSeaDisc* 7 (1, '00) 26-48.

This study considers the significance of two paleographic features in the Qumran pesher manuscripts: the separation of lemmata and comment by the use of *vacats* (open spaces of two or more letter-width spaces within a line), and a scribal mark (X) that cancels open spaces. Close examination of such details in comparison with the format of other ancient commentaries (Aristotle's *Topics* in P. Fay. 3 and the anonymous commentary on Plato's *Theaetetus*) shows that readers and scribes took special care when formatting these documents. This suggests that pesher commentaries were publicly performed at Qumran and that a proper performance of these works owed much to a carefully formatted score.—C.R.M.

2007. E. J. C. TIGCHELAAR, "Working with Few Data: The Relation Between 4Q285 and 11Q14," *DeadSeaDisc* 7 (1, '00) 49-56.

Contrary to the claims of W. J. Lyons [§§ 41-1248; 43-2006], all available evidence suggests that 11Q14 and 4Q285 are copies, or perhaps, versions of the same composition. Its designation as "War Scroll" is not intended to commit the reader to any particular view of this work's relationship to 1QM.—D.J.H.

2008. E. TOV, "The Book of Jeremiah: A Work in Progress," *BibRev* 16 (3, '00) 32-38, 45.

While three copies from Qumran (2QJer, 4QJer^a, 4QJer^c) conform to the longer version of Jeremiah found in the Masoretic text, two other manuscripts (4QJer^b and 4QJer^d) dating from ca. 175 B.C. are very close to the Hebrew text that we get when we translate the Greek text back into Hebrew. The shorter version seems to be earlier and "more original." Although the second edition adds a great deal and makes substantial changes, these changes do not significantly distort the prophet's message.—D.J.H.

2009. E. TOV, "A Qumran Origin for the Masada Non-Biblical Texts?" *DeadSeaDisc* 7 (1, '00) 57-73.

The textual character of the Masada biblical texts does not point to the specific Qumran scribal school style, and so no link with Qumran needs to be assumed for these texts. However, the similarities in content and structure of the Masada and Qumran corpora suggest that the nonbiblical texts discovered at Masada may well have originated at Qumran and been brought to Masada by fugitives from Qumran.—D.J.H.

2010. A. TRONINA, "Półwiecze odkryć w Qumran. Przegląd polskich publikacji (50. anni delle scoperte a Qumran. Una rassegna delle pubblicazioni polacche)," *RoczTeol* 45 (1, '98) 91-100.

After noting major publications on the Qumran texts in Polish, the article presents a critical analysis of P. Muchowski's treatment of the Qumran *Copper Scroll* (3Q15).—D.J.H.

2011. P. W. VAN DER HORST, "Messianisme en gebed in de rollen van de Dode Zee. Een bespreking (Messianism and Prayer in the Dead Sea Scrolls)," *NedTheolTijd* 54 (1, '00) 35-47.

The article first discusses two recent monographs on messianism in the Dead Sea scrolls: J. Zimmermann, *Messianische Texte aus Qumran* (1998); and J. H. Charlesworth, H. Lichtenberger, and G. S. Oegema (eds.), *Qumran-Messianism* (1998). Then it describes and evaluates works on prayer in the Dead Sea scrolls: B. Nitzan, *Qumran Prayer and Religious Poetry* (1994); D. K. Falk, *Daily, Sabbath, and Festival Prayers in the Dead Sea Scrolls* (1998); and J. H. Charlesworth (ed.), *The Dead Sea Scrolls,* vols. 4A (1997) and 4B (1999).—D.J.H.

Dead Sea Scrolls, §§ 44-1550, 1560, 1710, 1855, 1929, 1959, 2059, 2068, 2084.

Jewish World

2012r. A. AEJMELAEUS, *On the Trail of the Septuagint Translators* [*NTA* 40, p. 372].

J. COOK, "Following the Septuagint Translators," *JournNWSemLang* 22 (2, '96) 181-190.—Even though this volume is a collection of already published articles, it represents a landmark in the modern study of the Septuagint. The author's meticulous treatment of specific linguistic categories in both the Septuagint and the Hebrew texts is an example of how such complicated issues should be approached.—D.J.H.

2013. B. T. ARNOLD, "The use of Aramaic in the Hebrew Bible: Another look at bilingualism in Ezra and Daniel," *JournNWSemLang* 22 (2, '96) 1-16.

The use and retention of Aramaic in Ezra (see 4:8–6:18; 7:12-26) and Daniel (see 2:4–7:28) is best explained with the help of the concept of "point of view" as a way to express ideological perspective and as a means of characterization. While the authenticity of the sources in Ezra led the author to change to Aramaic, it was the authorial point of view that compelled the continued use of Aramaic. In Daniel the use of Aramaic speech as a rhetorical device to express the narrator's point of view played an even larger compositional role.—D.J.H.

2014. H. AUSLOOS, "The Septuagint version of Exod 23:20-33. A 'Deuteronomist' at work?" *JournNWSemLang* 22 (2, '96) 89-106.

Text-critical study of the Septuagint version of Exod 23:20-33 in comparison with the Masoretic text reveals a tendency to harmonize with Deuteronomy in some cases: the list of the peoples in Exod 23:23 and 28, phrases in 23:24 and 26, and the role of the angel. However, a copyist or translator under the influence of Deuteronomy or inspired by it is not necessarily a Deuteronomist in the strict sense.—D.J.H.

2015. B. BECKING, "Is de Hebreeuwse Bijbel een Hellenistisch boek? (Is the Hebrew Bible a Hellenistic Book?)," *NedTheolTijd* 54 (1, '00) 1-17.

The arguments of the radical school from Copenhagen for a Hellenistic date of the Hebrew Bible are not convincing. Their view is based on bibliophobia, ignores the possibility that texts contain elements from earlier traditions, blurs the distinction between possible contexts for interpreting texts and the actual context in which they were written, ignores the Yahwistic character of the Hebrew Bible, overlooks the linguistic argument that classical Hebrew is already attested in epigraphic texts ca. 600 B.C., and passes over the fact that Greek-Hellenistic authors writing ca. 300 B.C. already presuppose the existence of parts of the Hebrew Bible. The contention that the historical narrative in the Hebrew Bible is patterned after Herodotus' *Histories* is not persuasive, since the similarities are of too general a character.—D.J.H.

2016. P. C. BEENTJES, "Five Years of Ben Sira Research (1994-1998). An Annotated Bibliography," *Bijdragen* 61 (1, '00) 76-88.

Concentrating mainly on monographs and doctoral dissertations, this review of recent research on the book of Ben Sira is divided into seven categories: bibliography, general introductions, the Hebrew text, the versions, studies of pericopes, studies of thematic issues, and collected essays. It concludes with comments on trends, prospects, and desiderata in the study of Ben Sira.—D.J.H.

2017. C. BEGG, "The Death of King Saul According to Josephus," *AnnalStorEseg* 16 (2, '99) 485-505.

The article examines Josephus' version (see *Ant.* 6:368-378) of the battle of Mount Gilboa in which Saul lost his life (see 1 Samuel 31 and 1 Chronicles 10) under three headings: Saul's death, Saul's burial, and closing remarks. It concludes with general observations about

Josephus' biblical text(s), rewriting techniques, relation to other postbiblical traditions about Saul's death, and twofold audience (cultivated Gentiles and fellow Jews).—D.J.H.

2018. C. T. BEGG, "The Retellings of the Story of Judges 19 by Pseudo-Philo and Josephus: A Comparison," *EstBíb* 58 (1, '00) 33-49.

The article examines the rewritings of the story of the rape and murder of the Levite's concubine (Judges 19) in ps.-Philo's *Biblical Antiquities* 45 and Josephus' *Antiquities* 5:136-150a, respectively. After remarks on context and biblical text, it discusses ps.-Philo's retelling of Judges 19 and Josephus' version of Judges 19, and concludes with a comparison (similarities and differences) of the two versions. While ps.-Philo emphasizes the divine role and reaction as well as the principle of retribution, Josephus stresses the psychological and erotic dimensions of the episode. Ps.-Philo treats the biblical source with much greater freedom regarding additions/expansions, omissions/abridgments, and modifications.—D.J.H.

2019. P. BILDE, "Nye traek i Josefus-forskningen og nogle overvejelser over deres betydning for studiet af antik jødedom og kristendommens grundlaeggelse" [New Trends in Josephus-Research and Some Considerations about their Significance for the Study of Ancient Judaism and the Foundations of Christianity], *DanskTeolTids* 63 (1, '00) 64-75.

Fresh translations of Josephus' works (with introductions and notes) are being prepared in French, German, and English. New trends in research include systematic examinations of Josephus' reading, translation, and interpretation of OT texts, as well as growing awareness of the importance of *Against Apion* and of the value of studying Josephus as an independent religious and theological representative of a priestly and aristocratic type of Judaism. Josephus still has much to contribute to a more adequate understanding of ancient Judaism and early Christianity.—D.J.H.

2020. J. N. BREMMER, "Review Article: The Manifest and Hidden Heritage of Judaism," *JournStudJud* 31 (1, '00) 47-64.

This survey of recent publications on early Jewish history gives particular attention to L. V. Rutgers, *The Hidden Heritage of Diaspora Judaism* (1998); E. S. Gruen, *Heritage and Hellenism. The Reinvention of Jewish Tradition* (1998); and J. W. van Henten, *The Maccabean Martyrs as Saviours of the Jewish People. A Study of 2 & 4 Maccabees* (1997). It concludes that Jewish studies are finally becoming integrated into mainstream ancient history, though the absence of dialogue with social anthropology and folklore studies is striking.—D.J.H.

2021. D. L. BÜCHNER, "Exegetical Variants in the LXX of Exodus. An Evaluation," *JournNWSemLang* 22 (1, '96) 35-58.

The article examines fourteen cases in Exodus 12–23 (12:17; 12:21; 13:5; etc.) where the Old Greek differs from the Masoretic text and where the commentary in *Mekilta* appears to present an alternative text in agreement with the Old Greek. *Mekilta* contains exegetical traditions that have influenced the Greek translators as well as evidence of different readings that represent different *Vorlagen*.—D.J.H.

2022. J. COOK, "Aspects of the translation technique followed by the translator of LXX Proverbs," *JournNWSemLang* 22 (1, '96) 143-153.

From a study of six chapters in the Septuagint of Proverbs (chaps. 1, 2, 6, 8, 9, 31) it is clear that the Greek translator was more interested in the religious intention of the text than in its details. This is evident from the many *hapax legomena,* the approach to syntax, and the reordering of some chapters.—D.J.H.

2023. J. Cook, "The hexaplaric text, double translations and other textual phenomena in the Septuagint (Proverbs)," *JournNWSemLang* 22 (2, '96) 129-140.

With reference to examples taken from the Septuagint of Proverbs, the article proposes that "double translations" are the result of translational activity whereas the term "doublet" should refer exclusively to the transmission history of the text. It also suggests that "hexaplaric text" should be used only to describe readings that refer to Origen and his circle.—D.J.H.

2024. J. Corley, "Social Responsibility in Proverbs and Ben Sira," *ScriptBull* 30 (1, '00) 2-14.

The article considers how six categories of needy people are treated in Proverbs and Sirach: aged parents, widows and orphans, the poor, hired laborers, slaves, and resident aliens. While Ben Sira generally follows Israel's legal and sapiential traditions, he often amplifies his teaching with echoes of the prophets or Papyrus Insinger. These sapiential texts appear generally heedless of the indignity caused by slavery (see Sir 33:25-29) or the plight of the resident alien (ignored in Proverbs).—D.J.H.

2025. C. Cox, "Translations: The Septuagint (LXX)," *BibToday* 38 (3, '00) 170-173.

The article provides basic information about the Septuagint: origin, manuscripts, other translations, and recensions. It concludes that the Septuagint is important because it is our oldest witness to the Hebrew text of the OT, offers a unique access to Judaism of the Hellenistic period, and was the Bible of the early church.—D.J.H.

2026. A. D. Crown, "The Samaritans, their Literature and the Codicology of their Manuscripts," *Bulletin of the Anglo-Israel Archaeological Society* [London] 15 ('96-'97) 87-104.

The essay aims to provide a global view of the Samaritans by examining how manuscripts, codicology, literature, and the history of the people intermesh. It treats the history of the Samaritans; Samaritan literature; the *Defter* and the periods of liturgy writing; grammatical and liturgical works; chronicles, commentaries, and theological and polemical works of the Arabic period; and *halakic*/legal and polemical texts.—C.R.M.

2027. P. R. Davies, "If the Lord's Anointed Had Lived," *BibInt* 8 (1-2, '00) 151-160.

The assassination of the Jewish high priest Onias III in 171 B.C. (see 2 Maccabees 1–4) removed the one figure who might have been able to unite the Jews of Judah and to mediate between them and the Seleucid king. If this popular figure had survived and returned to Judah, the successful revolt of the Maccabean-led Judean faction against the Seleucids would probably not have happened, and there would have been no Hasmonean dynasty, no interlude of national independence, and a different history of relations with Rome, one that did not result in loss of land or Temple (or priesthood).—D.J.H.

2028r. R. Deines, *Die Pharisäer* [*NTA* 42, p. 415].

J. P. Meier, "The Quest for the Historical Pharisee: A Review Essay on Roland Deines, *Die Pharisäer,*" *CathBibQuart* 61 (4, '99) 713-722.—Deines's rehabilitation of a more traditional approach to the Pharisees is an impressive scholarly feat. However, a number of neuralgic problems are not resolved by his confident rejection of J. Neusner's position. (1) To recover Jewish halakic and haggadic traditions earlier than A.D. 70 is not automatically to recover Pharisaic traditions. (2) Various code words found in Qumran documents may refer to Pharisees, but that is by no means clear. (3) To sketch a portrait of the Pharisees before A.D. 70 by using the categories *ḥăbērîm* and *ʿam hāʾāreṣ* is to employ rabbinic concepts and terminology that are not witnessed in their precise rabbinic sense in sources earlier than A.D. 70 such as the documents from Qumran, the NT, and the works of Josephus.—D.J.H.

2029. D. A. DESILVA, "Why Did God Choose Abraham?" *BibRev* 16 (3, '00) 16-21, 42-44.

Early Jewish exegetes, seeking an explanation for God's choice of Abraham (see Gen 12:1-3), gave particular attention to Abraham's rejection of idol worship and pagan religion as well as his search for the one true God. This explanation appears in various forms in *Jubilees, Apocalypse of Abraham,* the writings of Philo and Josephus, and ps.-Philo's *Biblical Antiquities.*—D.J.H.

2030. F. DEXINGER, "Samarytanie w nauce i historii (Die Samaritaner in Forschung und Geschichte)," *AnalCracov* 30-31 ('98-'99) 435-451.

After surveying the major sources about the Samaritans, the article discusses three models for understanding the Samaritans (traditional, Jewish, historical-critical) and considers Samaritan religion and Samaritan history. While the Samaritans share a common heritage with Jews, they represented a distinctive development of that heritage and should not be regarded as a branch or sect of Judaism or as syncretistic. A five-page bibliography is included.—D.J.H.

2031. N. FERNÁNDEZ MARCOS, "Oriente y occidente en la Biblia de Alejandría," *EstEcl* 75 (292, '00) 3-21.

In all of Greek literature we know of no other translation project of such extensive proportions as the Greek Bible. Moreover, the Septuagint is the first known interpretation of the Hebrew Bible. After describing the library of Alexandria and the splendor of Hellenistic Judaism, the article discusses how the Greek Bible came to be, how it compares with the Hebrew Bible, how the Dead Sea scrolls have contributed to our understanding of the Greek Bible, its hermeneutical aspects, and the place of the Greek Bible in linking East and West.—D.J.H.

2032. S. FINE, "A Note on Ossuary Burial and the Resurrection of the Dead in First-Century Jerusalem," *JournJewStud* 51 (1, '00) 69-76.

Ossuary burial developed near the time of Herod the Great as a replacement for charnel burial. This transformation was predicated upon the wealth of 1st-century Jerusalem. Ossilegium provided for a more individuated burial within traditional family crypts without altering the fundamental elements of crypt design. This individuation follows a general pattern within the Greco-Roman world. The 19th-century scholarly paradigm, maintained with little question until today, by which ossuary burial was associated with Pharisaic beliefs in resurrection must be considered to be mere conjecture.—C.R.M.

2033. M. V. FOX, "The strange woman in Septuagint Proverbs," *JournNWSemLang* 22 (2, '96) 31-44.

The article examines the Septuagint's translations of the "strange woman" passages in

Proverbs 2:16-22; 5:1-23; 6:20-35; and 7:1-27, and the figure of "folly" in 9:13-18. While the LXX translates most of the "strange woman" passages quite literally, this figure was a multivalent symbol with the potential for application to an indefinite variety of inimical realities, including bad advice, folly of all sorts, foreign doctrines, and foreign civilizations and cultures.—C.R.M.

2034. G. Fuks, "Antagonistic Neighbours: Ashkelon, Judaea, and the Jews," *JournJewStud* 51 (1, '00) 42-62.

Relations between Ashkelon and the Jews in the Hasmonean period and in the reign of Herod the Great were generally good. While the climax of hostilities came with the Great Revolt when the entire Jewish community of Ashkelon perished, strained relations at an earlier period may have resulted from friction along the common border of Judea and the *chora* of Ashkelon. During the second half of the 2nd century A.D. a new Jewish community was built, which later benefited from the ruling of Rabbi Judah the Prince concerning the cleansing of the city, while its exemption from tithes and the regulations of sabbatical years remained in force. Jewish material remains from the Byzantine period suggest a rather well established community then.—D.J.H.

2035. F. Graf-Stuhlhofer, "Das betende Volk Gottes vor Jesu erstem Kommen. Die grosse Bedeutung des Gebets in den Deuterokanonika," *ErbAuf* 76 (2, '00) 149-152.

In comparison with the books in the Hebrew Bible, the large amount of space given to prayers in the OT Apocrypha (especially Judith, Tobit, 2 Maccabees, Baruch, and Wisdom) as well as the OT Pseudepigrapha and the Dead Sea scrolls is quite remarkable.—D.J.H.

2036. E. Haag, "Die Theokratie und der Antijahwe nach 1 Makkabäer 1–2," *TrierTheolZeit* 109 (1, '00) 24-37.

The characterization of 1 Maccabees as "pro-Hasmonean" does not do justice to the author's real concern: the Maccabean revolt as the war of Yahweh for the freedom of the theocracy in Israel. This theme is skillfully introduced by the carefully structured portrayals of the victory of the "anti-Yahweh" forces over Zion in chapter 1 and of the outbreak of active resistance by those who remain faithful to Yahweh in chapter 2.—D.J.H.

2037r. A. Hamilton, *The Apocryphal Apocalypse. The reception of the Second Book of Esdras from the Renaissance to the Enlightenment* (Oxford: Oxford University Press, Clarendon Press, 2000).

A. Grafton, "A mine of prophecy," *Times Literary Supplement* [London] April 21 ('00) 5-6.—Hamilton has devoted a learned and lucid book to the reception of 2 Esdras in the Renaissance and after. His erudition, grasp of an immense range of problems, and intimate knowledge of an impressive number of past micro-cultures of exegesis and prophecy inform every page.—D.J.H.

2038. N. J. Hofmann, "Die 'nacherzählte' Bibel. Erwägungen zum sogenannten 'Rewritten-Bible-Phänomen,'" *Salesianum* 62 (1, '00) 3-17.

After tracing the history and application of the concept of "rewritten Bible" from G. Vermes (1961) to the present, the article reviews various proposals regarding criteria for identifying the phenomenon. Then it seeks to describe more closely the "rewritten Bible" phenomenon and to explore why and how writers engaged in this activity.—D.J.H.

2039r. W. HORBURY, W. D. DAVIES, AND J. STURDY (EDS.), *The Cambridge History of Judaism.* Vol. 3, *The Early Roman Period* [*NTA* 44, pp. 624-625].

K. HOPKINS, "The Temple replaced," *Times Literary Supplement* [London] April 21 ('00) 4-5.—From this impressive and long awaited volume, four themes stand out: the Dead Sea scrolls and the dazzling light that they cast on ascetic practice and millenarianism among devoted but deviant Jews; the Jewish rebellion against Roman power with all its bravado and murderous cruelty on both sides; the radical transformation of Judaism from a religion centered on priests, animal sacrifices, and the Jerusalem Temple to a religion dispersed around local synagogues, gradually emergent rabbis, and the expectation that purity would be universally obeyed; and the birth and growth of Christianity as a messianic sect within and at the margins of conventional Judaism.—D.J.H.

2040. A. KABASELE MUKENGE, "Les particularités des témoins latins de Baruch. Étude d'un phénomène de réception scripturaire," *RevBib* 107 (1, '00) 24-41.

Among the four types of the Old Latin texts of Baruch, two of them attempt to organize the book in a different way. Codex Legionensis (La^L) is distinguished for a particular order (Bar 1:1-4; 3:9–5:9; and 1:5–3:8), while the text of La^s (edited by P. Sabatier) includes some supplementary notices at the transitions as if to give justification for the order of the text. These particularities are witnesses to the life and history of the text.—D.J.H.

2041. H. C. KEE, "Central Authority in Second-Temple Judaism and Subsequently: From Synedrion to Sanhedrin," *Annual of Rabbinic Judaism* [Leiden] 2 ('99) 51-63.

The article treats the traditional understanding of the nature and role of the Sanhedrin, evidence concerning the term *synedrion* in Greek and Jewish sources from the Hellenistic and early Roman period, the transformation of the *synedrion* after the fall of Jerusalem, and evidence for the beginnings of this transformation process in the NT. It concludes that during the Second Temple period the Council's function and responsibilities were determined by imperial authority. It was not an agency established within Judaism to foster the religious interests of the priestly establishment. The Mishnah tractate *Sanhedrin* provides important information about the evolution of Judaism in the 2nd and 3rd centuries A.D., but it cannot be used as a historical source for perceiving what Judaism was like in the period prior to the failure of the Second Revolt in the 2nd century A.D.—C.R.M.

2042. J. KUCHARSKI, "Pole semantyczne rzeczownikowej formy ἁγιασμός w kanonicznych księgach Septuaginty (The Semantic Field of the Noun Form ἁγιασμός in the Canonical Books of the Septuagint)," *RoczTeol* 45 (1, '98) 55-89.

The nominal form ἁγιασμός appears in the canonical books of the Septuagint nine times with reference to persons (God, the Jewish people, etc.) and things (silver, sacrifice, sanctuary, etc.). In the OT ἁγιασμός is always linked in its meaning to God and speaks of something that is God's possession or the result of God's activity.—D.J.H.

2043. J.-J. LAVOIE, "Ben Sira le voyageur ou la difficile rencontre avec l'hellénisme," *SciEsp* 52 (1, '00) 37-60.

After a survey of scholarship on the relationship between Greek culture and Judaism in the book of Sirach, the article focuses on Sir 34:9-13 and the theme of travel as evidence for Ben Sira's openness toward Hellenism. Then it reflects on contemporary attitudes toward travel in light of the book of Sirach.—D.J.H.

2044. P. Mayerson, “Κα(μ)ψάκης in the Papyri, LXX and TLG,” *Bulletin of the American Society of Papyrologists* [Upper Montclair, NJ] 36 (1-4, ’99) 93-97.

In the Septuagint the Hebrew word *ṣapaḥat* was translated as κα(μ)ψάκης in 1 Kings (see 17:12, 14, 16; 19:6) and as φακός in 1 Samuel (see 26:11, 12, 16). According to the Greek documentary papyri from Egypt, the κα(μ)ψάκης was larger and served as a vessel for liquids.—D.J.H.

2045. P. McKechnie, “The Career of Joshua Ben Sira,” *JournTheolStud* 51 (1, ’00) 3-26.

External circumstances and Ben Sira’s own reflections in the “I” passages converge with his picture of the ideal scribe and with the implied context of his advice to point toward his having been a Jerusalem-born resident of Alexandria and probably a Ptolemaic courtier who went to Egypt ca. 200 B.C. and, perhaps after an honorable retirement from royal service some time after his acquittal (see 51:6), set up a wisdom school at which he was able to charge no fees and wrote a book in Hebrew embodying his thoughts on how a Jew should live—with chief reference to life in a Hellenistic city.—D.J.H.

2046. J.-M. Nieto Ibáñez, “The Sacred Grove of Scythopolis (Flavius Josephus, *Jewish War* II 466-471),” *IsrExplJourn* 49 (3-4, ’99) 260-268.

With reference to Josephus’ account (*War* 2:466-471) of a massacre of Jews in a sacred grove of the city of Scythopolis in A.D. 66, the article focuses on the specific question of the sacred grove (ἄλσος) and the fact that the massacre took place in it. It suggests that in Scythopolis a sacred grove originally related to the ancient worship of a Canaanite-Phoenician deity was linked with the myth of the foundation of the sanctuary and the worship of Dionysus in that city. It also notes that the story told by Josephus utilized a fairly common theme in Greek literature—the violation of sanctuaries and sacred groves in time of war.—C.R.M.

2047. A. Orlov, “Melchizedek Legend of 2 (Slavonic) Enoch,” *JournStudJud* 31 (1, ’00) 23-38.

The Melchizedek portion of *2 Enoch* demonstrates the work’s interest in the issues of priestly practice, succession, and authority. The text may reflect a critical attitude toward the priestly authority (hierocracy) connected with the Jerusalem Temple. The important supporting detail here is naming the place of sacrificial duties of Enoch’s descendants as “Achuzan.” This may be the main reason for the replacement of the official priestly line of Noah-Shem by the line of Nir-Melchizedek as a legitimate background for the new sectarian priestly authority.—D.J.H.

2048. P. Perkins, “If Jerusalem Stood: The Destruction of Jerusalem and Christian Anti-Judaism,” *BibInt* 8 (1-2, ’00) 194-204.

That the Jewish War of A.D. 66-70 might not have occurred is a consensus view among Jewish, Roman, and early Christian writers. That its consequences fueled a perception of Jews as abominable or rightly abandoned by their own God can be documented in both Roman and Christian texts. But the most disastrous consequence of this war was the anti-Judaism that is embedded in the Christian imagination through the canonical Gospels. Their accounts of the divinely authorized breech between followers of Jesus and fellow Jews would never have been credible if moderate Jewish voices had quelled the rebellion. Christianity would have remained a Jewish movement that incorporated Gentiles into God's people and anti-Judaism would not have been inscribed on the Western imagination.—D.J.H.

2049. T. RAJAK, "Jews, Semites and their Cultures in Fergus Millar's 'Roman Near East,'" *JournJewStud* 51 (1, '00) 63-68.

Millar's "take" on Jewish history in *The Roman Near East* (1993) is a healthily unfashionable one. The result of placing the Jewry of Palestine in a highly localized setting is to reinstate a disjunction from the Diaspora that recent scholarship has been keen to minimize. However, it is equally against the background of this localized setting that the remarkable particularity of Jewish society and culture emerges. The article aims to open debate on the book's key arguments about the particularity of the Jews in their Middle Eastern environment.—C.R.M.

2050. F. RAURELL, "Righteousness' Gift of Immortality (Wis 1,1-15)," *Laurentianum* 40 (3, '99) 417-436.

The centrality of Wisdom's theory of immortality represents a new emphasis in the history of Jewish tradition. The article first treats Wisdom's fidelity to the biblical tradition and openness to Hellenistic culture, and the importance of the concepts of life and justice. Then it highlights the *inclusio* formed by the appearance of δικαιοσύνη in 1:1 and 1:15, and discusses the place and significance given by the author to δικαιοσύνη as ἀθάνατος in 1:1-15. It concludes that there is an idea that pervades all these verses: The way to reach ἀθανασία is to love δικαιοσύνη.—C.R.M.

2051. J. F. ROGERS, "Wisdom and creation in Sirach 24," *JournNWSemLang* 22 (2, '96) 141-156.

After treating introductory issues in the study of Ben Sira, the article examines the poem about Wisdom in Sirach 24 in order to elucidate four aspects of the relationship between Wisdom and creation: Wisdom's own coming into being, her relationship to the creator, her role in the genesis of the cosmos, and her relationship to the created order. Ben Sira's depiction of Wisdom's relationship to the cosmos builds on the biblical tradition, particularly as that is found in the Septuagint of Proverbs. Yet there are developments beyond the OT portrayal of the figure that, while not incompatible with conservative Jewish thought, may have been suggested by Hellenistic sources such as the cult of Isis.—C.R.M.

2052. S. SCHREIBER, "Henoch als Menschensohn. Zur problematischen Schlussidentifikation in den Bilderreden des äthiopischen Henochbuches (äthHen 71,14)," *ZeitNTWiss* 91 (1-2, '00) 1-17.

The identification of Enoch as the "Son of Man" in *1 Enoch* 71:14 is best understood as a Jewish redactional addition made in the late 1st or early 2nd century A.D. After discussing the narrative unity of *1 Enoch* 37–71, the article reviews research on *1 Enoch* 71:14, considers the problems posed by it in the structure of chapters 37–71, attempts a reconstruction of the history of the text, and reflects on the life-setting of the redaction.—D.J.H.

2053. D. R. SCHWARTZ, "Whence the Voice? A Response to Bruce W. Longenecker," *JournStudJud* 31 (1, '00) 42-46.

The article responds to Longenecker's complaints [§ 43-634] about the author's proposal regarding the role of Isa 40:3 in various Jewish movements in 1st-century Palestine. It takes up the issue of exclusivity, the figure of Theudas, the wilderness as a locus of sanctity, and Isa 40:3 in the Qumran community.—D.J.H.

2054. A. F. SEGAL, "Apocalypticism and Life After Death," *ProcIrBibAssoc* 22 ('99) 41-63.

After characterizing the prophecy in Dan 12:2-3 as an example of a religiously interpreted state of consciousness, the article considers how exegesis of texts and religiously interpreted states of consciousness can and do interact, and shows how each visionary reforms the tradition in ways that cannot be understood as "exegesis." It discusses religiously interpreted states of consciousness in the OT, the issue of consciousness, dreams as a model, dreams and visions, and heavenly journey and ecstasy. It concludes that all these apocalyptic texts address the issues of theodicy, and that the religiously interpreted state of consciousness is used to demonstrate that resurrection and the expected future and the heavenly wisdom being transmitted are true.—D.J.H.

2055. S. TAVERNER, "Jewish Depictions of Non-Jews in the Graeco-Roman Period: The Meeting of Joseph and Aseneth," *Jewish Culture and History* [Southampton, UK] 2 (1, '99) 72-87.

This analysis of *Joseph and Aseneth* 7–9 focuses on three themes: Jewish social superiority over native Egyptians, Egyptian sexual iniquity, and the religious superiority of Judaism over pagan practices. In stark contrast to the non-Jew Aseneth, Joseph stands for all that is admirable in Judaism: the truth, piety, and life that worship of the Most High brings.—D.J.H.

2056. P. M. VENTER, "Die funksie van ruimte in die reisverhale in 1 Henog 12-36 (The function of space in the travel narratives of 1 Enoch 12-36)," *HervTeolStud* 56 (1, '00) 38-62.

After considering spatial and temporal issues in *1 Enoch* 12–36 and introducing the theoretical perspectives of E. S. Malbon and E. Van Eck on the functional use of space in narratives, the article engages in a narrative analysis of the three journey episodes in *1 Enoch* 12:1–16:4; 17:1–19:3; and 20:1–36:4. Then it discusses the significance of Enoch's journeys and the apocalyptic consciousness, respectively. Preference for spatial rather than chronological data in apocalyptic thinking in *1 Enoch* 12–36 is described against the background of the influence of wisdom literature and the concept of holiness.—C.R.M.

2057. C. E. VERNOFF, "*Sukkot:* Feast of the Redemption," *Tradition* 33 (4, '99) 6-26.

The underlying theme of Sukkot together with its "eighth day" is establishing the house of God that can permanently stand. It was the festival par excellence of the Temple (J. L. Rubenstein), and also had an eschatological thrust (T. P. Jenney). Its full eschatological significance was probably lost with the defeat of Bar Kokhba.—D.J.H.

2058. M. H. WILLIAMS, "Exarchon: An Unsuspected Jewish Liturgical Title from Ancient Rome," *JournJewStud* 51 (1, '00) 77-87.

Since the discovery of the epitaphs of Gaius Furfanius Iulianus and Gelasios in the Monteverde catacomb in 1906, there has been much discussion about how these two men who were both called ἐξάρχων served the Jewish community at Rome. Examination of the words ἐξάρχειν and ἔξαρχος in earlier Greek and Jewish-Greek writings suggests that the predominant meaning was to be a "leader of (frequently antiphonal) singing," that Gelasios and Iulianus were synagogal precentors, and that ἐξάρχων was a liturgical title.—D.J.H.

2059. G. H. Wilson, "A First Century C.E. Date for the Closing of the Book of Psalms?" *Jewish Bible Quarterly* [Jerusalem] 28 (2, '00) 102-110.

The Psalms manuscripts found at Qumran raise the possibility that the final closure of the book of Psalms was not completed until the 1st century A.D. The traditional form of the book of Psalms seems to reflect conflicting views of the Davidic covenantal promises. In particular, the events surrounding the Jewish war with Rome in A.D. 66-70 and the activities of Yohanan ben Zakkai and the academy at Yavneh may well have influenced the final form of the book. It is plausible that Psalms 2–89 reflect the militant program of the pro-war group, while the addition of Psalms 90–150 and the placement of Psalm 1 as an interpretive introduction accord well with the post-war shift of power from priest and Temple to sage and Torah.—D.J.H.

2060. H. Witczyk, "La missione di Elia nella tradizione dell'AT, nella letteratura intertestamentaria e negli scritti di Qumran," *CollTheol* 69 (Special Issue, '99) 25-36.

After showing how the figure of Elijah is assimilated to that of Moses in 1–2 Kings, the article considers the roles attributed to Elijah in the books of Malachi (3:1, 22-24) and Sirach (48:10; see also 2 Chr 35:19 LXX).—D.J.H.

2061. H. Zlotnick-Sivan, "The Silent Women of Yehud: Notes on Ezra 9–10," *Journ JewStud* 51 (1, '00) 3-18.

The article seeks to decode the Ezra-Nehemiah codas about foreign women (Ezra 9–10; Neh 13:23-27) through a comparative analysis with the Roman reconceptualization of Rome's early history. The men of Yehud have to send away their wives and children to sustain their membership in the exilic community. The foreign women of Rome, newly married to Roman men, have to reject their fathers and brothers to prove their loyalty to their husbands' city and cause. In both Yehud and Rome the new patriotism emphasizes the shifting of gender relations as women pass from their family of birth to that of their marriage. The Roman shift of culture from the local to the universal presents a precise opposite to the Jewish-exilic shift from biblical universalism to an increasingly parochial discourse.—D.J.H.

Jewish World, §§ 44-1991, 1998, 2068.

Rabbinics

2062. D. V. Arbel, "'Understanding of the Heart.' Spiritual Transformation and Divine Revelations in the Hekhalot and Merkavah Literature," *Jewish Studies Quarterly* [Tübingen] 6 (4, '99) 320-344.

This investigation of the mystical tradition in the Hekhalot and Merkabah literature of late antiquity focuses on the correlation between inner mystical experiences and spiritual transformations, and on the divine revelations that they entail. After considering the mystical model in Hekhalot and Merkabah literature, it discusses the mystical goal ("beholding God"), the spiritual journey, spiritual transformation, and parallels in mystery cults.—D.J.H.

2063r. M. Bar-Asher (ed.), *Studies in Mishnaic Hebrew*, Scripta Hierosolymitana 37 (Jerusalem: Magnes Press, Hebrew University, 1998).

(1) J. Blau, "Qwbṣ mḥqrym blšwn ḥz"l bʾnglyt" [An Anthology of Essays on Mishnaic

Hebrew in English], *Lĕšonénu* [Jerusalem] 61 (4, '98) 343-347.—Although this excellent anthology of twenty-two papers in English makes it easier for non-Israeli scholars to engage in the study of Mishnaic Hebrew, it does not really broaden their horizons. It might have been more expedient to publish an English anthology summarizing the results of the study of Mishnaic Hebrew addressed to Semitists (especially Aramaists) and biblical scholars, who might better profit from comparison with Mishnaic Hebrew. (2) M. FLORENTIN, "ʾswpt mʾmrym blšwn ḥz"l" [A Collection of Articles on Mishnaic Hebrew], 349-359.—Because of the broad spectrum of issues discussed and the wide range of contributors, this collection is certainly of value to Hebrew readers as well as to English readers. It offers a grasp of the essential features of Mishnaic Hebrew and provides insight into methods of study (with more emphasis on philology than on modern linguistics).—D.J.H.

2064. H. W. BASSER, "Merkavah Narrative: Two Paradigmatic Examples," *Annual of Rabbinic Judaism* [Leiden] 2 ('99) 89-100.

In the Merkabah or Hekhalot texts discussed in this article, the style of the texts conforms to their mystical themes, in that breaking through to enlightenment is like breaking through to the complexities of the text itself and vice versa. Both demand rigorous effort and strenuous preparation, and both are reserved for an elite. While part of the rabbinic corpus, these texts were not meant for the common person and indeed the writers of the Merkabah texts took pains to suppress these very teachings from the masses.—D.J.H.

2065. G. BOHAK, "Greek, Coptic and Jewish Magic in the Cairo Genizah," *Bulletin of the American Society of Papyrologists* [Upper Montclair, NJ] 36 (1-4, '99) 27-44.

From a papyrologist's perspective the most important category of Cairo Genizah magical texts are those that can be shown to derive directly from Greek, Coptic, Latin, and other "foreign" prototypes. After reviewing recent research on Jewish magical texts, the article focuses on a booklet of magical recipes (T.-S. K 1.56) and a recipe-collection pertaining to gynecological matters (T.-S. K 1.57).—D.J.H.

2066. J. BRUMBERG-KRAUS, "Meat-Eating and Jewish Identity: Ritualization of the Priestly 'Torah of Beast and Fowl' (Lev 11:46) in Rabbinic Judaism and Medieval Kabbalah," *AJS Review* [Waltham, MA] 24 (2, '99) 227-262.

The article examines the different interpretations of the "torah of beast and fowl" (see Lev 11:46) to show how earlier rabbinic and later medieval kabbalistic literature treat the relative importance of the study of Torah versus its ritual enactment differently. While rabbinic literature tends to subordinate ritual practice (especially that associated with the priests in time of the Temple) to the study of such practices in the Torah, medieval rabbinic ethical literature (informed by kabbalah) tends to restore the theurgic priestly dimension to the meal rituals of rabbinic scholars and so "reritualizes" Torah which had been "deritualized" by the earlier rabbinic equation/replacement of priestly *ʿabôdâ* with Torah study.—D.J.H.

2067. D. G. DALIN, "*Tzedakah* with Dignity. Jewish Charity and Self-Help in Rabbinic Tradition," *ConsJud* 51 (3, '99) 3-22.

For the rabbis of the Talmud charity was an act of piety that no religious Jew could ignore. After introducing rabbinic thought on charity, the article considers the organization and administration of public charity (the *kûppâ* or communal fund, and the *tamḥûi* or soup kitchen), Jewish poverty and public assistance in the Roman province of Judea, begging and the limits of Jewish public charity, the definition of poor—eligibility for public assistance in rabbinic Judaism, and Jewish charity and the rabbinic principle of self-help.—C.R.M.

2068. E. Friedheim, “Quelques facettes esséniennes chez Flavius Josèphe et la mystérieuse absence de l’historien de la littérature rabbinique,” *StudRel/SciRel* 28 (4, ’99) 465-488.

In rabbinic literature there is no mention (positive or negative) of Josephus or even any information about him. Besides the accusation of treason against the Jewish nation, Josephus’ absence may be explained by his application of an Essene conception of the halakah in certain legislative domains (e.g. war during the Sabbath and the problem of images). When after A.D. 70 the Pharisaic sages concentrated the halakah around a traditional Pharisaic conception of the Law, Josephus did not find a place in their writings.—D.J.H.

2069. D. Golinkin, “‘Hkl ʿwlyn lmnyn šbʿh’ (‘All May Go Up Among the Seven’),” *Tarbiz* [Jerusalem] 68 (3, ’99) 429-433.

The “prohibition” against women reading from the Torah in public due to *kbwd ṣybwr* in *b. Megilla* 23a should be understood as “a disgrace to the public.” The “disgrace” consisted in the fact that a congregation of men who were supposed to know how to read Hebrew were forced to bring in a woman to read from the Torah.—D.J.H.

2070. I. Gruenwald, “Halakhah and the Study of Rituals: In Quest of New Perspectives in Religious Studies,” *Annual of Rabbinic Judaism* [Leiden] 2 (’99) 3-28.

Assuming that rituals are the most conspicuous feature in the religious attitudes of both individuals and groups, this paper proposes a path—the study of rituals—that links the study of halakah with the study of religion. This approach emerges from the recognition that halakah represents the Judaic concomitant of rituals, and, in a certain sense, of cult, too. Scholarly procedure should move from the study of ritual to the study of religion rather than the other way around.—C.R.M.

2071r. P. J. Haas, *Responsa: Literary History of a Rabbinic Genre* [*NTA* 42, pp. 192-193].

H. Soloveitchik, “Responsa: Literary History and Basic Literacy,” *AJS Review* [Waltham, MA] 24 (2, ’99) 343-357.—With reference to many examples in the book, the article raises questions about Haas’s basic literacy in rabbinics, that is, his competence in Talmud, command of halakic techniques, and knowledge of rabbinic Hebrew.—D.J.H.

2072. B. D. Haberman, “The Suspected Adulteress: A Study of Textual Embodiment,” *Prooftexts* 20 (1-2, ’00) 12-42.

In the body of the suspected adulteress the potencies of the sacred realm and textuality converge. The two vortices of the biblical text (Num 15:11-31) are the man’s jealousy and the woman’s possible impurity. Mishnah *Sotah* creates behavioral and legal definitions for the amorphous biblical conditions for the suspicion of adultery and for absolving suspicion. In the process, views about the relationship of men and women in terms of power, status, purity and impurity, and licit and illicit sexuality are expressed. Modes of social intervention are created to buffer the force of the biblical text, to mediate the spirit of jealousy. As a patriarchal mechanism of protection for the masculine identity, the Sotah ritual and texts underscore gender roles.—D.J.H.

2073. M. HIRSHMAN, "Rabbinic Universalism in the Second and Third Centuries," *HarvTheolRev* 93 (2, '00) 101-115.

The article discusses a series of texts that attest to a universalistic brand of rabbinic Judaism in the 2nd and 3rd centuries. After depicting the phenomenon, it considers the alleged historical circumstances that gave rise to this universalist thrust. It argues for the existence of a school of thought in the early rabbinic period that held that its book, the Torah, was indeed intended for all people. Although it did encourage missionizing and proselytization, this school seems also to have been welcoming and encouraging of the Gentile who was involved with Torah but who did not convert. When the unique fusion of empire and religion tilted the scales in favor of Christian universalism, rabbinic Judaism eventually moved more and more to a strain of particularism.—C.R.M.

2074. G. JOSIPOVICI, "It ain't necessarily so. . . How the interpreters of the Holy Book unwittingly became mythmakers," *Times Literary Supplement* [London] March 3 ('00) 3-4.

The reprinting of L. Ginzberg's seven-volume *Legends of the Jews* should help us grasp more fully the uniqueness of the Hebrew Bible, as well as make available to the general reader once more that wonderful store of legends which is the Jewish contribution to the folktales of the world. Ginzberg was mainly interested in gathering the end products rather than in determining the principles and procedures of midrash. While recent scholars such as J. Kugel, M. Fishbane, and H. Schwarz stress the continuity between the Bible and midrash, Ginzberg's collection raises the question whether that continuity is really so obvious.—D.J.H.

2075. N. MARGALIT, "Not by Her Mouth Do We Live: A Literary/Anthropological Reading of Gender in Mishnah Ketubbot, Chapter 1," *Prooftexts* 20 (1-2, '00) 61-86.

A literary/anthropological approach can greatly aid us in understanding the Mishnah's discourse of gender by offering another type of reading. After placing this approach in the context of the present academic study of the Mishnah, the article offers an example of this methodology by exploring the discourse of gender in *m. Ketubbot* 1 with particular attention to its literary structures and to its cultural linkages and patterns (women and priests, the social levels of family and the nation, speech and sexuality, money and emotions, rabbis and priests, males and females).—D.J.H.

2076. E. MARTÍN CONTRERAS, "Terminología masorética en la exégesis de *Génesis Rabbâ* (secciones 'Bere'sît' y 'Noah')," *Sefarad* 59 (2, '99) 343-352.

The article examines eight examples of rabbinic interpretations of OT texts (Gen 2:4; 2:5; 8:19; 2:21; 3:14; Mal 2:16; Gen 8:17; 9:20-25) in the first two sections of *Genesis Rabbah,* notes that the comments on features of the text (plene or defective spelling, *qĕrê-kĕtîb*) use a language similar to that of the Masoretic notes, and shows that the exegetical purpose of these examples is different from other interpretations of *Genesis Rabbah* based on the peculiarities of the text.—D.J.H.

2077. C. MEILICKE, "Moses' Staff and the Return of the Dead," *Jewish Studies Quarterly* [Tübingen] 6 (4, '99) 345-372.

The article investigates the motif of Moses' staff as a symbol of power and its association with rock and water in Jewish and Christian texts in terms of H. Bloom's theory of literary influence, with particular attention to Bloom's strategies of "aphrophrades or the return of the dead" and "demonization or the counter-sublime." An appendix (pp. 363-372) provides ten illustrations of the motif.—D.J.H.

2078. J. MESKIN, "Textual Reasoning, Modernity, and the Limits of History," *CrossCurr* 49 (4, '99-'00) 475-490.

Taking as its starting point D. Boyarin's *Intertextuality and the Reading of Midrash* (1990), the article describes the characteristics of "textual reading" in Jewish studies today: respect for later texts that grow up in response to earlier texts, resistance to harmonizing or reducing the many diverse features that constitute textuality, and interest in identifying the specific reading practices through which Jewish tradition generates and legitimates its unique multiplicity of meanings. Then it shows how textual reasoning can help in gaining perspective on the view that what defines modernity is the triumph of history or the historical perspective, and in opening up possibilities that stand outside of or beyond many of the oppositions that define the worldview created by the Enlightenment.—D.J.H.

2079. R. NEUDECKER, "Does God Visit the Iniquity of the Fathers upon their Children? Rabbinic Commentaries on Exod 20,5b (Deut 5,9b)," *Gregorianum* 81 (1, '00) 5-24.

To illustrate the rabbis' reluctance to speak of God as transferring guilt and punishment to later generations, the article examines interpretations of Exod 20:5b/Deut 5:9b (see also Exod 34:6-7 and Num 14:18) in the *Mekilta de-Rabbi Shim'on ben Yohai, Midrash Tannaim on Deuteronomy,* the Babylonian Talmud (*b. Ber.* 7a; *b. Makk.* 24a), *Numbers Rabbah, Mishnat Rabbi Eliezer,* and *Seder Eliyyahu Rabbah,* respectively. It concludes with hermeneutical and theological reflections.—D.J.H.

2080. J. NEUSNER, "After the Advent of Criticism, What Happens? Seven Recent Books on Formative Judaism: Its History, Literature, and Religion," *JournHighCrit* 5 (2, '98) 238-284.

The article reviews seven books (six originated as dissertations) on the documents of formative Judaism under three headings: history (two), literature (two), and religion (three). It suggests that while in times past positivist historicism defined an agenda for the results of collecting and arranging data, no purposive program has taken the place of the abandoned one.—C.R.M.

2081. J. NEUSNER, "The Religious Meaning of the Halakhah," *Annual of Rabbinic Judaism* [Leiden] 2 ('99) 65-88.

The rabbinic halakah uses small and particular rules to speak to the everyday concerns of ordinary Israelites and to the interiorities of Israel in relationship with God. The article considers exemplary cases of halakah concerning relationships between Israel and God (*Orlah*), within Israel's social order (*Abodah Zarah*), and inside the walls of the Israelite household (*Pesaḥim* and *Sukkah*), respectively.—D.J.H.

2082. J. NEUSNER, "Why Study About Judaism?" *Midstream* [New York] 46 (1, '00) 18-20.

Study of Judaism shows that religion serves particularly well to help a defeated society endure defeat, to explain the progress of humanity through the cycle of life, and to transform the past into something memorable and the present into an occasion for celebrating the past.—D.J.H.

2083. A. Nybroten, "Possible Vestiges of the *Afikoman* in the Elevation of the *Panagia*," *GkOrthTheolRev* 43 (1-4, '98) 105-127.

R. Eisler and D. Daube [see § 36-160] argued that the NT accounts of Jesus' words over and actions with the bread at the Last Supper are best understood from the perspective of the Jewish Passover Seder ritual involving the *afikoman* understood as an anticipation of the Messiah, the Coming One. In the Byzantine monastic tradition there is a ritual performed as part of the devotions accompanying the supper of a monastic community known as the "elevation of the *Panagia*" that bears a certain overt structural resemblance to the ritual of the *afikoman* in the Passover Seder.—D.J.H.

2084. D. Shepherd, "Will the Real Targum Please Stand Up? Translation and Coordination in the Ancient Aramaic Versions of Job," *JournJewStud* 51 (1, '00) 88-116.

The article investigates how translators working in the three dialects of Aramaic—the Qumran *Targum of Job,* the rabbinic *Targum of Job,* and the Syriac Peshitta of Job—treated the conjunction *waw* in their respective versions of the Hebrew book. In its treatment of *waw* the rabbinic Targum is scrupulously literal in comparison with the other Aramaic versions. The demonstrated affinity of 11Q10 and the Peshitta against the rabbinic Targum stems from a common response to the linguistic/stylistic demands of their Aramaic dialects. The Qumran and Peshitta versions may be classified as "Aramaic translations," with the title "targum" left to the rabbinic tradition.—D.J.H.

2085r. D. Stern, *Parables in Midrash* [*NTA* 36, p. 304; § 42-682r].

M. Pickup, "David Stern's *Parables in Midrash* Revisited," *Annual of Rabbinic Judaism* [Leiden] 2 ('99) 129-139.—Stern suggests a number of ideas that warrant further investigation, particularly regarding the structure and rhetorical function of the *māšāl.* But his unsound methodology makes reliance upon his current conclusions impossible. Analysis of the *māšāl* will remain woefully incomplete as long as the significance of its documentary context is denied or ignored.—D.J.H.

2086. A. S. Suen, "God's Presence and Transcendence: A Phenomenon in the Translation of the Targum Neofiti 1," [in Chinese] *CGST Journal* [Hong Kong] 24 ('98) 75-93.

The term *Memra* in *Targum Neofiti* 1 and other Targums arose from the Hebrew Bible's use of the category of "word" as a way to express Israel's belief in the presence of the transcendent God among his people.—D.J.H.

2087. L. Teugels, "Aggadat Bereshit and the Triennial Lectionary Cycle," *JournJewStud* 51 (1, '00) 117-132.

Based on a literary study of the individual homilies and on their comparison with triennial lectionary portions, the article argues that *Aggadat Bereshit* is a well considered literary composition that focuses on the unity of the tripartite Tenakh. It was most probably intended for personal or collective study without a direct link to any synagogue reading practice at the time of its composition.—D.J.H.

2088. S. Verhelst, "La 'kéryxie catholique' de la liturgie de Jérusalem et le Shemoneh 'Esreh," *Questions Liturgiques* [Leuven] 81 (1, '00) 5-47.

The many lexical, structural, and thematic parallels between the Jewish "Eighteen Benedictions" and the Byzantine Christian "Catholic Synapte" (or "Keryxis") suggest that the latter arose from a Jewish or (more probably) Jewish-Christian sequence of prayers that was introduced in the cathedral liturgy of Jerusalem by the 4th century.—D.J.H.

Rabbinics, §§ 44-1595, 1633, 1672, 1702, 1991, 2116, 2138, 2147.

Greco-Roman World

2089. S. L. AGER, "Civic Identity in the Hellenistic World: The Case of Lebedos," *GkRom ByzStud* 39 (1, '98) 5-21.

The evidence for the tiny polis of Lebedos on the coast of Asia Minor demonstrates that enthusiasm, devotion, and civic pride were prominent there as well as a fierce determination to maintain, if not autonomy, then at least identity. The case of Lebedos supports the view that in a new cosmopolitan world the emotional life of the Greeks was more firmly grounded in the polis than ever.—D.J.H.

2090. K. ALGRA, "Hellenistic Philosophy," *Phronesis* [Leiden] 45 (1, '00) 77-86.

Descriptions and evaluations of ten recently published editions, translations, and monographs on Stoic ethics and political philosophy, major figures (Cicero, Marcus Aurelius, Epictetus, Lucretius, Maximus of Tyre), Epicurean philosophy, and atomism.—D.J.H.

2091. R. S. BAGNALL, "Your Wife in Your Name: *P.Oxy.* LXII 4340," *GkRomByzStud* 39 (2, '98) 157-167.

The article discusses an apparent reference to "your wife" in a letter addressed by a woman to a woman (*P.Oxy.* LXII 4340) with reference to B. J. Brooten's *Love Between Women* (1996). It treats the date of the papyrus (ca. A.D. 250-275), why the Greek of the letter might justify the supposition of an error, the business matters referred to by the text, and explanations for the use of γυνή.—C.R.M.

2092. B. BERG, "Wronged Maidens in Myron's Messenian History and the Ancient Novel," *GkRomByzStud* 39 (1, '98) 39-61.

When Pausanias reaches Messenia in his guide to Greece, he uses as a source the prose work of Myron of Priene. The article analyzes Myron's work as a piece of creative literature, with particular attention to the theme of wronged maidens. It concludes that comparison of Myron's early Hellenistic work with the novels that developed in later Hellenistic and Greco-Roman times elucidates a shift in the taste for melodrama from tragedy to romance. Both genres serve as catharsis, a lament for the wrongs against maidens, whether or not they survive the perils to their lives and chastity.—D.J.H.

2093. J. J. BUCKLEY, "The Evidence for Women Priests in Mandaeism," *JournNearEast Stud* 59 (2, '00) 93-106.

After discussing some ambiguous material, the article considers the names of women in lists such as colophons as positive proof for the existence of Mandaean women priests, and concludes with a list of thirty-two names of Mandaean women priests (including one from before A.D. 270).—D.J.H.

2094. J. B. BURTON, "Reviving the Pagan Greek Novel in a Christian World," *GkRomByz Stud* 39 (2, '98) 179-216.

From the 4th century on, when the ancient novel seems to have ceased to be written, saints' lives continued the themes and motifs of the novels (e.g. travel, trials, miraculous escapes, and in the end salvation or reunion). The fading of the genre of saints' lives by the 12th century provided an opening for the revival of the ancient novel. The continued popularity of the ancient novels, particularly those of Heliodorus and Achilles Tatius (identified as Christian bishops), encouraged the revival of the genre. Byzantine novelists rewrote the ancient Greek novels and infused them with Christian themes and motifs, creating a powerful forum for exploring Christian rituals and beliefs regarding the Eucharist, the resurrection, and the like.—C.R.M.

2095. A. CAMERON, "Love (and Marriage) between Women," *GkRomByzStud* 39 (2, '98) 137-156.

In *Love Between Women* (1996) B. J. Brooten has revealed that there is more evidence than most of us supposed on love between women in Greco-Roman antiquity. But her further claim that some women sought the public recognition of marriage for their relationships rests upon problematic interpretations of four Greek texts (Lucian, Clement of Alexandria, Iamblichus, and Ptolemy). The marriage model is an anachronistic notion at best. We have only to reflect on the characteristic features of marriage in Greco-Roman society to appreciate how little they suit a union between two women.—C.R.M.

2096. J. DAVID, "The Exclusion of Women in the Mithraic Mysteries: Ancient or Modern?" *Numen* 47 (2, '00) 121-141.

This paper focuses on and challenges (with particular attention to the views of R. Gordon) the long-standing idea that women were actively excluded from the Hellenistic mystery cult of Mithras. There is no ancient text that states that women were excluded from the mysteries of Mithras. In fact, several sources (epitaphs and iconography on two sarcophagi from Oea in northern Africa, references in Porphyry and Tertullian) seem to suggest that some women had significant dealings with the cult and perhaps were even initiated into the rites at least in some places.—C.R.M.

2097. P. J. DAVIS, "Ovid's *Amores:* A Political Reading," *ClassPhilol* 94 (4, '99) 431-449.

The article examines Ovid's *Amores* in relation to what is commonly known as "Augustan ideology." It argues that Ovid's choice to write a love elegy was itself a politically subversive act. This is visible in the poet's negative treatment of military institutions and in his handling of the Julian myth. It is in his treatment of adultery that Ovid is most flagrantly anti-Augustan.—C.R.M.

2098. A. M. ECKSTEIN, "Pharos and the Question of Roman Treaties of Alliance in the Greek East in the Third Century B.C.E.," *ClassPhilol* 94 (4, '99) 395-418.

The paper treats the debate about Rome's relationship with the polities of the Illyrian coast in the 3rd century B.C. with reference to an inscription that refers briefly to a συμμαχία between the Romans and the inhabitants of the island of Pharos. The subject has important implications for the character of Rome's early involvement in the East and for the character of Roman relationships with weaker states. It concludes that Pharos cannot serve as a possible model for widespread Roman *foedera socialia* in Illyria in the 3rd century B.C.—C.R.M.

2099. V. Huninκ, "Apuleius, Pudentilla, and Christianity," *VigChrist* 54 (1, '00) 80-94.

Building on V. Schmidt's claim [§ 41-1957] that in his *Metamorphoses* Apuleius shows knowledge of and lack of sympathy toward Christianity, this article offers suggestions about anti-Christian traces in Apuleius' other works, notably the *Apology*. Apuleius' general silence and his satirical and scornful attitude suggest that he did not take Christianity very seriously but regarded it at best as a useful target to make clever insinuations against his opponents. It is highly unlikely that Apuleius' wife Pudentilla was a Christian.—D.J.H.

2100. H. M. Jackson, "A New Proposal for the Origin of the Hermetic God Poimandres," *Zeitschrift für Papyrologie und Epigraphik* [Bonn] 128 ('99) 95-106.

Poimandres was an actual contemporary Greco-Egyptian divinity with a living cult, of which the author of *Corpus Hermeticum* I was a fervent devotee. The name Poimandres was not an ad hoc coinage by the author to lend personality to a hypostasis of God, but rather a further hellenization of the earlier and more purely transcriptional Greek forms of the throne-name of the god-king Amenemhet III.—D.J.H.

2101. M. A. Katz, "Sappho and Her Sisters: Women in Ancient Greece," *Signs* [Chicago] 25 (2, '00) 505-531.

After noting recent developments in the field of classics, the article describes and evaluates eighteen recently published books on women in ancient Greece under the following headings: classics, classicism, and classicists; the "women" of ancient Greece; goddess and heroine; familiarities; the "woman" of ancient Greece; and gender and the body. These books show that feminist scholarship in classics has discarded the question of status and moved on to provocative, illuminating, and innovative reconceptualizations of women, the female, and the feminine in ancient Greek culture, society, and ideology. A five-page general bibliography is included.—D.J.H.

2102. M. Kleijwegt, "Nero's Helpers: The Role of the Neronian Courtier in Tacitus' *Annals*," *Classics Ireland* [Dublin] 7 ('00) 72-98.

Tacitus' emphasis on A.D. 62 as the turning point of Nero's reign enabled the historian to weave together several subplots: Nero's youth and reliance on others, the failure of Seneca's approach of indirect prompting, and the emergence of new rules for showing loyalty to the emperor. The year 62 best suited Tacitus' purpose of contrasting the old and the new regime.—D.J.H.

2103. M. K. Langdon, "Classifying the Hills of Rome," *Eranos* [Oslo] 97 (1-2, '99) 98-107.

The article gathers the ancient Greek textual evidence about the various "hills" of Rome (Aventine, Caelian, Capitoline/Tarpeium, Esquiline, Janiculum, Palatine, Quirinal, Velia, Viminal) and related *montes* (Albanus, Circeius, Soracte).—D.J.H.

2104. D. Lateiner, "Abduction Marriage in Heliodrous' *Aethiopica*," *GkRomByzStud* 38 (4, '97) 409-439.

Marriage by abduction was an alternative strategy to the norm of father-approved betrothal and parentally arranged marriages in the Greco-Roman world. After surveying this practice in Mediterranean social and literary history before and during the time of Heliodorus, the article considers the bride-theft in his novel *Aethiopica* as a source of information about the mechanics and aesthetics of marriage by abduction. Then it examines the significance of the abduction for the values implicit in the Heliodorian narrative, with reference to characterization and erotic themes, the heroine's personality and sexuality, the psychology and sociology of obsessive "romantic" love, and the power of ancient marriage as a regulator of gendered behavior.—D.J.H.

2105. R. LAURENCE, "Metaphors, monuments and texts: the life course in Roman culture," *World Archaeology* [London] 31 (3, '00) 442-455.

After considering textual evidence regarding the Roman life course (male and female), the article discusses the representations of the Roman life course on the Ara Pacis Augustae and focuses on depictions of the emperor's body in monuments and historical texts.—D.J.H.

2106. L. LIDONNICI, "Burning for It: Erotic Spells for Fever and Compulsion in the Ancient Mediterranean World," *GkRomByzStud* 39 (1, '98) 63-98.

After an overview of harmful erotic spells in the Greco-Roman world, the article traces four trajectories through ancient ideology whose convergence suggests a basic connection between power, health, and esteem: rationality and immortality, desire and popular values, popular values and illness, and burning with shame. Then it suggests a connection of harmful erotic spells to elite or near-elite males.—D.J.H.

2107. R. D. LUGINBILL, "Chariton's Use of Thucydides' *History* in Introducing the Egyptian Revolt (*Chaireas and Callirhoe* 6.8)," *Mnemosyne* 53 (1, '00) 1-11.

In describing the outbreak of the Egyptian revolt in *Chaireas and Callirhoe* 6.8.1-6, Chariton was consciously indebted to Thucydides in his uses of τύχη and παρασκευή, initial description of the revolt, description of the psychological effects of the revolt, use of κίνησις, and treatment of the congress of Persian nobles and officials.—D.J.H.

2108. P. MAYERSON, "Translations Involving γλεῦκος/μοῦστος: Must or Wine? Or Must Wine?" *Bulletin of the American Society of Papyrologists* [Upper Montclair, NJ] 36 (1-4, '99) 123-128.

There is considerable evidence in Egyptian documents that many commercial transactions in γλεῦκος/μοῦστος involved the sale or delivery of the unfermented product. Although in many instances must was held to be οἶνος, what was being sold or delivered was must, not wine in our sense or in that of Greco-Roman antiquity.—D.J.H.

2109. S. C. MCGILL, "The literary lives of a *Scheintod: Clitophon and Leucippe* 5.7 and Greek epigram," *ClassQuart* 50 (1, '00) 323-326.

The article suggests that a sort of rebirth in death occurs in the second *Scheintod* of Achilles Tatius' *Clitophon and Leucippe* at 5.7. There in the hero's lament over what he believes to be his beloved's corpse, the novelist revives and reformulates a theme found in sepulchral and declamatory epigrams (see *Palatine Anthology* 7). Thus Achilles Tatius' primary authorial strategy here is to modify and fuse different expressions of an epigrammatic theme. Such an engagement with the poetic genre reveals the richness of a scene that has previously seemed puerile and laughable in its horror, and compels us to reassess both the passage and its author.—C.R.M.

2110. J. OROZ RETA, "*In primis venerare deos.* Estudios sobre la religión de Virgilio," *Mayéutica* 25 (60, '99) 323-528.

After an introduction to the religion of the Romans, this monograph considers various aspects of Roman religion as they appear in the writings of Virgil: his religious vocabulary (*religio* and *religiosus, numina,* etc.); the place of magicians, augurers, and diviners; the Virgilian Olympus (Saturn, Ceres, Mars, Mercury, Neptune, etc.); the notion of *fatum* (with regard to individuals, the world, and the gods); the descent to Avernus (the future life, the cult of the dead, the underworld); and the role of the emperor Augustus and the imperial order (*magnus nascitur ordo*).—D.J.H.

2111. H. REMUS, "'Magic', method, madness," *Method & Theory in the Study of Religion* [Leiden] 11 (3, '99) 258-298.

In considering the scholarly study of what goes under the label "magic," the history is instructive for what it reveals about scholarly presuppositions and scholarly prejudices that do not belong simply to our scholarly ancestors but persist into the present and vitiate the study not only of some entity or entities called "magic" but other religious texts and phenomena as well. The study of Greek magical papyri, cursing and binding tablets, and amulets is stalked by a number of specters that need to be confronted and exorcised, not by incantations but by exercises in method. There is much to learn from these sources about the periods we study, whether the hat one wears at any given moment is that of philologist, historian, exegete, comparative religionist, or student of ritual or of gender issues or of the relation between popular and elite cultures.—C.R.M.

2112. S. H. RUTLEDGE, "Tacitus in Tartan: Textual Colonization and Expansionist Discourse in the *Agricola,*" *Helios* 27 (1, '00) 75-95.

The article contends that Tacitus' *Agricola* turns the alien and distant land of Britain into a Roman space, with a Roman identity, whose peoples share and embrace Roman values and ideologies with varying results. Thus the ultimate aim of Tacitus' text is to perpetuate the further expansion and spread of the *Romanitas* that Agricola imposes on Britain. The two major rhetorical methods Tacitus employs to achieve this aim (negation—emphasizing Britain's shapelessness, and appropriation—establishing solidarity between Romans and Britons) may be subsumed under the heading "textual colonization."—C.R.M.

2113. W. SCHEIDEL, "The Death Declarations of Roman Egypt. A Re-Appraisal," *Bulletin of the American Society of Papyrologists* [Upper Montclair, NJ] 36 (1-4, '99) 53-70.

Mortality according to the death declarations from Roman Egypt was extremely low from March to June, gradually rose from July to January, peaked conspicuously in February, and dropped to close to zero in March and for the whole spring. While the observable gaps in the documentation require explanation, no one interpretation (neglect, other processes of reporting, taxation practices) is entirely satisfactory.—D.J.H.

2114. J. L. SEBESTA, "Textbooks in Greek and Latin," *ClassWorld* 93 (4, '00) 323-365.

This survey covers all Greek and Latin textbooks and language and etymology textbooks in print, updating the 1998 full survey [§ 42-2090] and the 1999 supplementary survey [§ 43-1459]. The NT Greek section (pp. 339-341) lists beginner's books (twenty); grammars (fifteen); readers and texts (twelve); and dictionaries, concordances, and word lists (nineteen). [The same issue (pp. 442-448) contains a directory of publishers.]—C.R.M.

2115. J. SIEGEL, "Survey of Audio-Visual Materials in the Classics," *ClassWorld* 93 (4, '00) 367-441.

This survey revises the 1997-98 survey [§ 42-2074]. Materials (CD-ROMs, instructional videos, slides, etc.) are listed in thirteen categories: databases, archaeology, ancient world civilizations, Middle and Near East, Greco-Roman civilization (general, mythology), Greek civilization (general, art and architecture), Greek literature, Greek language instruction, Roman civilization, Latin literature, Latin language instruction, the classical legacy, and for elementary/middle school. An expanded electronic version of the survey is available. [The same issue (pp. 442-448) contains a directory of publishers.]—C.R.M.

2116. G. STEMBERGER, "Griechisch-römische und rabbinische Hermeneutik," *CommViat* 41 (2, '99) 101-115.

The Greeks and Romans developed guidelines and techniques for interpreting texts in the areas of law and religion. Since Jews in postbiblical times lived under Greek and Roman rule, it is not surprising that there are striking parallels between Greco-Roman and rabbinic texts. The article considers Roman law and the development of halakah, Greek and rabbinic dream interpretation, interpretations of Homer and rabbinic hermeneutics, and the question of mediation.—D.J.H.

2117. P. VEYNE, "Prodiges, divination et peur des dieux chez Plutarque," *RevHistRel* 216 (4, '99) 387-442.

Plutarch only critiques divination to render it believable to enlightened minds and to purge piety of certain superstitions. This investigation of the epistemology of divination discusses the following topics: the god and the ἀνάγκη of matter—no miracles, the spirit acts through matter—no action at a distance, whether coincidences are due to chance or providence, divination (its code, spokespersons, and signs)—special providence, divination and medicine—advice regarding charlatans and professionals, the double nature of the mantic message, and the resistance of the medium and the arbitrary nature of oracular interpretations. It concludes by considering Plutarch's nuanced attitude toward δεισιδαιμονία and his location between the present and future of religion, between superstition and atheism. One finds in Plutarch a paradoxical blend of popular beliefs and eternal good sense.—C.R.M.

2118. A. ZHMODIKOV, "Roman Republican Heavy Infantrymen in Battle (IV-II Centuries BC)," *Historia* [Stuttgart] 49 (1, '00) 67-78.

The role of missile weapons was much greater and missile fighting took up much more time in Roman infantry battles from the 4th to the 2nd centuries B.C. than is assumed by generally accepted opinion.—D.J.H.

Greco-Roman World, §§ 44-1735, 1793, 1874, 1979, 2061.

The Early Church

2119. A. ALCOCK, "The Agape," *VigChrist* 54 (2, '00) 208-209.

When the agape meal ceased to be combined with the Eucharist, it became an activity for the organization of which individuals (and not the community) were responsible. Recently discovered Coptic and Greek texts from the village of Kellis in the Dakhleh Oasis provide additional evidence of this practice in the 4th century A.D. not only among Christians but also apparently among Manichaeans. Moreover, a 6th-7th century Coptic ostracon in the Berlin Museum (no. IV 1065 P 5162) may be located within the context of this institution also.—D.J.H.

2120. A. D. Baum, "Der Presbyter des Papias über einen 'Hermeneuten' des Petrus. Zu Eusebius, Hist. eccl. 3,39,15," *TheolZeit* 56 (1, '00) 21-35.

The article outlines the two alternatives for interpreting the statement about the origin of Mark's Gospel in Papias (see Eusebius, *Hist. eccl.* 3.39.15) and examines their exegetical validity as well as their historical plausibility. Finally it comments on the origin of Papias' report. On syntactical and above all semantic grounds the information cited by Papias may mean that Mark served as ἑρμηνεύς to Peter not through the writing down of his Gospel but rather through the translation of his utterances from Aramaic into Greek, i.e. as Peter's interpreter.—C.R.M.

2121. J. Behr, "The Word of God in the Second Century," *Pro Ecclesia* [Delhi, NY] 9 (1, '00) 85-107.

The article explores the Christologies of Ignatius, Justin, and Irenaeus, all of whom were intimately involved with the texture and the contours of the Word of God, to see if they offer a more satisfactory starting point for Christology than the alternatives "from above" or "from below." It concludes that in and through the gospel of Jesus Christ, the concise word about the embodied Word of God, we not only see him but also know who he is and what God has accomplished in him.—D.J.H.

2122. R. Blackhirst, "The Temptation in the Wilderness in the Medieval Gospel of Barnabas," *JournHighCrit* 6 (1, '99) 83-97.

The late 16th-century *Gospel of Barnabas* somehow preserves or recreates material or at least a point of view of great interest to students of early Christianity. Two elements of Matthew and Luke's temptation stories (the pinnacle of the Temple, being saved by angels; see Mt 4:1-11/Lk 4:1-13) have become in *Barnabas* 12–13 Jesus' sermon at the pinnacle of the Temple and his encounter with Gabriel. *Barnabas*'s narrative presents a portrait of Jesus that is remarkably "James-like," conforming to nearly every aspect of R. Eisenman's reconstruction of the life of James. The possibility that this strange medieval "forgery" preserves early material should not be dismissed out of hand.—C.R.M.

2123. E. K. Broadhead, "An Authentic Saying of Jesus in the Gospel of Thomas?" *NTStud* 46 (1, '00) 132-149.

The article considers the methodological steps that would be necessary to isolate authentic sayings of Jesus in noncanonical material by investigating the case of *Gospel of Thomas* 82: formal structure, separate phrases in comparison to related material, role within *Thomas,* status in terms of proposed criteria for authentic sayings of Jesus, most likely historical setting, potential history of development, and interpretative significance. It concludes that there is a significant probability that *Thomas* 82 presents an authentic saying of Jesus. If this is correct, the most authentic-looking piece of *Thomas* does not support the image of Jesus as a non-eschatological sage.—C.R.M.

2124. J. D. CROSSAN, "Earliest Christianity in Counterfactual Focus," *BibInt* 8 (1-2, '00) 185-193.

The essay considers four events, any one of which, any combination of which, and especially all of which would have altered Christianity completely beyond present recognition or destroyed it utterly beyond present interest: What if all of earliest Christianity had stayed among the rural hamlets of Galilee rather than some of it moving immediately to the great cities? What if pagans had not been accepted alongside Jews? What if wars had not brought down the destructive vengeance of the Roman empire upon Jesus' homeland? and What if the same empire had not adopted a "don't ask, don't tell" attitude toward earliest Christianity but made it immediately a forbidden superstition?—C.R.M.

2125. O. CUMMINGS, "Eucharistic Doctors—I. Ignatius of Antioch," *Emmanuel* 106 (2, '00) 94-95, 98-105.

The article considers what we know about Ignatius' life and the occasion of his arrest, the content of his letters, references to *eucharistia* in his letters, and the Eucharist as the "medicine of immortality." For his treatment of eucharistic presence and sacrifice, the unity of the church effected through the Eucharist, eucharistic eschatology, and eucharistic moral performance, Ignatius merits the title "founding father of eucharistic ecclesiology."—C.R.M.

2126. J. A. DRAPER, "Ritual Process and Ritual Symbol in *Didache* 7-10," *VigChrist* 54 (2, '00) 121-158.

The article employs ritual theory to interpret *Didache* 7–10 and suggests that the rituals of fasting, baptism, prayer, and Eucharist in these chapters are directed toward the socialization of Gentile converts into a Jewish Christian community [see § 41-1968] and are not intended to provide a universal "Church Order." It discusses ritual process and ritual symbol, ritual process in *Didache* 7–10, baptism and holiness, the pre-baptismal fast, the "Lord's Prayer," the structure of the eucharistic prayers, and ritual symbol in washing and meal. It concludes that a coherent ritual process lies behind the whole of *Didache* 1–10 as an initiation ritual for Gentile converts. Life is the dominant symbol, while the instrumental symbols of the prayer and the meal cluster around the concept of incorporation into a new community.—C.R.M.

2127. W. H. C. FREND, "Eucharistic Traditions and Intercommunion. Some Early Christian Evidence," *Theology* 103 (812, '00) 83-88.

In the first century after the crucifixion the Eucharist was anchored firmly to the expectation of Christ's coming. In the 2nd century A.D. the Greek-speaking church evolved a doctrine of the Eucharist based on thanksgiving for the sacrifice of Christ and his real presence in the elements for the salvation of the faithful. The tendency in the West in the 3rd and 4th centuries was to interpret the Eucharist in the context of martyrdom and in terms of sacrifice. In the East the whole spiritual content of the Eucharist was identified with the divine Logos or the Holy Spirit who sanctified each act in the service and was the operative power by which the elements became the body and blood of Christ. The Anglican understanding owes more to Eastern than to Western ideas.—D.J.H.

2128. A. S. JACOBS, "The Disorder of Books: Priscillian's Canonical Defense of Apocrypha," *HarvTheolRev* 93 (2, '00) 135-159.

We witness in the juxtaposition of Athanasius' canon and Priscillian's apocrypha a contest over the proper ecclesiastical location of scriptural exegesis and the ways in which interpretative practices and theories of power clashed in the constitution of the church in late antiquity. The essay first examines the rhetoric of Athanasius' *Festal Epistle* 39, which links apocrypha to heresy, and orthodoxy to canon. Next it shows that Priscillian's defense of apocrypha adds the extra component of individual reading authority. Finally it considers Augustine's condemnations of the Priscillianists, which focus on heretical reading practices.—C.R.M.

2129. H. E. Lona, "Zur Struktur von Diog 5-6," *VigChrist* 54 (1, '00) 32-43.

Taking as its starting point the claim that "what the soul is in the body, so are Christians in the world" (6:1), the article considers the thematic unity of *Letter to Diognetus* 5–6 (the relationship of Christians to the world), the distinctive character of chapter 6, and the implications for the structure and interpretation of chapter 6.—D.J.H.

2130. S. C. Mimouni, "L'émergence du mouvement des disciples de Jésus dans le Judaïsme des I^{er}-II^{ème} siècles. Entrée en matière," *RivistStorLettRel* 35 (3, '99) 457-471.

The history of the origins of Christianity, always written the wrong way round, must be completely revisited. The great difficulty is to know how the movement of the disciples of Jesus in the middle of the 2nd century comes to distinguish itself from Judaism and constitute itself progressively into that which will become Christianity. The history of the origins of Christianity is to be perceived essentially as one of a progressive separation from Judaism, and not as one of an abrupt rupture. It is necessary to affirm and to reaffirm without any nuance that the history of the movement of the disciples of Jesus in the first two centuries is an integral part of the history of ancient Judaism.—C.R.M.

2131. J.-N. Pérès, "La solidarité fraternelle dans la célébration de l'*agape* pascale selon l'*Épître des Apôtres*," *EphLiturg* 114 (1, '00) 62-68.

Epistula Apostolorum not only reflects the influence of the *Anaphora of the Apostles Addai and Mari* [see § 42-2120] but also is in some sense a narrative transformation of it. Their relationship is illustrated with particular attention to the depiction of the paschal agape.—D.J.H.

2132. M. Pietrobelli, "Il cristianesimo delle origini e la risurrezione della carne," *Asprenas* [Naples] 46 (3, '99) 353-372.

The article discusses three early Christian attitudes toward the resurrection of the flesh: the scandal of the resurrection of the incarnate Word (docetists), the scandal of the resurrection of our flesh (gnostics), and the delayed resurrection of the flesh (millenarists).—D.J.H.

2133. R. M. Price, "Docetic Epiphanies: A Structuralist Analysis of the Apocryphal Acts," *JournHighCrit* 5 (2, '98) 163-187.

With reference to the work of C. Levi-Strauss, the article offers a structuralist analysis of the apocryphal Acts of the apostles with particular attention to the themes of encratism and docetism. After noting that in the apocryphal Acts flesh merely serves as an occasion for the showing forth of a power that transcends the flesh and must therefore come from the divine sphere, it discusses each side of two binary oppositions: (1) the docetic epiphany of Christ, and the apostle mistaken for God; and (2) the christomorphic apostle, and the apostolomorphic Christ. Finally it comments on the gnostic apostle. A contradiction between the two binary oppositions reveals the far from fortuitous connection between the docetic Christology and the encratite ethic of the apocryphal Acts: To show forth Christ, one must become a docetic epiphany oneself, setting at nought the flesh in order to mirror him who never took flesh.—C.R.M.

2134. J.-M. PRIEUR, "La croix vivante dans la littérature chrétienne du II^e siècle," *RevHist PhilRel* 79 (4, '99) 435-444.

Among the various representations and interpretations of the cross attested in 2nd-century Christian literature, one group of texts depicts it as a living person. The article surveys the texts according to their thematic emphases under three headings: the *Acts of John* and the Valentinian cross, the *Acts of Andrew,* and the cross that accompanies Jesus (*Gospel of Peter, Apocalypse of Peter*). It concludes that these texts are in line with a general tendency in contemporary Christian literature to avoid reflecting on Christ's suffering and death and to spiritualize and symbolize the crucifixion and the cross as instruments of victory and sources of life.—C.R.M.

2135. S. J. G. SÁNCHEZ, "Le culte chrétien dans les maisons privées durant les premiers temps de l'Eglise," *Revista Agustiniana* [Madrid] 40 (123, '99) 1009-1062.

This analysis of Christian worship in private houses in the 1st and 2nd centuries A.D. considers the pertinent literary and archaeological evidence regarding the following issues: the habitat of the *domus ecclesiae,* the evidence for early Christian worship in the form of house meetings, and the question of a Christian presence at Pompei. Seven plates (containing photographs and drawings) and a three-page general bibliography on the topic are included.—D.J.H.

2136. K. SCHNEIDER, "Die Stellung der Juden und Christen in der Welt nach dem Diognetbrief," *JahrbAntChrist* 42 ('99) 20-41.

The article first considers the place of the Jews in the world according to *Letter to Diognetus* with reference to its critique of their rites and customs (sacrifices, food regulations, Sabbath observance, circumcision, fasts, attention to the stars and moon) and suggests that the differentiation between Jews and Christians reflects the work's origin in the 2nd-century A.D. Then it examines how the author describes the place of the Christians in the world with reference both to the charges implicitly raised against them (atheism, child murder and promiscuity, contempt for the world and hostility toward life, novelty) and to their incomparable teachings and high morality, and suggests that they reflect an origin in the first half (rather than toward the end) of the 2nd century A.D.—D.J.H.

2137. J. SCHRÖTER, "Jerusalem und Galiläa. Überlegungen zur Verhältnisbestimmung von Pluralität und Kohärenz für die Konstruktion einer Geschichte des frühen Christentums," *NovTest* 42 (2, '00) 127-159.

The essay pursues a comprehensive understanding of the history of early Christianity in light of the problem of integrating the different beginning points found by scholars in the Jesus tradition (e.g. Q and *Gospel of Thomas*) and the (pre)Pauline Christ kerygma (e.g. 1 Cor 15:3-5). It first describes the problem and its discussion in scholarship with particular attention to the model proposed by H. Koester and objections to it. Next it considers aspects of recent discussion of the origin of Christology (methodological considerations, Mk, Q). Then it treats deliberations on the place of the Son of Man confessions in the christological development of early Christianity. Finally it offers five theses that address the issue of

"Jerusalem or Galilee." It concludes that the history of early Christianity is best characterized by the phrase "plurality within a coherence."—C.R.M.

2138. R. F. SHEDINGER, "A Note on the Variant Form of the *Shema* in the Writings of Justin Martyr," *HarvTheolRev* 93 (2, '00) 161-163.

There are no grounds for claiming as W. L. Petersen does that Justin's bipartite formula of the *Shema* ("with all your heart and with all your strength") preserves the earliest recoverable form of this important liturgical prayer.—C.R.M.

2139. O. SKARSAUNE, "Legene og teologene i oldtiden - hva tenkte de om mennesket?" [Physicians and Theologians in Antiquity - What Did They Think About Humanity?], *TidsTeolKirk* 70 (4, '99) 255-265.

The stark contrast traditionally claimed to exist between biblical/Hebrew holistic anthropology and Greek-Hellenistic (and early patristic) dualistic anthropology is partly a misrepresentation. The early Church Fathers were not exclusively disciples of Plato in this matter. For example, Tertullian relied more on the medical anthropology of the Hippocratic tradition, embodied first and foremost in the writings of Soranus. The notion of "soul" in patristic literature is often strikingly biblical, designating the vital life-principle of the human person.—D.J.H.

2140r. R. STARK, *The Rise of Christianity* [*NTA* 41, p. 191; § 44-738r].

R. LANGLOIS, "Internal proletariats and ancient religions: History reconsiders Rodney Stark," *Method & Theory in the Study of Religion* [Leiden] 11 (3, '99) 299-324.—Stark's mapping of the territory promises to broaden the scope of discussions in historical sociology. His discussion of the mission to the Jews is plausible, though less pioneering than he supposes; his account of Christian revitalization is valuable, though incomplete; but his views on some other issues affecting the success or the failure of Christianity—its appeal to women, or its "exclusivity" and organization—provide stimulating, though unconvincing, accounts. Furthermore, his revisionist attempt to upgrade the social status of the early Christians appears to have little empirical support.—C.R.M.

2141. N. H. TAYLOR, "Caligula, the Church of Antioch and the Gentile Mission," *RelTheol* 7 (1, '00) 1-23.

The crisis precipitated by Caligula's edict to erect his statue in the Jerusalem Temple was a major catalyst in changing the character of the Christian church in Antioch, so that it acquired an identity distinct from that of the Jewish community there. The reappraisal of eschatological expectations occasioned by the crisis led to the conviction that Gentiles must be included in the church before the parousia of Christ.—D.J.H.

2142. D. WANKE, "Irenäus und die Häretiker in Rom. Thesen zur geschichtlichen Situation von *Adversus haereses*," *Zeitschrift für Antikes Christentum/Journal of Ancient Christianity* [Berlin—New York] 3 (2, '99) 202-240.

After considering the question of the historical situation that gave rise to Irenaeus' *Adversus haereses,* the article focuses on indications that suggest it was intended for the church at Rome under three main headings: the gnostic teacher (and martyr?) Ptolemy, observations on the addressees of *Adversus haereses,* and *Adv. haer.* 3 (proem-5.3) read under the assumption that Irenaeus was writing to Rome. Irenaeus argues that the Roman church, if it permits the admiration of a gnostic martyr, endangers the existence of the church all over the world.—C.R.M.

2143. K. Wypustek, "Un aspect ignoré des persécutions des chrétiens dans l'Antiquité: les accusations de magie érotique imputées aux chrétiens aux II^e et III^e siècles," *JahrbAntChrist* 42 ('99) 50-71.

After surveying Greco-Roman attitudes concerning the dangers of magical and erotic incantations and potions, the article shows from texts in the Apologies and apocryphal Acts of the apostles that similar accusations were made against Christians in the 2nd and 3rd centuries A.D. Then it explores how such accusations against Christians could have arisen from their teachings and customs (including baptism and the Eucharist) as well as their success in attracting women as converts.—D.J.H.

Early Church, §§ 44-1605, 1679.

Gnosticism

2144. A. P. Bos, "Basilides as an Aristotelianizing Gnostic," *VigChrist* 54 (1, '00) 44-60.

Study of Hippolytus' text on Basilides can benefit our knowledge of Aristotle's philosophy. What Hippolytus reports (*Refutatio* 1.20.3-4) about Aristotle's psychology, namely that the soul consists of the fifth element and eventually dissolves in the celestial ether, can in turn benefit our assessment of the system that Hippolytus attributes to Basilides and his son Isidorus. The division of reality that Hippolytus ascribes to Aristotle corresponds with the division Hippolytus ascribes to Basilides, namely between cosmic reality and hypercosmic reality.—C.R.M.

2145. R. Cameron, "Ancient myths and modern theories of the Gospel of Thomas and Christian origins," *Method & Theory in the Study of Religion* [Leiden] 11 (3, '99) 236-257.

Scholars typically confine discussion of *Gospel of Thomas* to questions of authenticity, textual dependence, and gnostic influence, and thereby truncate the analysis and marginalize the text and its import for Christian origins. In place of a singular point of origination, *Thomas* necessitates a different starting point, frame of reference, and mode of comparison. Instead of appeals to incomparability and uniqueness, *Thomas* demands a different discourse, series of scholarly assumptions, and theory of religion. Rather than invoke the mystifying aura of resurrection, *Thomas* requires a different social anthropology, set of interpretative categories, and critical imagination to map out the characteristics and contours of a social history of the earliest Christians.—-C.R.M.

2146. P. J. Hartin, "The search for the true self in the Gospel of Thomas, the Book of Thomas and the Hymn of the Pearl," *HervTeolStud* 55 (4, '99) 1001-1021.

Two themes run throughout Thomasine literature and reflect well the situation of Syrian Christianity in the first centuries A.D.: the search for one's self, and one's alienation from the world. The article first treats the search for an understanding of oneself through alienation from the world in *Gospel of Thomas* (see logia 67-70, 3, 58, 111). Then it continues the treatment of these themes in *Book of Thomas the Contender* and Hymn of the Pearl (see *Acts of*

Thomas 108–113). In this Thomasine literature salvation is sought not in the event of the cross but in Jesus' message of the unity of the self with the divine. Other sources show that the theme of the search for one's identity is suitable to the historical and sociological context of the early church in Edessa.—C.R.M.

2147. R. Leicht, "Gnostic Myth in Jewish Garb: Niriyah (Norea), Noah's Bride," *Journ JewStud* 51 (1, '00) 133-140.

The article discusses a short text from a magical Geniza manuscript (T.-S. K 1.162) that contains a unique adaptation of the gnostic Norea figure. The text reverberates with echoes of a mythical narrative about one Niriyah who is blamed for causing male impotence by means of magic spells. It is striking that unlike her counterpart Norea in *Hypostasis of the Archons,* Niriyah has become a thoroughly wicked person. But if we keep in mind that within matrimonial relationships (which obviously somehow exist between Noah and Norea) virginity and male impotence are just two sides of the same coin, it becomes clear that the gnostic tractate and the magic spell rely on and develop the very same motif: Norea/Niriyah's virginity. The spell, which reveals numerous connections with gnostic ideas, appears to be a tendentious (anti-gnostic?) retelling of the gnostic myth.—C.R.M.

2148. R. M. Price, "An Alternate Redaction of the *Gospel of the Savior* translated by Charles W. Hedrick," *JournHighCrit* 6 (1, '99) 98-102.

This article presents another version of the *Gospel of the Savior* [see *NTA* 43, pp. 622-623] in the belief that some of the lacunae might be plausibly restored a bit more fully than Hedrick's judicious caution allowed.—C.R.M.

2149. D. M. Scholer, "Bibliographia Gnostica: Supplementum II/3," *NovTest* 42 (1, '00) 39-85.

This third installment [see § 43-1500] in a series of supplementary bibliographies to Scholer's *Nag Hammadi Bibliography 1970-1994* (1997) contains 412 items. It begins with item number 9009r and covers items published in 1997 as well as earlier items not previously listed (a list of entries from 1994 and earlier is included). Entries appear under five main headings: gnosticism in general; other gnostic texts (non-Nag Hammadi); gnostic schools and leaders; NT and gnosticism; and Nag Hammadi Library. This supplement introduces two newly studied manuscripts, Codex Berolinensis P. 20915 and Codex Berolinensis P. 22220, in section two.—C.R.M.

2150. P. L. Tite, "Gnosticism, Taxonomies and the *Sui Generis* Debate: A Response to the Rennie-McCutcheon Exchange," *Religion* 30 (1, '00) 65-67.

Gnosticism is a second-order term, yet it has been taken as if it were a descriptive, first-order one. The collapsing of second-order theoretical constructions into first-order descriptions has underlined the persistent quandary not only over defining gnosticism but also over explaining it. By recognizing the presence of *sui generis* discourse within some studies of gnosticism, we can shift away from a purely phenomenological approach and appreciate the social dynamics reflected in our sources.—C.R.M.

Gnosticism, §§ 44-1668, 1950, 2142.

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

Antikes Judentum und Frühes Christentum. Festschrift für Hartmut Stegemann zum 65. Geburtstag, ed. B. Kollmann, W. Reinbold, and A. Steudel, Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 97 (Berlin—New York: de Gruyter, 1999, DM 238) ix and 528 pp., 8 plates, 5 charts, 6 figs. Bibliography. ISBN: 3-11-016199-0.

The thirty-two essays in this *Festschrift* honoring Professor Stegemann on his 65th birthday are by H.-C. Schmitt on eschatological phylogeny in the Pentateuch—the Judah-saying in Gen 49:8-12; O. H. Steck on the section-divisions in 1QIsa^a in comparison with redaction-critical comments on the book of Isaiah; E. Ulrich and S. Metso on 4QJob^a—a preliminary edition; J. J. Collins and D. A. Green on the tales from the Persian court—4Q550^{a-e}; J. Strugnell and E. Schuller on whether there are further *Hodayot* manuscripts from Qumran; E. Tov on paratextual elements in the Masoretic manuscripts of the Bible compared with the Qumran evidence; H.-J. Fabry on early Jewish apocalyptic as a reaction to foreign domination (the function of 4Q246); G. W. E. Nickelsburg on the books of Enoch at Qumran—what we know and what we need to think about; K. Koch and U. Glessmer on new-moon new year or full-moon new year—the late Israelite calendar theologians; É. Puech on whether the high priest Simon III, the son of Onias III, was the Teacher of Righteousness; J. C. VanderKam on the Judean Desert and the community of the Dead Sea scrolls; B. Schaller on 4,000 Essenes and 6,000 Pharisees—the background and value of ancient numerical totals; J.-B. Humbert on Qumran, Essenes, and architecture; K.-W. Kuhn on concordances and indexes for the nonbiblical Qumran texts on paper and microfiche—from the Munich project on Qumran and the NT; G. Stemberger on Qumran, the Pharisees, and the rabbinate; J. Maier on the basis and application of the prohibition against return to Egypt; M. Broshi on hatred as an Essene religious principle and its Christian consequences; G. J. Brooke on 4Q252 and the 153 fish of Jn 21:11; H. Hübner on existential interpretation of Wisdom 7; O. Kaiser on God and humans as law givers in Plato's *Laws;* G. Schunack on faith in Greek religiosity; R. Weber on distance in relation to the world according to Epictetus, Jesus, and Paul; J. Ernst on where John baptized; J.-M. van Cangh on evolution in the tradition of the Last Supper (Mk 14:22-26 parr.); G. Theissen on Gospel writing and community leadership—pragmatic motives in the composition of Mark's Gospel; K. Rudolph on the debate about John as a gnostic; J. Becker on experience of the Spirit and Christology—a comparison between Paul and John; C. Burchard on Rom 7:2-3 in context; W. Harnisch on being bound to Christ or to the world in the light of Paul's argument in 1 Corinthians 7; U. B. Müller on "the Word of God"—the name of the rider on the white horse in Rev 19:13; G. Lüdemann and M. Janssen on Phil 2:6-11 and the gnostic Christ-hymns from Nag Hammadi; and O. Merk on Isa 5:1-7 (a sermon). Also included are a photograph of the honoree, a two-page foreword by the editors, and a bibliography of Stegemann's publications between 1956 and 1998 (compiled by A. Maurer).

R. BERGMEIER, *Das Gesetz im Römerbrief und andere Studien zum Neuen Testament,* Wissenschaftliche Untersuchungen zum Neuen Testament 121 (Tübingen: Mohr Siebeck, 2000, DM 178) viii and 355 pp., 5 figs., table. Bibliography. Indexed. ISBN: 3-16-147196-2.

After a 28-page introduction to this collection of essays, the volume presents fifteen papers concerning the Law in Romans; Rom 7:7-25a (8:2)—the human person, the Law, God, and Paul—exegesis in conflict [§ 30-230]; τετέλεσται in Jn 19:30 [§ 33-694]; "and hate your enemy" [§ 42-1665]; loyalty as the subject of Pauline paraclesis—a history-of-religions study of Rom 13:1-7 and Josephus' *War* 2:140 (1970); the loyalty paraenesis of Rom 13:1-7 in the context of Romans 12 and 13 [§ 41-1677]; Christmas with and without glitter—John's Prologue and Phil 2:6-11 [§ 39-234]; God's reign, baptism, and the Spirit—the baptism tradition in John 3 [§ 40-261]; possible sources of pre-Christian gnosis (1971);

the early dating of the Samaritan theologoumena—"the Great Power" [§ 20-307]; the figure of Simon Magus in Acts 8 and in Simonian gnosis [§ 31-681]; old and new in Rev 12:1-17 [§ 27-684]; "Jerusalem, you city built on high" [§ 29-255]; the scroll and the Lamb in Revelation 5 and 10 [§ 30-1246]; and the great whore and the beast in Rev 12:18–13:18 and 17 (1988).

G. Bray, *Biblical Interpretation. Past & Present* (Downers Grove, IL: InterVarsity, 2000, paper $29.99) 608 pp. Bibliographies. Indexed. LCN: 96-19408. ISBN: 0-8308-1565-1.

After considering basic concepts in the church's interpretation of the Bible (revelation, canon, etc.), Bray, professor of Anglican studies at Samford University in Birmingham, Alabama, surveys the period from the ancient church to the beginnings of modern historical-critical interpretation (beginnings, patristic interpretation, medieval interpretation, the Renaissance and Reformation), engages the rise of modern historical-critical interpretation from the late 17th century through the 20th century (the beginning of the historical-critical method, the OT from W. M. L. De Wette to J. Wellhausen, the NT from F. D. E. Schleiermacher to A. Schweitzer, OT criticism after Wellhausen, NT criticism after Schweitzer), and investigates current (academic, social, evangelical) trends in biblical interpretation that seek to offer alternatives to the dominant school of historical criticism. Each chapter consists of an introduction, a "who's who" of major interpreters and their works, an introduction to the main issues, a discussion and illustration of principal interpretive methods, and an examination of an individual book or passage that played a crucial role in biblical study in the respective period or school. The work was first published in 1996.

J. Brière et al., *Lire le Nouveau Testament. Une initiation.* Vol. 1, *Les Quatre Evangiles;* vol. 2, *Actes des Apôtres, Epîtres, Apocalypse* (Paris: Service Biblique Evangile et Vie, 1998-99, paper 70 F each) 160 pp., 164 pp., map. Bibliographies. Indexed. ISBN: 2-9508838-2-6 (vol. 1), -3-4 (vol. 2).

This introduction to reading the NT was prepared by Briere, P. Gruson, F. Prod'homme, and M.-N. Thabut. The first volume treats the Gospels of Mark, Matthew, Luke, and John and the communities behind each of them, providing in each case a discussion of four key texts (e.g. Mk 1:1-15; 5:1-20; 6:30-52; 7:31-37 and 8:22-26) and of important topics (e.g. Jewish and pagan miracle accounts, the miracles of Jesus, the identity of Satan, the originality of Mark, the prayer of Jesus in Mark). The same basic format is followed in the second volume, which deals with Acts 1–12 and 13–28; 1 Corinthians, Philippians, 1 Thessalonians, Philemon; Romans, 2 Corinthians, Galatians; Ephesians, Colossians, 1–2 Timothy, Titus, 2 Thessalonians; Hebrews; James, 1–2 Peter, 1–3 John, Jude; and Revelation.

F. Brossier, *La Bible dit-elle vrai?,* La Bible tout simplement (Paris: Les Editions de l'Atelier/Editions Ouvrières, 1999, paper 95 F or 14.48 €) 168 pp. ISBN: 2-7082-3474-9.

After distinguishing different conceptions of history and explaining in what sense the quest for historicity is legitimate, the volume considers under what conditions it is possible to affirm that the Bible tells the truth. Next it analyzes some OT accounts that pose difficulties for readers today: the creation accounts, the patriarchal histories (Abraham), and the exodus narratives. Then it deals with the four Gospels (their diversity and contradictions), the NT evidence regarding the resurrection of Jesus, the infancy narratives, and Acts. Brossier, professor at the Institut Catholique de Paris, concludes that encounter with the truth that the Bible tells supposes the active and diligent participation of the reader.

P. Calvocoressi, *Who's Who in the Bible* (rev. ed.; London—New York: Penguin, 1999, paper $19.95) xxiii and 200 pp., 5 maps, 7 tables. Illustrated. Indexed. ISBN: 0-14-051426-0.

The revision of a work first published in 1987, this volume presents biographies of over 450 biblical characters from the OT, the Apocrypha, and the NT (Aaron, Abed-nego, Abel, Abiathar, Abigail, etc.) with reference to who they were, what they did, and how they have lived on in the imagination of artists, musicians, and writers throughout the centuries. This edition contains over 130 color and black-and-white illustrations. Also included are a glossary, maps, and a genealogical appendix. Calvocoressi has written many books on international affairs and recent history.

M. D. Carroll R. (ed.), *Rethinking Contexts, Rereading Texts. Contributions from the Social Sciences to Biblical Interpretation,* JSOT Supplement Series 299 (Sheffield, UK: Sheffield Academic Press, 2000, £49 or $82) 273 pp. Bibliography. Indexed. ISBN: 1-84127-058-X.

After the editor's nine-page introduction to issues of "context" within social-science approaches to biblical studies, this volume presents three essays on the potential and pitfalls of social-science approaches: J. W. Rogerson on the potential of the negative—approaching the OT through the work of T. W. Adorno, M. G. Brett on reading the Bible in the context of methodological pluralism—the undermining of ethnic exclusivism in Genesis, and G. O. West on gauging the grain in a more nuanced and literary manner—a cautionary tale concerning the contribution of the social sciences to biblical interpretation. Then there are six "case studies" on the social sciences and biblical interpretation: J. E. Dyck on a map of ideology for biblical critics and on Ezra 2 in ideological critical perspective, Carroll on reexamining "popular religion"—issues of definition and sources in the light of interpretive anthropology and on probing popular religion in the book of Amos, and S. E. Porter on dialect and register in the Greek of the NT (theory) and on register in the Greek of the NT (application with reference to Mark's Gospel).

D. A. Carson, *The Inclusive-Language Debate. A Plea for Realism* (Grand Rapids: Baker, 1998, paper $13.99; Leicester, UK: Inter-Varsity) 221 pp. Indexed. LCN: 98-23473. ISBN: 0-8010-5835-X (B), 0-85111-584-5 (IVP).

Describing himself as a confessional evangelical with a high view of Scripture, Carson, research professor of NT at Trinity Evangelical Divinity School in Deerfield, IL, seeks to make clear what can and cannot be expected from Bible translations, and how easy it is to miss some of the big issues while focusing on the more narrow and technical ones. After discussing the making of the current crisis over inclusive language ("Bible rage"), he considers the conflicting principles set forth by the Council on Bible Translation (CBT) and in the Colorado Springs Guidelines (CSG). Next he treats translation and treason (an inevitable and impossible task), gender and sex around the world (a translator's nightmare), and the comparative value of the CBT and CS principles. Then after dealing with the translation of particular OT and NT passages as well as some critical passages with important doctrinal issues at stake, he notes that the English language is changing and offers some pastoral advice about avoiding "Bible rage" today.

E. Cuvillier, *Les apocalypses du Nouveau Testament,* Cahiers Evangile 110 (Paris: Cerf, 1999, paper 35 F) 68 pp. Bibliography. ISSN: 0222-9714.

After reflecting on apocalyptic literature as a protest against evil, this fascicle considers some apocalyptic texts in the NT: from the crisis of hope (1 Thess 4:13-18) to the enthusiast crisis (2 Thess 2:1-12), the veritable "apocalypse" of Paul (Gal 1:12, 16), an "anti-apocalypse" (Mark 13), carrying out the new righteousness (Matthew 24–25), and from apocalyptic to eschatology (Luke 21). Then it provides an introduction to the book of Revelation and focuses on some specific texts in it: the two beasts (13), God's wrath and judgment—the series of seven (16), the judgment of Babylon (17–18), the thousand-year reign (20), and the New Jerusalem (21:1–22:5). It concludes with reflections on the significance of apocalyptic texts today. Cuvillier is the author of *L'apocalypse . . . c'était demain* (2nd ed., 1996).

W. A. Elwell and J. D. Weaver (eds.), *Bible Interpreters of the Twentieth Century. A Selection of Evangelical Voices* (Grand Rapids: Baker, 1999, paper $24.99) 445 pp. Bibliographies. LCN: 99-43138. ISBN: 0-8010-2073-5.

This volume provides basic information (biographical facts, theological development, scholarly contributions, personal evaluation) about thirty-five influential modern evangelical interpreters of the Bible. The subjects include J. C. Ryle (by P. Toon), T. Zahn (by E. H.

Kiehl), A. Schlatter (by R. W. Yarbrough), A. T. Robertson (by E. V. McKnight), N. B. Stonehouse (by D. G. McCartney), M. C. Tenney (by Elwell), F. F. Bruce (by M. J. Harris), G. E. Ladd (by D. A. Hagner), W. S. LaSor (by D. A. Hubbard), J. Wenham (by R. Beckwith), B. M. Metzger (by J. A. Brooks), L. L. Morris (by D. J. Williams), D. Guthrie (by S. Motyer), R. P. Martin (by M. J. Wilkins), G. D. Fee (by P. H. Alexander), D. A. Carson (by A. J. Köstenberger), and N. T. Wright (by J. J. Hartmann).

J. FOKKELMAN, *Reading Biblical Narrative. An Introductory Guide* (Louisville, KY: Westminster John Knox, 2000, paper $22.95) 216 pp. Bibliography. ISBN: 0-664-22263-3.

In this English version of *Vertelkunst in de bijbel. Een handleiding bij literair lezen* (1995), Fokkelman, who teaches classical Hebrew literature at the University of Leiden, aims to familiarize readers with elementary but powerful insights and techniques of narrative art, which have become common currency beyond the confines of biblical studies for some generations. He first considers 2 Kgs 4:1-7 and introduces language and time as basic components in the art of reading. Then after taking a glance at twelve OT stories ("the practice area"), he treats the narrator and his characters; action, hero, quest, and plot; time and space, entrances and exits—the power of a correct structuration; the power of repetition—the dialectics of similarity and difference; points of view, knowledge, and values; stories organized—act, cycle, and book; the collaboration of prose and poetry; the NT; the reader's attitude; and the next 110 stories.

J. B. GABEL, C. B. WHEELER, AND A. D. YORK, *The Bible as Literature. An Introduction* (4th ed.; New York—Oxford: Oxford University Press, 2000, paper $27.95) xii and 357 pp., 6 figs. Bibliographies. Indexed. LCN: 99-16340. ISBN: 0-19-512853-2.

Earlier editions of this introduction to the Bible as literature were described in *NTA* 32, p. 363, and 35, p. 93. The fourth edition has been enhanced by the addition of new chapters on Judaism in the intertestamental period and on the Hellenistic background of the NT, along with an appendix on Palestine in the intertestamental period, a set of review questions on the text of the book, a glossary of biblical and literary terms, and updated bibliographies. Gabel and Wheeler are emeritus professors of English at Ohio State University, and York is associate professor of biblical literature at the University of Cincinnati.

A. GILMORE, *A Dictionary of the English Bible and its Origins,* Biblical Seminar 67 (Sheffield, UK: Sheffield Academic Press, 2000, paper £12.95 or $19.95) 192 pp. Bibliography. ISBN: 1-84127-068-7.

Intended to increase awareness of Bible origins, this volume brings together information about the original manuscripts, their production, compilation, and recognition, and the history of the English Bible from Tyndale to the New Revised English Bible. The entries aim to be factual rather than evaluative and to reflect contemporary biblical scholarship. They deal with such topics as the American Bible Society, biblical criticism, canon, C. H. Dodd, the Ethiopic version, C. L. Freer, *Gospel of Thomas,* haplography, interpolations, Jerome, Koine Greek, *lectio difficilior,* Marcion, E. A. Nida, oral tradition, Papias, Q, radio carbon dating, Scofield Reference Bible, Targum, *Urtext,* vocalization, and J. J. Wettstein. There are also "boxes" on additions, some unknown sayings of Jesus, books of the Apocrypha, and so forth. Gilmore is a Baptist minister living in Sussex, UK.

E. W. GOODRICK, J. R. KOHLENBERGER, AND J. A. SWANSON, *Zondervan NIV Exhaustive Concordance,* Premier Reference Series (2nd ed.; Grand Rapids: Zondervan, 1999, $39.99) xxii and 1647 pp. LCN: 99-13694. ISBN: 0-310-22997-9.

The first edition of this work was entitled *The NIV Exhaustive Concordance* [*NTA* 35, p. 93; see 26, p. 74]. An "exhaustive" concordance contains every reference to every word in the Bible version on which it is based. The main concordance to the New International Version provides for each entry a heading (the indexed word, a frequency count, related words) and context-lines (book-chapter-verse reference, context, number key to the index-lexicon). Also included are an index of articles, conjunctions, particles, prepositions, and pronouns; Hebrew, Aramaic, and Greek index lexicons; and tables correlating the number system with Strong's concordance. New to the second edition are (1) thorough dictionary-indexes that define every Hebrew, Aramaic, and Greek word in the Bible, including the possible meaning of every proper name; (2) dictionary-indexes that supply an exhaustive listing of every NIV translation for a given word and show all related words in the original languages; and (3) frequency counts for each original language word and each of its English translations. Swanson (associate editor) is a specialist in applying database management to biblical studies.

C. H. GORDON, *A Scholar's Odyssey,* SBL Biblical Scholarship in North America 20 (Atlanta: Society of Biblical Literature, 2000, paper $24) ix and 149 pp. Bibliography. Indexed. LCN: 99-086131. ISBN: 0-88414-016-4.

In this autobiographical sketch Gordon seeks to summarize the various facets of his academic contributions, show their interrelationships, provide a self-evaluation of them, and indicate where they may lead us in the decades to come. Following a three-page introduction, the seven chapters deal with the following topics: heritage, education, beginning a career, early teaching career, World War II, tenure at last! (teaching at Dropsie College, Brandeis University, and New York University), and retirement. It concludes with a report on Gordon's ongoing research. Also included are a list of Gordon's doctoral students and a bibliography of his publications in various areas (pp. 119-146).

R. GUARDINI ET AL., *L'exégèse chrétienne aujourd'hui* (Paris: Fayard, 2000, paper 110 F) 219 pp. ISBN: 2-213-60546-7.

After a ten-page introduction by C. Barthe, this volume presents classic essays on biblical interpretation by prominent Roman Catholic theologians: Guardini on Sacred Scripture and the science of faith (1928), I. de la Potterie on Vatican II and the Bible (1989), J. Ratzinger on the interpretation of the Bible in conflict (1989), de la Potterie on biblical exegesis as the science of faith (1991-92), H. U. von Balthasar on the spiritual sense of Scripture (1952) with an introduction by de la Potterie, and de la Potterie on H. de Lubac and the spiritual sense of Scripture (1997). All the essays appear here in French.

Y.-M. HILAIRE (ED.), *De Renan à Marrou. L'histoire du christianisme et les progrès de la méthode historique (1863-1968),* Histoire et civilisations (Villeneuve-d'Ascq: Presses Universitaires du Septentrion, 1999, paper 170 F or 25.92 €) 263 pp., plate, table. ISBN: 2-85939-602-0.

The essays and related materials (debates, roundtables, etc.) in this volume reflect on Christian origins and historical methodology over the course of more than a century (1863 to 1968), with particular attention to the contributions made by H.-I. Marrou. The essays most pertinent to the NT field are by E. Poulat on historical exegesis and spiritual exegesis—how to read the Bible; P. Nahum-Simon on E. Renan, the history of Christianity, and the history of religions; M. Tardieu on A. von Harnack's contribution to research on the history of Christianity; F. Laplanche on developments from A. Loisy to C. Guignebert; R. Virgoulay on M. Blondel vis-à-vis historicism; J. Prévotat on the foundations of a Christian culture—Marrou's first book; C. Lepelley on Marrou as a historian of late antiquity; and Hilaire on historical knowledge and a renewed approach to the history of Christian origins.

W. G. HUPPER (ED.), *An Index to English Periodical Literature on the Old Testament and Ancient Near Eastern Studies,* vol. 8, ATLA Bibliography Series 21 (Lanham, MD—London: American Theological Library Association—Scarecrow, 1999, $65) l and 483 pp. LCN: 86-31448. ISBN: 0-8108-3645-9.

The eighth volume in the series inaugurated in 1987 presents bibliographical information for books and articles published in English on various topics. It first treats theological studies: biblical theology, natural theology, theological studies classified by OT books (Pentateuch, Prophets, Hagiographa) and by topics (word of God, God, Christ, Christology, etc.), the use of the OT and other literature in the NT, OT prophecy in the NT, OT in the early church, and so forth. Then it deals with studies on the influence and interpretation of the OT and ancient Near East in the fine arts, worship, and contemporary culture. Finally on pp. 408-483 it lists studies on the discoveries at Qumran under three major headings (with many subheadings): bibliography, the community, and the Dead Sea scrolls.

D. JASPER AND S. PRICKETT WITH A. HASS (EDS.), *The Bible and Literature. A Reader* (Oxford—Malden, MA: Blackwell, 1999, cloth £55 or $62.95, paper £15.99 or $29.95) xv and 333 pp. Bibliographies. Indexed. LCN: 98-42662. ISBN: 0-631-20856-9 (cloth), -20857-7 (paper).

After an eleven-page general introduction, this volume presents essays by Prickett on the history of the interaction between biblical and literary criticism and by Jasper on trends in modern criticism in literary readings of the Bible. Then it provides translations and commentaries as well as selections from ancient and modern writings that illuminate the following texts: the creation (Genesis 1–2), in the beginning was the Word (Jn 1:1-18), the fall (Gen 3:1-3), the sacrifice of Isaac (Gen 22:1-19), Jacob and Esau (Gen 27:15-35), wrestling Jacob (Gen 32:22-31), David and Bathsheba (2 Sam 11:1-27), the still small voice (1 Kgs 19:8-13), the Lord is my shepherd (Psalm 23), I am a rose of Sharon (Song of Songs), the nativity (Mt 2:1-12; Lk 2:1-19), the problem of the parables (Mk 4:1-20), Jesus and the Samaritan woman (Jn 4:1-30), the prodigal son (Lk 15:11-32), the crucifixion (Mk 15:33-39), Jesus and Mary in the garden (Jn 20:10-18), the conversion of Paul (Acts 9:1-19), and Alpha and Omega (Rev 21:1-18). The authors quoted include John Milton, T. S. Eliot, Dylan Thomas, Augustine, Emily Dickinson, John Bunyan, F. Kermode, and Flannery O'Connor.

B. LANG ET AL. (EDS.), *Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete. International Review of Biblical Studies. Revue Internationale des Études Bibliques.* Band 45, *1998-1999* (Düsseldorf: Patmos, 2000, paper DM 168) xv and 298 pp. Indexed. ISBN: 3-491-66045-9.

This fascicle [see *NTA* 43, pp. 574-575] presents bibliographic information and summaries for 1,682 books and articles under the following headings: text and translation; basic principles of interpretation; OT exposition; NT exposition; extrabiblical sources; language; the world of the Bible; archaeology and customs; realia; institutions and rituals; biblical persons; history of Israel; Judaism—early Christianity—gnosis—Islam; biblical theology; concepts and symbols; the Bible in systematic theology; the Bible in church life; history of interpretation; the Bible in art, literature, film, and music; and the history of religion. The summaries appear in German, English, and French. The editorial team consists of Lang, A. Moenikes, N. van Meeteren, and G. Toussaint.

P. LAPIDE, *Bibbia tradotta Bibbia tradita,* trans. R. Fabbri, Studi biblici 36 (Bologna: Dehoniane, 2000, paper 42,000 L) 232 pp. ISBN: 88-10-40737-7.

The Italian version of a work published in two volumes under the title *Ist die Bibel richtig übersetzt?* [*NTA* 31, p. 223; 39, p. 495], this volume presents observations on biblical translation in general and on mistranslations and difficult expressions in various OT and NT passages.

L.-K. LO (ED.), *Jesus, Paul and John,* Chuen King Lecture Series 1 (Hong Kong: Theology Division, Chung Chi College, Chinese University of Hong Kong, 1999, paper £7.50 or $12) 175 pp. ISBN: 962-7137-21-9.

This volume presents the texts of the Chuen King Memorial lectures given in 1996 and 1997 at Chung Chi College in the Chinese University of Hong Kong: C. K. Barrett on the development of theology in the NT (with an appendix on Hebrews, Hellenists, and others), A. J. Malherbe on the apostle Paul as pastor, and K. Koyama on working toward human picture theology—the use of the Bible in contextualizing theology (with a response by J. T.-w. Kaung).

D. LYS, *La Bible en otage. Comment sortir des lectures hérétiques* (Poliez-le-Grand: Editions du Moulin, 2000, paper) 77 pp. ISBN: 2-88469-002-6. Distributed by Desclée de Brouwer, Paris.

Lys, who served as professor of OT at Montpellier for many years and is now honorary professor at the Institut protestant de théologie (France), seeks to dislodge some "heresies" that read the Bible from an external point of view and so hold it hostage. He deals with the following methods of reading the Bible that are often practiced unknowingly: fundamentalism (or the magic of the word), positivism (or the reason of the word), allegory (or the other word), typology (or the double word), progressive revelation (or the loss of the word), the fuller sense (or the piling up of the word), structuralism (or the flattening of the word), and the hidden sense (or the decipherment of the word).

E. B. MATTES, *Myth for Moderns. Erwin Ramsdell Goodenough and Religious Studies in America, 1938-1955,* ATLA Monograph Series 43 (Lanham, MD—London: Scarecrow, 1997, $42) viii and 228 pp., 7 plates. Bibliography. Indexed. LCN: 97-8875. ISBN: 0-8108-3339-5.

Goodenough, once a Methodist minister, became a historian of religion at Yale and published major studies on Hellenistic Judaism, Philo of Alexandria, Jewish symbols, and early Christianity, as well as statements of his own agnostic perspective. This biography of him (1893-1965) deals with his early life, marriage, and graduate study at Harvard Divinity School; the years at Oxford and *Justin Martyr;* finding himself as a teacher and scholar at Yale; family life, relations with religious leaders, and *The Church in the Roman Empire;* Philo as his "fatal figure"; summer at Colorado College and *Religious Tradition and Myth;* middle age and a new love; Kerrville, Texas—the decision to seek a divorce; Jacob serving for Rachel in Wyoming; a new life and *Jewish Symbols in the Greco-Roman Period; Symbols* continued, and its reception; *Toward a Mature Faith*—his own position; travel in the late 1950s and the completion of *Jewish Symbols;* retirement, divorce again, and third marriage; *The Psychology of Religious Experiences;* and "last rites."

A. E. MCGRATH, *An Introduction to Christianity* (Malden, MA—Oxford: Blackwell, 1997, cloth £60 or $70.95, paper £15.99 or $36.95) xxi and 444 pp., 2 figs., 7 maps, 2 tables. Illustrated. Bibliography. Indexed. LCN: 96-23776. ISBN: 0-631-20195-5 (cloth), -20196-3 (paper).

Written for readers who are assumed to know nothing about Christianity, this comprehensive introduction to Christianity is divided into four parts: Jesus of Nazareth—the founder and the sources (the Christian Bible, the OT, the NT, the history of Jesus, the significance of Jesus according to the NT and to the Christian tradition), the teachings of Christianity (creeds, sources, teachings), the history of Christianity (the early church to ca. A.D. 700, the Middle Ages, the Reformation, Christianity in the West from 1750 to the present, the rise of Christianity in the developing world), and the Christian way (the Christian life, modern Christianity). McGrath is principal of Wycliffe Hall and research lecturer in theology at the University of Oxford, as well as research professor of systematic theology at Regent College in Vancouver.

M. MEISER ET AL., *Proseminar II. Neues Testament — Kirchengeschichte. Ein Arbeitsbuch* (Stuttgart—Berlin—Cologne: Kohlhammer, 2000, paper DM 35.80) 317 pp., 5 figs. Bibliographies. Indexed. ISBN: 3-17-015531-8.

The first volume in this series was described in *NTA* 44, pp. 150-151. The first part of this volume (pp. 15-125) is devoted to M. Meiser's presentation of NT exegesis. After an introduction to historical-critical exegesis, it treats pre- and extra-scientific encounter with the biblical text, translation, textual criticism, literary criticism, exegesis of specific texts and the world of the NT, form criticism, redaction criticism, and theology. Also included are U. Kühneweg's presentation of church history (pp. 127-225), three complementary essays (R. Leeb on Christian archaeology and church art, P. von Gemünden on linguistics and the interpretation of texts, and T. Schmeller on social-historical interpretation), and directions for preparing written work.

L. Newbigin, *A Walk through the Bible* (Louisville, KY: Westminster John Knox, 1999, paper $9.95) vii and 85 pp. ISBN: 0-664-22229-3.

Prepared as radio addresses shortly before the author's death in 1998, the essays in this book concern basic themes and central figures in the Bible, and affirm the Bible as the story of the history of humankind. They appear under the following titles: a unique account; chosen by God; judges, kings, and prophets; return and renewal; God's kingdom and Jesus; sacrifice; new life, new communities; and future revelation. Newbigin was a founding bishop of the Church of South India and associate general secretary of the World Council of Churches.

The Old Testament in the New Testament. Essays in Honour of J.L. North, ed. S. Moyise, JSNT Supplement Series 189 (Sheffield, UK: Sheffield Academic Press, 2000, £49 or $82) 302 pp. Indexed. ISBN: 1-84127-061-X.

This collection of thirteen essays marks the retirement of Professor North from his position as NT lecturer at Hull University (1980-99) and his chairmanship of the seminar on the use of the OT in the NT. The contributors are Moyise on intertextuality and the study of the OT in the NT, M. Casey on Christology and the legitimating use of the OT in the NT, M. Goulder on the anointed, D. I. Brewer on Jesus' OT basis for monogamy, M. J. J. Menken on the quotation from Jer 31(38):15 in Mt 2:18—a study of Matthew's scriptural text, C. H. T. Fletcher-Louis on Jesus inspecting his priestly war party (Lk 14:25-35), J. Lieu on narrative analysis and Scripture in John, W. S. North on Jesus' prayer in John 11, P. Doble on something greater than Solomon—an approach to Stephen's speech, J. C. O'Neill on "for this Hagar is Mount Sinai in Arabia" (Gal 4:25), M. D. Hooker on Adam *redivivus*—Philippians 2 once more, I. H. Jones on Isaiah 66 once more—the case of 2 Thessalonians, and I. Paul on the use of the OT in Revelation 12. Also included is J. L. North's account of the British seminar on the use of the OT in the NT.

L. Panier (ed.), *Récits et figures dans la Bible. Colloque d'Urbino* (Lyon: PROFAC - CADIR, 1999, paper 110 F) 303 pp., plate. Bibliographies. ISBN: 2-85317-076-4.

The twelve essays in this volume appear under three headings: figures in discourse in the OT (two), narratives and figures of the NT (six), and readings and figures (four). The papers most pertinent to NT studies are by J. Delorme on Gospel and narrative—Gospel narration according to Mark, G. Hallbäck on Jesus and places—a figurative reading of Mark's Gospel, D. Dormeyer on the search for a common structure in the passion narratives and their representations of the martyr (with Mk 14:43-53 and Jn 18:1-4 as starting points), A. Perissinoto on the search for a figurative code with reference to Jn 4:5-15, S. van Tilborg on a figurative reading of the "I am" statements in John's Gospel, O. Genest on the "figurativization" of Jesus' death in the NT epistles, and K. Nastopka on the Emmaus pericope and its transformations in a Lithuanian context.

J. T. Pawlikowski and H. G. Perelmuter (eds.), *Reinterpreting Revelation and Tradition. Jews and Christians in Conversation,* Bernardin Center Series (Franklin, WI: Sheed & Ward, 2000, $22.95) x and 244 pp. Indexed. LCN: 00-024753. ISBN: 1-58051-042-6.

After a four-page introduction by the editors, this volume presents papers by M. Signer on one covenant or two—whether we can sing a new song (with a response by Pawlikowski); C. Thoma on differences with the church in the rabbinic parables (with a response by Perelmuter); E. R. Wolfson on gazing beneath the veil—apocalyptic envisioning the end (with a response by L. J. Hoppe); A. F. Segal on one covenant or two—Paul and early Christianity on universalism and cultural pluralism (with a response by C. Deutsch); L. H. Feldman on hatred for and attraction to Jews in classical antiquity (with a response by K. Madigan); and P. J. Tomson on halakic correspondence in antiquity—Qumran, Paul, and the Babylonian Talmud (with a response by B. E. Bowe).

M. PERCY (ED.), *Calling Time. Religion and Change at the Turn of the Millennium,* Lincoln Studies in Religion & Society 2 (Sheffield, UK: Sheffield Academic Press, 2000, £28.50 or $45) 268 pp., 8 tables. Bibliographies. Indexed. ISBN: 1-84127-063-6.

The fourteen essays in this volume deal with the subject of time and change in relation to religion and to Christianity in particular. They appear under two headings: religion and time (seven), and religion and change (seven). The articles most directly pertinent to biblical studies are by P. R. Davies on Jubilee—a biblical perspective, and D. D. Hannah on the angelic restrainer of 2 Thess 2:6-7. The other contributors are D. Herbert, J. H. Grayson, M. Sadgrove, W. K. Kay, D. Thompson, R. Landes, A. Bradstock, K. N. Medhurst, D. Jenkins, V. White, S. Collins, and Percy.

M. J. H. M. POORTHUIS AND J. SCHWARTZ (EDS.), *Purity and Holiness. The Heritage of Leviticus,* Jewish and Christian Perspectives 2 (Leiden—Boston—Cologne: Brill, 2000, 196 gld. or $109) xv and 371 pp., 8 plates. Indexed. LCN: 99-34025. ISBN: 90-04-11418-1.

After the editors' 24-page introductory survey, this volume presents essays on the theme of purity and holiness in the biblical and postbiblical period (fourteen), the Middle Ages (four), and the modern period (two). The articles most pertinent to the NT field are by P. Tomson on Jewish purity laws as viewed by the Church Fathers and by the early followers of Jesus; B. Koet on purity and impurity of the body in Luke-Acts; Poorthuis on R. Otto revisited—numinosity vis-à-vis rabbinic, patristic, and gnostic interpretations of Scripture; E. Ottenheijm on impurity between intention and deed—purity disputes in 1st-century Judaism and in the NT; C. Milikowsky on hand-washing, hand-purity, and Holy Scripture in rabbinic literature; C. Werman on the concept of holiness and the requirements of purity in Second Temple and tannaitic literature; G. Rouwhorst on Leviticus 12–15 in early Christianity; A. Houtman on sin and illness in *Targum of the Prophets;* J. Schwartz on birds, rabbis, and skin disease; and E. Regev on nonpriestly purity and its religious aspects according to historical sources and archaeological findings.

J. W. ROGERSON, *An Introduction to the Bible* (London—New York: Penguin, 1999, paper $12.95) xvii and 232 pp., 4 maps. Bibliography. Indexed. ISBN: 0-14-025261-4.

Conceived as a replacement for S. A. Cook's *An Introduction to the Bible* (1945), this book presents a survey of the history and composition of the books of the OT and the NT in the light of modern scholarship, and discusses their meaning for today. After reflecting on what the Bible is, it considers how biblical writers wrote, the making of the OT, the making of the Apocrypha, the making of the NT, the canon of the Bible, the study of the Bible, and the use of the Bible. An eight-page glossary is included. Rogerson retired in 1996 as professor of biblical studies at Sheffield University.

F. F. SEGOVIA (ED.), *Interpreting Beyond Borders,* The Bible and Postcolonialism 3 (Sheffield, UK: Sheffield Academic Press, 2000, paper £12.95 or $19.95) 191 pp. Bibliographies. Indexed. ISBN: 1-84127-104-7.

After Segovia's essay on interpreting beyond borders—postcolonial studies and diasporic studies in biblical criticism, this volume presents four papers under the heading "reading diaspora": M. M. Althaus-Reid on G. Gutiérrez goes to Disneyland—theme park theologies and the diaspora of the discourse of the popular theologian in liberation theology, Segovia on reading-across—intercultural criticism and textual posture, O. D. Vena on his hermeneutical journey and daily journey into hermeneutics—meaning-making and biblical interpretation in the North American diaspora, and S.-k. Wan on whether diaspora implies some sort of universality—an Asian-American reading of Galatians. Then under "reading from the diaspora" there are articles by F. García-Treto on hyphenating Joseph—a view of Genesis 39–41 from the Cuban diaspora, H. Gossai on subversive promises and the creation of a parallel sphere—divine encounters with Hagar and Rebekah, J. K.-J. Kuan on diasporic reading of a diasporic text—identity politics and race relations and the book of Esther, and W. Persaud on hermeneutics of the Bible and "cricket as text"—reading as an exile.

J. L. SHELER, *Is the Bible True? How Modern Debates and Discoveries Affirm the Essence of the Scriptures* (San Francisco: HarperSanFrancisco, 1999, $24) x and 278 pp. LCN: 99-16882. ISBN: 0-06-067541-1.

As a journalist who has covered religion for *U.S. News & World Report* for more than a decade, Sheler seeks to put into meaningful perspective a wide array of developments in the fields of archaeology, biblical studies, and other disciplines to evaluate the evidence that they present both for and against the historical accuracy and integrity of the Bible. His presentation is divided into six parts: the Bible and history, the Bible and archaeology, the Bible and the Dead Sea scrolls (the discovery at Qumran, fifty years of research, the scrolls and the OT and NT), the Bible and the historical Jesus (the historical quest, from the old quest to the third quest, scholars of the quest, the birth of Jesus, Jesus the man, the last days of Jesus), the Bible code and prophecy, and the Bible and belief. He concludes that recent developments in biblical studies have affirmed the Bible, and that the Bible cannot be rendered comprehensible apart from its historical claims.

F. SIEG ET AL., *Studies on the Bible. To Commemorate the 400th Anniversary of the Publication of Jakub Wujek's Translation of the Bible, 1599-1999* (Warsaw: Bobolanum, 2000, paper) 344 pp., 40 tables. Bibliography. ISBN: 83-907392-8-3.

After Sieg's introduction to Wujek's life and work, this volume presents four essays: P. Kasiłowski on the warning against a possible "voluntary" sin in Heb 10:26-31 (in Italian), T. Kot on fulfilling the justice of God—a rhetorical analysis of Mt 5:17-48 (in French), J. Sulowski on twofold wisdom—with or without God according to Gen 2:25–3:7 (in German), and Sieg on the proper prepositions of compound substantives in John's Gospel and Revelation (in German) [see § 38-228].

H. WALTON AND A. W. HASS (EDS.), *Self / Same / Other. Re-visioning the Subject in Literature and Theology,* Playing the Texts 5 (Sheffield, UK: Sheffield Academic Press, 2000, cloth £45 or $74, paper £14.95 or $24.50) 214 pp. Indexed. ISBN: 1-84127-018-0 (cloth), -019-9 (paper).

Prepared for a conference held in 1996 at Westminster College in Oxford, the fourteen essays in this volume deal with re-visioning self and other (by H. Wilcox, Hass, and A. B. Brown), re-visioning subjectivity (S. Chait, H. S. Pyper, R. Quance, and F. J. Ruf), re-visioning gender (P. S. Anderson, K. S. Datta, and P. Leonard), and re-visioning the sacred text (C. Burdon, J. Tarlin, C. Lanone, and M. de Haardt), respectively. Walton has provided a nine-page introduction to re-visioning the subject in literature and theology.

R. E. WHITAKER AND J. R. KOHLENBERGER, *The Analytical Concordance to the New Revised Standard Version of the New Testament* (Grand Rapids—Cambridge, UK: Eerdmans, 2000, $60; New York—Oxford: Oxford University Press) ix and 789 pp. Indexed. ISBN: 0-8028-3883-9 (E), 0-19-528443-7 (OUP).

The NT treated in this volume includes the English text of the New Revised Standard Version (NRSV) and the Greek text of the United Bible Societies' *Greek New Testament* (4th, rev. ed.). The words in the English text are listed by dictionary form in alphabetical order followed by every context in which any form of the word is found. A citation giving the book, chapter, and verse for the context is provided at the left margin of each context line. The "analytical" feature of the concordance is that it provides information about what word in the original Greek is being translated in each context. Following the dictionary form of the English word is a listing in alphabetical order of all the Greek words that the NRSV translators have translated by any form of the English word, with a reference number for each of the Greek words. At the right end of each context line is the reference number for the Greek word that is translated in that particular context. The Greek-English index at the end of the book includes all the Greek words and phrases that are cited in the concordance.

O. W. Allen, *Reading the Synoptic Gospels. Basic Methods for Interpreting Matthew, Mark, and Luke* (St. Louis, MO: Chalice, 2000, paper $14.99) x and 134 pp. Bibliographies. LCN: 99-049162. ISBN: 0-8272-3219-5.

Intended as a supplement to an introductory study of the Gospels or the NT in the classroom or church, this volume explains the various methods of exegesis with reference to Mt 12:46-50. After showing how to establish the pericope, text, and plain sense, it treats social and historical background, literary background, form and function, theological editing, narrative reading, and the experience of the implied reader. There are excursuses on (1) the development of the Synoptic Gospels, (2) conventional forms, and (3) select literary terms for narrative exegesis. Allen is dean of the chapel and teaches biblical studies at DePauw University in Greencastle, IN.

R. Augstein, *Jesus Menschensohn* (3rd ed.; Hamburg: Hoffmann und Campe, 1999, DM 49.90) 573 pp., map, 2 tables. Bibliography. Indexed. ISBN: 3-455-11284-6.

The thoroughly revised and updated version of a work first published in 1972 [see *NTA* 21, p. 196], this volume contends that the man Jesus has nothing to do with the artistic figure of Christ. After noting some footprints of the historical Jesus, Augstein, editor of *SPIEGEL* magazine, deals with the following topics: what Jesus could have wished for; how one founds a world religion; Qumran, Jesus, and the early Christians; a prophet enters Jerusalem; the trial; raised up from the earth; from tribal god to the only God; Galileans or boundary transgressors; Mark as a disappointed chief witness; what has become of Jesus; and what would there be without him.

G. Bessière, *Jésus, Pierre et le pape . . .* (Paris: Les Editions de l'Atelier/Editions Ouvrières, 2000, paper 95 F or 14.48 €) 186 pp., map. Bibliography. ISBN: 2-7082-3501-X.

The revised and expanded version of a work published under the title *Pierre, pape malgré lui* (Flammarion, 1989), this volume traces the career of Simon Peter in light of the NT sources. After considering what can be deduced about Peter's origins and upbringing, it focuses on episodes in the Gospels and Acts that feature Peter, as well as how the various NT writers evaluated him and how he appears in the two epistles attributed to him. It also includes chapters about Peter's death and burial, whether Peter had successors, and Peter in the third millennium. Bessière is the author of *Jésus, le Dieu inattendu* (1993).

M. Böhm, *Samarien und die Samaritai bei Lukas. Eine Studie zum religionshistorischen und traditionsgeschichtlichen Hintergrund der lukanischen Samarientexte und zu deren topographischer Verhaftung,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 111 (Tübingen: Mohr Siebeck, 1999, paper DM 118) xiv and 368 pp., 13 maps. Bibliography. Indexed. ISBN: 3-16-147255-1.

Prepared as a doctoral dissertation under the direction of C. Kähler and presented in 1997 to the theological faculty at the University of Leipzig, this volume investigates the meaning of "Samaria" and "Samaritans" in Luke-Acts in the light of what is known about the religion, history, and culture of the Samaritans. After a thirty-page introduction to the problem, the terminology, and the state of research on the topic, it offers some methodological clarifications and considers some pertinent texts: "Samaria" (Lk 17:11; Acts 1:8; 8:1, 14; 9:31; 15:3), "a city of Samaria" (Acts 8:5), "village of Samaritans" (Acts 8:25; Lk 9:52), "the Samaritan"/"the Samaritans" (Lk 9:52; 10:33; 17:16; Acts 8:25), "the people of Samaria" (Acts 8:9), and the linguistic tradition and meaning of ἀλλογενής (Lk 17:18). Then it deals with key "Samaritan" texts in Luke's Gospel (Lk 9:51-56; 10:25-37; 17:11-19) and in Acts (Acts 8:4-25). The appendixes (1) treat the additions to the Samaritan version of the Ten Commandments and (2) provide thirteen maps pertaining to Samaritan history. Böhm concludes that Luke regarded the Samaritans as part of Israel and portrayed them in a way that was true to geographical and historical realities.

M. P. Bonz, *The Past as Legacy. Luke-Acts and Ancient Epic* (Minneapolis, MN: Fortress, 2000, paper $18) x and 230 pp. Bibliography. Indexed. LCN: 99-056275. ISBN: 0-8006-3225-7.

Based on a doctoral dissertation directed by H. Koester and presented to Harvard Divinity School, this volume argues that in his dynamic narrative presentation of a divinely ordained mission that begins with Jesus in Nazareth and ends with Paul in Rome, Luke has endeavored to interpret the underlying meaning of the whole of Christian history in a manner surprisingly analogous to Virgil's interpretation of the meaning of Roman history. Bonz contends that at the center of Luke's theological reflections is the conviction that the divine solution for human salvation involves not only the death of the beloved Son but also the reformulation of the people of God. After a survey of current problems of genre and interpretation in Luke-Acts, she deals with the *Aeneid* as Rome's sacred history, 1st-century adaptations of Virgilian epic, the dramatic unfolding of prophecy and history in Luke-Acts, and Luke-Acts reconsidered. The appendixes treat (1) the *Aeneid* and its critical interpreters, (2) the dating of Valerius Flaccus' *Argonautica,* and (3) S. Weinstock's comparative presentation of the geographical lists of Paulus Alexandrinus and Luke (see Acts 2:9-11).

E. Bosetti, *Marco. Il rischio di credere,* Bibbia e catechesi (Bologna: Dehoniane, 2000, paper 22,000 L) 153 pp. Bibliography. ISBN: 88-10-20215-5.

Bosetti, author of *Luca. Il cammino dell'evangelizzazione* (1997) in the series, observes that Mark describes the experience of Christian discipleship in terms of a way of seeing and a way of following. After an eight-page introduction to Mark's Gospel, she deals with discipleship as a way of seeing under three headings: from the Jordan to Bethsaida, from Caesarea to Jericho, and from Jerusalem to Galilee. Then she treats discipleship as a way of following under eight headings: a car with four wheels, faith and prayer, the need for careful listening, proclamation and poverty, a pastor's heart, if anyone wishes to follow, Bartimaeus as an icon of the true disciple, and a way to continue on.

D. Burkett, *The Son of Man Debate. A History and Evaluation,* Society for New Testament Studies Monograph Series 107 (Cambridge, UK—New York: Cambridge University Press, 1999, $54.95) xiv and 176 pp. Bibliography. Indexed. LCN: 99-19515. ISBN: 0-521-66306-7.

After a five-page introduction, Burkett, associate professor of NT and Christian origins at Louisiana State University and author of *The Son of the Man in the Gospel of John* (1991), surveys the Son of Man debate from patristic times to the present under the following headings: genealogical interpretations, the human Son of Man, the apocalyptic/messianic Son of Man, the question of reference, the question of authenticity, miscellaneous sons of men, the possible exit of the apocalyptic Son of Man, the idiomatic/nontitular son of man, and the Son of Man in apocalyptic and rabbinic texts. A one-page appendix lists surveys of research on "the Son of Man." He contends that nineteen centuries of "Son of Man" study have led to no consensus concerning the meaning and origin of the expression, and that the Son of Man debate thus serves as a prime illustration of the limits of NT scholarship.

D. Buttrick, *Speaking Parables. A Homiletic Guide* (Louisville, KY: Westminster John Knox, 2000, paper $24.95) xviii and 254 pp. Bibliography. Indexed. LCN: 99-048398. ISBN: 0-664-22191-2.

After an eight-page introduction, this volume presents chapters on the nature of the parables of Jesus, the mysterious kingdom of God, and the task of preaching or teaching parables. Then it provides a commentary on thirty-three different parables arranged according to their sources: Mark (sower, seeds and harvest, mustard seed, tenants, returning master), Matthew (planted weeds, treasure, pearl, fishnet, unmerciful servant, vineyard laborers, two children, last judgment), *Gospel of Thomas,* Q (house builders, children in the marketplace, empty house, leaven, weather report, lost sheep, feast, closed door, entrusted money), and Luke (Good Samaritan, friend at midnight, rich farmer, barren tree, lost coin, prodigal son, dishonest steward, rich man and Lazarus, undeserving servants, unjust judge, Pharisee and publican). In each case there is a new translation from the Greek, a brief survey of scholarship, and suggestions about preaching the parable. Also included are fourteen sermons delivered by the author between 1958 and 1998. Buttrick is professor of homiletics and liturgics at the Divinity School, Vanderbilt University.

S. Byrskog, *Story as History — History as Story. The Gospel Tradition in the Context of Ancient Oral History,* Wissenschaftliche Untersuchungen zum Neuen Testament 123 (Tübingen: Mohr Siebeck, 2000, DM 178) xix and 386 pp. Bibliography. Indexed. ISBN: 3-16-147305-1.

Byrskog, associate professor of NT and hermeneutics at Göteborg University and author of *Jesus the Only Teacher* (1994), seeks to elucidate the dynamics involved behind the past in the present and the present in the past as the Gospel tradition evolved. After defining the problem and discussing previous attempts at treating it, he explains the new approach to oral history and discusses the following topics: story as history—"autopsy" as a means of inquiry (the major historians, the early Christians), between the past and the present—autopsy as orality (autopsy and orality, orality and literacy), the present in the past—autopsy interpreted (the eyewitness as interpreter, the oral historian as interpreter), history entering into story—autopsy narrativized (autopsy in historical narrative, autopsy in early Christian texts), and history as story—narrativizing one's existence (the historian and the story, from eyewitness to Gospel story). He concludes that the Gospel tradition originated and developed in a constant process of reoralization, and that the Gospel narratives are witnesses to a synthesis between history and story.

D. Capps, *Jesus. A Psychological Biography* (St. Louis, MO: Chalice, 2000, $29.99) xiii and 288 pp. Bibliography. Indexed. ISBN: 0-8272-1713-7.

Capps, professor of pastoral theology at Princeton Theological Seminary, seeks to make the case for the usefulness of psychological theories and concepts in the study of the historical Jesus. He first surveys the current state of historical Jesus studies by considering the portraits of Jesus developed by four major contemporary NT scholars: E. P. Sanders, J. P. Meier, J. D. Crossan, and M. J. Borg. Then he deals with methodological issues: the case for psychobiography, the psychohistory of groups, and the social world of Jesus' day. Finally he offers a psychological portrait of Jesus under three headings: the hidden years—the fatherhood question, disabling anxiety—the role of village healer, and utopian-melancholic personality—the Temple disturbance. He concludes that Jesus' fictive personality was that of "son of Abba" and that he did father-like things as son of Mary and son of Abba.

B. Charette, *Restoring Presence. The Spirit in Matthew's Gospel,* JPT Supplement Series 18 (Sheffield, UK: Sheffield Academic Press, 2000, paper £10.95 or $13.95) 160 pp. Bibliography. Indexed. ISBN: 1-84127-059-8.

Charette, associate professor of NT at Northwest College in Kirkland, WA, and author of *The Theme of Recompense in Matthew's Gospel* (1992), argues that Matthew presents a thoughtful and carefully nuanced description of the activity of the Holy Spirit, and that the eschatological redemption that Matthew describes in his Gospel is the direct result of the operation of the Spirit of God. He develops this thesis in three chapters: "I will put my Spirit upon him"—Spirit and Messiah in Matthew [see § 41-185]; "something greater is here"—Spirit and redemption in Matthew [see § 39-151]; and "there am I in their midst"—Spirit and community in Matthew. He concludes with implications for Pentecostal practice.

J. H. Charlesworth and W. P. Weaver (eds.), *Jesus Two Thousand Years Later,* Faith and Scholarship Colloquies (Harrisburg, PA: Trinity Press International, 2000, paper $14) xi and 130 pp. Indexed. LCN: 99-053669. ISBN: 1-56338-303-9.

After a five-page introduction by Weaver, this volume presents four essays on the history and impact of historical Jesus research: J. D. Crossan on why historical Jesus research is necessary, E. P. Sanders on how we know what we know about Jesus, A.-J. Levine on the

Word becomes flesh—Jesus, gender, and sexuality; and Charlesworth on the historical Jesus—sources and a sketch.

M. H. Crosby, *"Do You Love Me?" Jesus Questions the Church* (Maryknoll, NY: Orbis, 2000, paper $20) xxvii and 255 pp. Indexed. ISBN: 1-57075-236-2.

After discussing "Do you now believe?" as the question at the heart of the Johannine farewell address (Jn 14:1–17:26) and John's Prologue (1:1-18), this volume explores the first half of John's Gospel under the heading "Jesus and entrenched religion" with reference to the following questions: What are you looking for? (1:19–4:54); Do you want to be healed? (5:1-47); Does this offend you? Do you also wish to go away? (6:1-71); Why do I speak to you at all? (7:1–8:59); Woman, where are they? Has no one condemned you? (7:53–8:11); Do you believe in the Son of Man? (9:1-41); For which of these are you going to stone me? (10:1-39); Did I not tell you that if you believed, you would see the glory of God? (10:40–12:19); and What should I say—"Father, save me from this hour"? (12:20-50). Then it considers two different approaches to Jesus as prefigured in Peter and the beloved disciple: Do you know what I have done to you? (13:1-38); If I have spoken rightly, why do you strike me? (18:1-27); Do you love me? (21:1-19); and If it is my will that this one (the beloved disciple) remain until I come, what is that to you? (21:20-25). The epilogue reflects on the question, What does it mean for us to remain as beloved disciples? Crosby is the author of *House of Disciples. Church, Economics, and Justice in Matthew* (1988).

J. S. Dunne, *Reading the Gospel* (Notre Dame, IN: University of Notre Dame Press, 2000, cloth $18, paper $11) ix and 187 pp. Indexed. LCN: 00-023572. ISBN: 0-268-01667-4 (cloth), -01668-2 (paper).

Dunne, professor of theology at the University of Notre Dame, describes his work on the Gospels as "reading for writing" or *lectio divina,* and as faith seeking understanding. After reflecting on reading (passing over, coming back), he discusses divine reading (the word and the music, the restless reader, "heart always contemplating communion," the way of pure reflection), parables (secrets of the kingdom, parables of knowledge, parables of love), paradoxes, turning points (withdrawing into solitude, returning to the human circle, facing death), and presence. He concludes with "songlines," a lyric commentary on parts of John's Gospel.

H. E. Faber van der Meulen, *Lucas' verhalen rond de geboorte van Jezus,* Context (Kampen: Kok, 1999, paper) 222 pp. Bibliography. Indexed. ISBN: 90-435-0117-4.

Faber van der Meulen, the author of the analysis of Matthew's infancy narrative entitled *Verhalen rond de geboorte van Jezus* (1998) in the series (which is intended for preachers, Bible study groups, classes, etc.), presents his exposition of Luke's infancy narrative in seven steps (Lk 1:5-25; 1:26-38; 1:39-56; 1:57-80; 2:1-21; 2:22-40; 2:41-52), providing at each step a translation, textual notes, an exegesis of each part of the passage, and a treatment of general topics (especially background information) encountered in the text.

R. Feneberg, *Der Jude Jesus und die Heiden. Biographie und Theologie Jesu im Markusevangelium,* Herders biblische Studien 24 (Freiburg—Basel—Vienna: Herder, 2000, DM 88 or 44.99 €) 385 pp. Bibliography. ISBN: 3-451-27250-4.

Feneberg, professor of Catholic theology/religious education (with particular attention to the NT) at the Pädagogische Hochschule in Weingarten, contends that Mark wrote his Gospel ca. A.D 70 to root the Gentile church in the life of Jesus and especially in Jesus' mission of revealing God's extraordinary love for the "stranger." After a 59-page introduction to the origin of Mark's Gospel (with particular attention to the NT portrayal of history), he presents an exposition of Mk 1:1–8:30 under the following headings: Jesus' power in word and deed (1:1–3:6), the teacher and his disciples (3:7–6:13), and Jesus and the Gentiles (6:14–8:30). Then he deals with Mk 8:31–16:8 in three segments: the king on the way to his city (8:31–10:52); the king proclaims his program in the Temple (11:1–13:37); and the king is enthroned on the cross (14:1–16:8).

W. Fenske with B. Martin, *Brauchte Gott den Verräter? Die Gestalt des Judas in Theologie, Unterricht und Gottesdienst,* Dienst am Wort 85 (Göttingen: Vandenhoeck & Ruprecht, 2000, paper DM 26) 160 pp., 7 figs. Bibliography. ISBN: 3-525-59349-X.

Fenske, author of . . . *und noch ein Jesus. Orientierungshilfen im Dschungel populärer Jesusbücher* (2000), seeks to provide basic information about Judas and the various interpretations of his character and actions. After a four-page introduction, he surveys the NT and other sources about Judas. Next he considers fourteen topics or themes that pertain in some way to Judas and his effective history: the Last Supper, anti-Semitism/anti-Judaism (Judas and the Jews), the opponents of Jesus, the "dark" God—God's mysterious activity, the Judas kiss, the divine "must," and so forth. Then he discusses the figure of Judas in art, literature, music, and contemporary exegesis. Finally he offers some basic directions for teaching and reflecting on the themes of betrayal and the "darkness" of God.

P. Fredriksen, *Jesus of Nazareth, King of the Jews. A Jewish Life and the Emergence of Christianity* (New York: Knopf, 1999, $26) xxi and 327 pp., 2 figs., 3 maps, 9 photos, table. Bibliography. Indexed. LCN: 99-31054. ISBN: 0-679-44675-3.

Fredriksen, professor of Scripture at Boston University and author of *From Jesus to Christ. The Origins of the New Testament Images of Jesus* (1988), notes that the single most solid fact about Jesus' life is his death under Pontius Pilate around Passover in Jerusalem, and takes up the challenge of linking Jesus' Jewish career with his Roman death. Describing Jesus as a prophet who preached the coming apocalyptic kingdom of God, she follows John's idea that Jesus' mission was established in both Galilee and Judea, and contends that Jesus was well known to people in Jerusalem. She gives particular attention to the anomaly that Jesus was executed by Rome as an insurrectionist while none of his followers were. After an eleven-page introduction, she considers Gospel truth and historical innocence; God and Israel in Roman antiquity; trajectories—Paul, the Gospels, and Jesus; contexts—Galilee, Judea, and Jesus; and the days in Jerusalem. She contends that since the crowds in Jerusalem hailed Jesus as Messiah, Pilate (who thought that Jesus was harmless) killed him as a messianic pretender primarily because others thought and proclaimed Jesus to be the Messiah.

J. Frey, *Die johanneische Eschatologie.* Band 3, *Die eschatologische Verkündigung in den johanneischen Texten,* Wissenschaftliche Untersuchungen zum Neuen Testament 117 (Tübingen: Mohr Siebeck, 2000, DM 198) xvii and 600 pp. Bibliography. Indexed. ISBN: 3-16-147088-5.

The first two volumes in this investigation of Johannine eschatology were described in *NTA* 42, p. 159, and 43, pp. 385-386, respectively. This volume focuses on eschatological preaching in the Johannine texts. After an eleven-page introduction, it considers the reception-horizon of the addressees—eschatological traditions in the Johannine communities (Jn 21:22-23 and parousia expectations in the Johannine circle, eschatological school traditions in the Johannine epistles, eschatological community traditions in the Fourth Gospel), apocalyptic time reckoning and eschatological preaching in the Johannine epistles (2 John, 1 John, the relation of their eschatology to that of the Fourth Gospel), the eschatological preaching in the Johannine farewell discourses (with particular attention to Jn 13:31–14:31; 16:4b-33; and 17:24), and eschatological statements in the Johannine portrayal of Jesus' public activity (with particular attention to Jn 3; 5:19-30; and 11:1-44). Frey, now professor of NT at the University of Munich, concludes that the Johannine emphasis on the present character of the eschatological decision about death and life and about judgment and salvation flowed from the christological concentration of Johannine thought on the crucified and risen Jesus as the incarnate Logos-Son of God.

From Quest to Q. Festschrift James M. Robinson, ed. J. M. Asgeirsson, K. De Troyer, and M. W. Meyer, Bibliotheca Ephemeridum Theologicarum Lovaniensium 146 (Leuven:

Leuven University Press—Peeters, 2000, paper 2,400 BFr or $68.50) xliv and 345 pp., frontispiece. Bibliography. Indexed. ISBN: 90-5867-009-0 (LUP), 90-429-0771-1 (P).

The first five papers in this *Festschrift* honoring Professor Robinson appear under the heading "founder and fashion": M. Frenschkowski on what biographical information about Jesus is presupposed in the Sayings Source Q—the *Gattung* of Q in the context of sayings collections; T. Hieke on scriptural learning in Q—the OT quotations in the temptation narrative (Q 4:1-13); J. S. Kloppenborg Verbin on a dog among the pigeons—the "Cynic hypothesis" as a theological problem; M. Ebner on love of enemies as a counsel toward survival—social and history-of-religions observations on Mt 5:38-47/Lk 6:27-35; and Meyer on whether Jesus drank from a cup—the equipment of Jesus and his followers in Q and al-Ghazzali. Then under "topos and topics" there are eight essays: F. Neirynck on Ναζαρά in Q—pro and con; C. M. Tuckett on Q 12:8—once again "Son of Man" or "I"; A. D. Jacobson on Jesus against the family—the dissolution of family ties in the Gospel tradition; R. A. Piper on wealth, poverty, and subsistence in Q; P. J. Hartin on the woes against the Pharisees (Mt 23:1-39)—the reception and development of Q 11:39-52 within the Matthean community; F. Bovon on retracing the trajectory of Lk 13:22-30 back to Q—a study in Lukan redaction; H. W. Attridge on "seeking" and "asking" in Q, *Gospel of Thomas,* and John; and R. Uro on washing the outside of the cup—*Gospel of Thomas* 89 and the Synoptic parallels. Also included are a photograph of the honoree, an intellectual biography of him by H. Koester, a *curriculum vitae,* and a list of his publications from 1945 to 1999.

R. Griffith-Jones, *The Four Witnesses. The Rebel, the Rabbi, the Chronicler, and the Mystic* (San Francisco: HarperSanFrancisco, 2000, $25) x and 405 pp. LCN: 00-020330. ISBN: 0-06-251647-7.

After describing the Gospels as "the four greatest stories ever told," Griffith-Jones, who served as chaplain and taught NT for several years at Lincoln College, Oxford University, and is now Master of the Temple Church in London, discusses Mark's story (storm warning, composing the story), Matthew's story (the promised land, the old Israel and the new), Luke's story (the birth of the church, the old order and the new), and John's story (from the beginning to the end, the trial, dark splendor). Also included are brief introductions to each Gospel and transitions from one Gospel to another. Griffith-Jones discusses the Easter texts as "the last act."

J. M. Harrington, *The Lukan Passion Narrative. The Markan Material in Luke 22,54–23,25. A Historical Survey: 1891-1997,* New Testament Tools and Studies 30 (Leiden—Boston—Cologne: Brill, 2000, 168 € or $206) xiii and 1003 pp. Bibliography. Indexed. ISBN: 90-04-11590-0.

Based on a doctoral dissertation directed by F. Neirynck and presented in 1998 to the Katholieke Universiteit in Leuven, this volume traces the debate surrounding Luke's use of Mark's Gospel and special sources such as proto-Luke in a section of the passion narrative (Lk 22:54–23:25). It first surveys research from 1885 to the 1960s: the first proponents of a special proto-Lukan source (P. Feine through B. S. Easton), in defense of Markan priority (H. J. Holtzmann through R. Bultmann), the golden age of special source theories (the apex of proto-Luke), critique of proto-Luke (J. M. Creed through S. McL. Gilmour), a special proto-Lukan source revised (E. Meyer through E. E. Ellis), and Lukan redaction of Mark (L. Vaganay through A. Dauer). Then it considers developments from the late 1960s to the present: interest rekindled in a special source (G. Schneider and D. R. Catchpole), the Lukan passion as a redaction of Mark (A. F. Page and H. van der Kwaak), special sources and the special material (I. H. Marshall through D. L. Bock), contemporary redaction critics dispensing with a special source (R. E. Brown through R. Stein), and the rise of a new literary criticism. Finally it discusses the conundrum of the Herod pericope (Lk 23:6-16) with reference to source-critical theories and exegesis. Harrington concludes that Mark's Gospel continued to guide Luke in the passion narrative. The three appendixes deal with special LQ vocabulary and constructions according to J. Weiss, theories of Lukan priority, and the relation of the Herod pericope to *Gospel of Peter.*

J. P. HEIL, *The Meal Scenes in Luke-Acts. An Audience-Oriented Approach,* SBL Monograph Series 52 (Atlanta: Society of Biblical Literature, 1999, $45) xii and 367 pp. Bibliography. Indexed. LCN: 99-056091. ISBN: 0-88414-013-X.

After a nineteen-page introduction to an audience-oriented approach to the meal scenes in Luke-Acts, this volume presents narrative analyses of the meal scenes in Luke's Gospel: the controversial meals of Jesus and his disciples (Lk 5:27–6:5), Jesus' first meal with a Pharisee (7:36-50), the overabundant feeding of crowds (9:10-17), Jesus' meal with Martha and Mary (10:38-42), Jesus' second meal with a Pharisee (11:37-54), Jesus' third meal with a Pharisee (14:1-24), meals celebrating the finding of the lost (15:1-32), the meals of a rich man and Lazarus (16:19-31), Jesus' meal with Zacchaeus (19:1-10), Jesus' Last Supper (22:7-38), the risen Jesus' meal at Emmaus (24:28-35), and the risen Jesus' meal in Jerusalem (24:41-43). Then it deals with the meal scenes in Acts: communal meals of new believers in Jerusalem (Acts 2:42-47), Peter's meal fellowship with Cornelius (10:1–11:18), Paul's revival of Eutychus at a meal (20:7-12), and Paul's use of a meal for encouragement (27:33-38). Heil, coauthor (with W. Carter) of *Matthew's Parables. Audience-Oriented Perspectives* (1998), concludes that all the meals in Luke-Acts anticipate the eschatological banquet, and that Jesus' last Passover supper serves as the focal point for all the other meals.

B. R. HILL, *Jesus. Center of Christianity* (Cincinnati, OH: St. Anthony Messenger, 2000, paper $7.95) ix and 118 pp. Bibliography. ISBN: 0-86716-367-4.

After stating that the center of Christianity is the person of Jesus, Hill, chair of the theology department and professor of religious education at Xavier University in Cincinnati, and author of *Jesus, the Christ. Contemporary Perspectives* (1991), presents essays on the historical Jesus, Jesus the faithful Jew, Jesus as teacher and prophet, Jesus calling us to be disciples, Jesus and women, Jesus as man of prayer, Jesus and service to the world, Jesus as man of the earth, Jesus and freedom, Jesus as liberator, the baptism of Jesus, Jesus and the Eucharist, the second coming of Jesus, Jesus and the Spirit, and Jesus and his church.

M. L. HUMPHRIES, *Christian Origins and the Language of the Kingdom of God* (Carbondale, IL: Southern Illinois University Press, 1999, $32.50) viii and 98 pp. Bibliography. Indexed. LCN: 98-30929. ISBN: 0-8093-2230-7.

The early Christian story about Jesus' collusion with Beelzebul (see Mk 3:19b-30 and Q [Lk] 11:14-26) marks one of the most significant and talked about texts in the history of NT scholarship. After discussing scholarship and theoretical considerations, this volume deals with Beelzebul as ruler of demons, the chreia and elaboration, the language of the kingdom in the Q version of the Beelzebul controversy, and the language of the kingdom in the Markan version of the Beelzebul controversy. Humphries concludes that the kingdom of God is a myth that defines and protects a given community over against another, and that the Q community uses the expression to identify itself as the legitimate "children of Israel" who reside within the Israelite world of ideas and social practices while the Markan community uses the expression to identify itself as followers of Jesus who have moved beyond the contemporary Israelite *paideia.* B. L. Mack has provided a two-page foreword.

J. C. IWE, *Jesus in the Synagogue of Capernaum: The Pericope and Its Programmatic Character for the Gospel of Mark. An Exegetico-Theological Study of Mk 1:21-28,* Tesi Gregoriana, Serie Teologia 57 (Rome: Editrice Pontificia Università Gregoriana, 1999, paper 35,000 L or $21) 360 pp. Bibliography. Indexed. ISBN: 88-7652-846-6.

The revision of a doctoral dissertation directed by K. Stock and accepted in 1999 by the Pontifical Gregorian University, this volume argues that the pericope about Jesus' first public appearance and activity in Galilee (Mk 1:21-28) has a programmatic character for Mark's Gospel in the sense that it contains major features or many of the main themes of Jesus' activity developed in the rest of the Gospel. It first examines the important words and themes in Mk 1:21-28 with the help of linguistic-syntactic, semantic, narrative, and pragmatic (reader-response) analyses. Then it shows that the theological themes and motifs that emerge from the exegetical analysis of Mk 1:21-28 can be seen throughout Mark's Gospel with reference to the person of Jesus (identity, authority, mission), the deeds of Jesus (teachings, exorcisms), and the relation with Jesus (Jesus in company, the people's reaction of wonder, the scribes' contrast with Jesus).

L. E. KECK, *Who is Jesus? History in Perfect Tense,* Studies on Personalities of the New Testament (Columbia, SC: University of South Carolina Press, 2000, $24.95) x and 207 pp. Bibliography. Indexed. LCN: 99-050778. ISBN: 1-57003-338-2.

Keck, professor emeritus of biblical theology at Yale Divinity School, observes that the ancient Greeks used the perfect tense of a verb to distinguish the ongoing import of completed action, and that to speak of history in the perfect tense is to consider the ongoing meaning of something from the past, namely Jesus. After reflecting on "the presence of the past," he considers the permanent particular (Jesus the Jew), the embodied future (Jesus the teacher), the fractured prism (Jesus' death and the living God), and the authorizing judge (Jesus in the moral life). He concludes that the expression "Jesus ethic" best accounts for the centrality of the person of Jesus in the lives of his followers and for their willingness to suffer voluntarily for others.

J. A. KELHOFFER, *Miracle and Mission. The Authentication of Missionaries and Their Message in the Longer Ending of Mark,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 112 (Tübingen: Mohr Siebeck, 2000, paper DM 128) xix and 530 pp. Bibliography. Indexed. ISBN: 3-16-147243-8.

The revision of a doctoral dissertation directed by A. Yarbro Collins and presented in 1998 to the University of Chicago, this volume investigates both the unique contributions that Mk 16:9-20 has to offer for understanding 2nd-century A.D. Gospel traditions and the significance of miraculous "signs" in this text as compared with Christian literature of the first three centuries and with other witnesses. After tracing the history of scholarship on Mk 16:9-20, it considers the question of literary dependence with regard to the imitation of traditional material by the author of Mk 16:9-20 and to the author's use of Matthew, Luke, and John (and Acts). Then after discussing questions of origin and genre (comparing the parts and the whole of the longer ending with analogous literary forms), it treats miracle and mission (the expectation of signs to authenticate the kerygma), picking up serpents (questions of possible ritual, symbolic, and kerygmatic significance—Mk 16:18a), and drinking a deadly substance with impunity (Mk 16:18b). The epilogue reflects on the longer ending of Mark as a witness to an otherwise unknown 2nd-century Christian author.

M. KIDGER, *The Star of Bethlehem. An Astronomer's View* (Princeton, NJ: Princeton University Press, 1999, $22.95) xi and 306 pp., 22 figs., map, 18 tables. Bibliography. Indexed. LCN: 99-29635. ISBN: 0-691-05823-7.

From an examination of literary and astronomical evidence, Kidger, a researcher at the Instituto de Astrofisica de Canarias, Tenerife, Spain, suggests that "the star of Bethlehem" (see Mt 2:1-12) was a combination of events—a nova recorded in ancient Chinese and Korean manuscripts preceded by a series of other events, including an unusual triple conjunction of planets. After discussing Matthew's star, he deals with the following topics: the question of a star over Bethlehem, the first Christmas, Halley's comet and other red herrings, shooting stars and fiery rains, the question of the Bethlehem supernova, the three kings, triple conjunctions as a key to unlocking the mystery, whether the answer is written in Chinese, and the identity of the star of Bethlehem. An appendix treats the heavens above Bethlehem.

A. KIRK, *The Composition of the Sayings Source. Genre, Synchrony, and Wisdom Redaction in Q,* Supplements to Novum Testamentum 91 (Leiden—Boston—Cologne: Brill, 1998, 275 gld. or $154) xiii and 443 pp. Bibliography. Indexed. LCN: 97-47633. ISBN: 90-04-11085-2.

Based on a doctoral dissertation directed by J. S. Kloppenborg and presented to the University of Toronto in 1996, this volume analyzes the Q materials in light of the compositional conventions of ancient instructional genres. It first traces Q's trajectory through 20th-century scholarship (from A. von Harnack to the present) and outlines a methodology for genre and composition criticism. Then after a survey of instructional speech compositions in ancient wisdom literature, it considers examples of the instructional speech genre in Q: love your enemies (Q = Lk 6:27-35); judge not (6:37-42); trees, fruit, and speech (6:43-45); confident prayer (11:2-13); Beelzebul controversy (11:14-23); and so forth. Finally it deals with macro-composition in ancient wisdom literature (Egyptian instructions, Sirach, etc.) and in Q (eschatological discourse, controversy discourse, mission instruction, inaugural discourse). Kirk concludes that the textual configurations that he proposes for Q do not point to an impossibly sophisticated level of composition but testify to the use of conventions that eased and facilitated redaction.

J. S. KLOPPENBORG, *The Formation of Q. Trajectories in Ancient Wisdom Collections,* Studies in Antiquity and Christianity (Harrisburg, PA: Trinity Press International, 1999, paper $29) xxii and 377 pp. Bibliography. Indexed. LCN: 99-057994. ISBN: 1-56338-306-3.

The first edition of this work was described in *NTA* 32, p. 105. After reviewing the history of Q studies, it considers the nature of Q, its composition, the announcement of judgment, the sapiential speeches, the temptation story, and Q and ancient sayings collections. The two appendixes treat (1) ancient sayings collections and (2) formal analysis of the Q "wisdom instructions." This paperback edition features a new six-page preface in which Kloppenborg, the editor of *The Shape of Q. Signal Essays on the Sayings Gospel* (1994), places his work in the context of recent Gospel scholarship.

M. LABAHN, *Jesus als Lebensspender. Untersuchungen zu einer Geschichte der johanneischen Tradition anhand ihrer Wundergeschichten,* Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 98 (Berlin—New York: de Gruyter, 1999, DM 258) x and 559 pp. Bibliography. ISBN: 3-11-016301-2.

The revised version of part of a doctoral dissertation directed by G. Strecker and E. Lohse and presented in 1998 to the Georg-August-Universität in Göttingen, this volume investigates the theme of Jesus as life-giver or benefactor in the light of form-critical analyses of the Johannine miracle stories. After an eight-page introduction, it deals with methodological issues such as the historical setting of the Johannine tradition, the value of a historical understanding of the Fourth Gospel, the problem of the Gospel's unity, the form-critical starting point, and the choice of texts for form-critical analysis. Then it focuses on the miracle traditions and their interpretation in the Fourth Gospel: Jesus between Cana and Capernaum—Johannine missionary propaganda; the wine-miracle at Cana—a document from the beginning of the debate about Johannine Christology; the healing of the son of the "royal official"; the healer as life-making judge and revealer; feeding and walking on the sea; healing the blind and "Johannine" ἀποσυνάγωγος; and the raising of Lazarus. Labahn concludes that the Johannine Evangelist was a theologically thinking, pastorally actualizing, and hermeneutically interpreting narrator of his tradition through integration, composition, and interpretation.

M. LABAHN, *Offenbarung in Zeichen und Wort. Untersuchungen zur Vorgeschichte von Joh 6,1-25a und seiner Rezeption in der Brotrede,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 117 (Tübingen: Mohr Siebeck, 2000, paper DM 118) xii and 358 pp. Bibliography. Indexed. ISBN: 3-16-147306-X.

The revised and slightly expanded version of part of a doctoral dissertation directed by E. Lohse and accepted in 1998 by the Evangelical theological faculty of the Georg-August-Universität in Göttingen, this volume seeks to understand from the perspective of form criticism the miracle sequence in Jn 6:1-25a consisting of Jesus' feeding of the five thousand and his walking on the water. After a nine-page introduction, it considers the text and context of the two narratives, and presents form-critical analyses of the passages about the feeding of the five thousand (Jn 6:1-15) and Jesus walking on the water (6:16-21, 22-25). Then it discusses the relation of the Fourth Gospel to the Synoptics and its implications for the analysis of Jn 6:1-21, the relation of the traditional miracle sequence in Jn 6:1-21 to the Synoptic parallels, the development of the stories in Jn 6:1-25, and the theme of controversial revelation in deed and word—the miracle sequence as part of the bread-of-life discourse in John 6.

G. LEONARDI, *Atti degli apostoli. Traduzione strutturata, analisi narrativa e retorica,* Sussidi Biblici 61-61b (2 vols.; Reggio Emilia: Edizioni San Lorenzo, 1998, paper 23,000 L and 20,000 L) ii and 210 pp., iii and 152 pp. Bibliography. ISBN: 88-8071-078-8 (vol. 1), -079-6 (vol. 2).

In the light of recent research on the literary and narrative structure of Luke-Acts, the first volume provides on pp. 27-182 a structured Italian translation of the whole text of Acts according to this general outline: prologue and narrative introduction (1:1-26); the birth of the church and its expansion (2:1–14:28); the Jerusalem council as the central event (15:1-35); Paul's missionary journeys to Antioch, Greece, and Rome (15:36–28:16); and Paul's preaching of the kingdom of God and Jesus Christ at Rome (28:17-31). Finally it takes up some important topics pertaining to Acts: literary genre and narrative art, the scope of the work, ecclesiology (the Holy Spirit and Christian community), the chronology of Acts and the date of Paul's martyrdom, and the identity and date of the author. The second volume contains a structured presentation of the full Greek text of Acts, with Italian headings.

G. LEONARDI, *Vangelo secondo marco. Traduzione strutturata, analisi letteraria e narrativa, messaggio e problemi introduttori,* Sussidi Biblici 66-67 (Reggio Emilia: Edizioni San Lorenzo, 1999, paper 25,000 L) iv and 177 pp. Bibliography. ISBN: 88-8071-094-X.

After discussing the literary, narrative, and rhetorical structure of Mark's Gospel, this volume presents on pp. 19-120 the entire (Italian) text structured according to a graphic format that makes its various features stand out. Then it considers the linguistic features and sources of the Gospel, three dominant theological themes (the message announced by Jesus, the disciples and the community, the identity of Jesus), and the community for which Mark wrote and its environment. Leonardi is the author of *Apostoli al femminile. Le discepole del Signore nelle prime comunità cristiane* (1992).

G. LEONARDI, *Vangelo secondo matteo. Traduzione strutturata, analisi letteraria e narrativa, messaggio e problemi introduttori,* Sussidi Biblici 63-64 (Reggio Emilia: Edizioni San Lorenzo, 1998, paper 30,000 L) ii and 264 pp. Bibliography. ISBN: 88-8071-082-6.

On the basis of his study of recent proposals about the literary and narrative structure of Matthew's Gospel, Leonardi presents on pp. 29-212 the full text of the Gospel (in Italian) in a structured format and according to the following general outline: prologue (1:1–2:23), narrative introduction (3:1–4:23), the central corpus (4:23–26:1) consisting of five concentric sections (4:23–9:35; 9:36–12:45; 13:1–17:23; 17:24–20:34; 21:1–26:1), narrative conclusion (26:1–28:15), and epilogue (28:16-20). Then he deals with linguistic matters (literary genre, language, sources, use of the OT); the message of the Gospel (kerygma, community, Jesus' identity); and the community addressed by it, the milieu, and the author.

T.-S. B. LIEW, *Politics of Parousia. Reading Mark Inter(con)textually,* Biblical Interpretation 42 (Leiden—Boston—Cologne: Brill, 1999, 121 gld. or $68) x and 194 pp. Bibliography. Indexed. LCN: 98-19920. ISBN: 90-04-11360-6.

The revision of a doctoral dissertation directed by D. Patte and M. A. Tolbert and accepted in 1997 by Vanderbilt University, this reading of Mark's Gospel with insights from postmodern literary theory probes the relationship between Mark's story of Jesus and colonial politics, and more specifically, the relationship between Mark's emphasis on the return (parousia) of Jesus and his constructions of colonial subjects. After situating the project as one that involves Gospel studies in the sociopolitical struggles for liberation, Liew explains the term "inter(con)textuality" (questions of textuality, subjectivity, and agency), and clarifies the connection between ancient Jewish apocalyptic and colonial politics. Next he presents a reading of Mark's Gospel that focuses on three main subjects (understood in terms of both subject-positions and subject-matters): authority (between Roman rule and messianic reign), agency (waiting to be saved, and living life as it is necessary), and gender (women at the cross[roads] of a trafficking act). He concludes that while Mark challenges the existing (colonial) (dis)order, his politics of the parousia mimics or duplicates the authoritarian, exclusionary, and coercive politics of his colonizers.

R. N. LONGENECKER (ED.), *The Challenge of Jesus' Parables,* McMaster New Testament Studies (Grand Rapids—Cambridge, UK: Eerdmans, 2000, paper $28) xii and 324 pp. Bibliographies. Indexed. LCN: 00-020304. ISBN: 0-8028-4638-6.

The thirteen essays in this volume focus on Jesus' parables in the Synoptic Gospels: K. R. Snodgrass on from allegorizing to allegorizing—a history of the interpretation of the parables of Jesus, R. H. Stein on the genre of the parables, C. A. Evans on parables in early Judaism, M. D. Hooker on Mark's parables of the kingdom (Mk 4:1-34), D. A. Hagner on Matthew's parables of the kingdom (Mt 13:1-52), Longenecker on Luke's parables of the kingdom (Lk 8:4-15; 13:18-21), A. W. Martens on "produce fruit worthy of repentance"—parables of judgment against the Jewish religious leaders and the nation (Mt 21:28–22:14 par.; Lk 13:6-9), R. T. France on being ready (Mt 25:1-46), S. C. Barton on parables of God's love and forgiveness (Lk 15:1-32), S. I. Wright on parables on poverty and riches (Lk 12:13-21; 16:1-13; 16:19-31), W. L. Liefeld on parables on prayer (Lk 11:5-13; 18:1-14), S. C. Keesmaat on strange neighbors and risky care (Mt 18:21-35; Lk 14:7-14; Lk 10:25-37), and M. P. Knowles on "everyone who hears these words of mine"—parables on discipleship (Mt 7:24-27/Lk 6:47-49; Lk 14:28-33; Lk 17:7-10; Mt 20:1-16).

F. LOZADA, *A Literary Reading of John 5. Text as Construction,* Studies in Biblical Literature 20 (New York—Bern: Lang, 2000, $40.95) ix and 138 pp. Bibliography. Indexed. LCN: 99-29431. ISBN: 0-8204-4533-9.

Prepared as a doctoral dissertation under the direction of F. F. Segovia and presented to Vanderbilt University, this investigation of John 5 gives particular attention to the construction of the text, i.e. to how the subject (reader) and object (text) interact dialectically. After defining his reading strategy in light of what has been done in Johannine literary studies, Lozada delimits his reading strategy in relation to the history of scholarship on John 5, delineates the plot development of John 5 (artistically and strategically), constructs a holistic reading of John 5, and provides a summary and a beginning ideological reading of John 5 in light of its plot development. He argues that John 5 can be read as a coherent, meaningful, constructed text, with an embedded ideology that has implications for the implied reader.

J. F. MACARTHUR, *The Murder of Jesus. A Study of How Jesus Died* (Nashville, TN: Word, 2000, $19.99) xvi and 250 pp. Indexed. ISBN: 0-8499-1554-6.

MacArthur, pastor-teacher of Grace Community Church in Sun Valley, CA, describes the crucifixion of Jesus as both the worst miscarriage of human justice and the greatest act of divine justice ever carried out. His aim in this book is to examine the biblical account of Jesus' arrest, trial, and crucifixion, and in so doing to try to unfold the rich redemptive significance of Jesus' work on the cross. Thus he treats the plot to kill Jesus, the last Passover, a warning against overconfidence, the agony in the garden, the kiss of the traitor, the kangaroo court of the high priest, Peter's denial, crucifixion morning, "what shall I do with Jesus?," murder at Golgotha, the seven last sayings of Christ, and all creation groans.

D. R. MACDONALD, *The Homeric Epics and the Gospel of Mark* (New Haven—London: Yale University Press, 2000, $30) viii and 262 pp. Bibliography. Indexed. LCN: 99-046344. ISBN: 0-300-08012-3.

MacDonald, professor of NT and Christian origins at Claremont School of Theology and author of *Christianizing Homer.* The Odyssey, *Plato, and The* Acts of Andrew (1994), contends that Mark wrote a prose epic modeled largely after the *Odyssey* and the ending of the

Iliad. After a fourteen-page introduction to Mark and mimesis, he discusses the links between Mark and Homer under the following headings: carpenters who suffer many things, foolish companions, sons of thunder, murderous usurpers, recognitions, sleeping sailors, speluncular savages, femmes fatales, feasts for thousands, transfigurations, blind seers, untriumphal entries, anointing women, water carriers, last suppers before Hades, death predictions, violent deaths, hydropatetics, rescued corpses, and tombs at dawn. He concludes that Mark's two favorite targets for mimesis were the Septuagint and the Homeric epics. The three appendixes deal with Homer's story of Odysseus, the beginnings of the *Odyssey* and of Mark's Gospel, and the endings of the *Iliad* and of Mark's Gospel.

L. J. MALUF, *The Prophecy of Zechariah. A Study of the Benedictus in the Context of Luke-Acts* (Rome: Pontificia Universitas Gregoriana, Facultas Theologiae, 2000, paper) v and 142 pp. Bibliography.

This volume presents excerpts from a doctoral dissertation directed by F. Lentzen-Deis and A. Vanhoye, and accepted in 1994 by the Pontifical Gregorian University. Maluf, professor of NT at Pope John XXIII Seminary in Weston, MA, argues that the Benedictus (Lk 1:68-79) is a unified poetic composition from the hand of Luke, and that its major themes (salvation, prophecy, divine mercy) are closely linked with the figures of Jesus and John the Baptist. After a general introduction and outline of the whole thesis, he includes the chapters on the question of genre or form and on the place of the Benedictus in the context of Luke-Acts (the "eulogy"). Also included are a 28-page bibliography, the table of contents for the entire thesis, a chiastic arrangement of elements in the Benedictus, and Maluf's own translation of the prophecy of Zechariah in Lk 1:68-79.

J. MARCUS, *Mark 1–8. A New Translation with Introduction and Commentary,* Anchor Bible 27 (New York—London: Doubleday, 2000, $42.50) xix and 569 pp., 20 figs., map. Bibliography. Indexed. LCN: 98-8741. ISBN: 0-385-42349-7.

This is the first volume in a projected two-volume commentary on Mark's Gospel, replacing C. S. Mann's 1986 volume in the Anchor Bible series. It first presents a fresh translation of Mk 1:1–8:21, a 65-page introduction (authorship, setting—the Markan community, Gospel relationships, Markan composition, Mark's place in Christian life and thought), and a 49-page bibliography. Then it provides for each pericope a translation, notes, and comments according to the following general outline: prologue (1:1-15), honeymoon and beginning of opposition (1:16–3:6), the struggle intensifies (3:7–6:6a), and feasts (6:6b–8:21). Marcus, professor of NT and Christian origins at Boston University School of Theology and author of *The Way of the Lord. Christological Exegesis of the Old Testament in the Gospel of Mark* (1992), contends that a Syrian provenance of Mark's Gospel ca. A.D. 70 is the strongest theory available, and that Mark's narrative is aptly described as promoting cosmic apocalyptic eschatology.

J. MATEOS AND F. CAMACHO, *El Evangelio de Marcos. Análisis lingüístico y comentario exegético,* vol. 2, En los origenes del cristianismo 11 (Córdoba: Ediciones El Almendro—Fundación Épsilon, 2000) viii and 518 pp. Bibliography. Indexed. ISBN: 84-8005-041-1.

The first volume in this linguistic analysis and exegetical commentary on Mark's Gospel appeared in 1993. This volume covers the central section—from Mk 6:7 to 10:31. It seeks especially to incorporate modern philological and narrative methods of interpretation, to call attention to Mark's references to the OT, and to place the Gospel in its ancient historical setting. It first treats the central unit of the first cycle (Mk 6:7-33), and discusses the signs of the Messiah's exodus: the Messiah and Israel (6:34-56), the central triptych (7:1-23), and the Messiah and the Gentiles (7:24–8:26). Then after dealing with Peter's messianic declaration (8:27-30), it considers the messianism of Jesus (8:31–9:29) and instructions to the community (9:30–10:31). A third volume is in preparation. Mateos and Camacho have collaborated on several other books, including *Marcos. Texto y comentario* (1994).

S. McKnight and M. C. Williams, *The Synoptic Gospels. An Annotated Bibliography,* IBR Bibliographies 6 (Grand Rapids: Baker, 2000, paper $11.99) 126 pp. Indexed. LCN: 99-055499. ISBN: 0-8010-2227-4.

This volume presents bibliographical information and brief comments for 528 books and articles about various aspects of the Synoptic Gospels under seven major headings: bibliographies, surveys, and introductions (nos. 1-16); text, language, context, and use of the OT (17-64); methodological issues (65-286); the Gospel of Matthew (287-375); the Gospel of Mark (376-445); the Gospel of Luke (446-512); and theology (513-528). Williams was responsible for collecting and recording the bibliographical items and for most of the annotations on the Synoptic problem, while McKnight was responsible for the remaining annotations.

U. Mell (ed.), *Die Gleichnisreden Jesu 1899–1999. Beiträge zum Dialog mit Adolf Jülicher,* Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 103 (Berlin—New York: de Gruyter, 1999, DM 188) xv and 293 pp. Indexed. ISBN: 3-11-016753-0.

After Mell's nine-page foreword and his three-page sketch of the publication history of Jülicher's *Die Gleichnisreden Jesu,* this volume presents essays by K. Erlemann on Jülicher in parables research in the 20th century; S. Alkier on Jesus' parables as master works of popular rhetoric—Jülicher's reception of Aristotle; F. Vouga on the form- and redaction-historical definition of *Gattungen*—similitude, parable/fable, and example story; H. Weder on understanding through metaphors—the epistemology and methodology of imaginative religious language in connection with Jülicher; Mell on the merciful Samaritan and God's righteousness—Lk 10:30-35 in relation to Jülicher; J. Becker on the shepherd's flock and the branches on the grapevine (Jn 10:1-8 and 15:1-17); S. Petersen on Jülicher and the parables in *Gospel of Thomas;* I. Baldermann on the search for the lost didactics of hope; P. Lampe on Jesus' proclamation in parables in the light of a constructive sociology of knowledge; E. Reinmuth on narrating and comprehending—a contribution to the NT understanding of a theological misunderstanding; and J.-C. Kaiser on Jülicher's life and times.

R. Metzner, *Das Verständnis der Sünde im Johannesevangelium,* Wissenschaftliche Untersuchungen zum Neuen Testament 122 (Tübingen: Mohr Siebeck, 2000, DM 178) xiii and 406 pp. Bibliography. Indexed. ISBN: 3-16-147288-8.

After a 29-page introduction, this slightly revised version of a *Habilitationsschrift* accepted in 1999 by the theological faculty of the Humboldt-Universität in Berlin sketches the place of the theme of sin in John's Gospel taken as a whole, and focuses on specific passages in which this theme is prominent: the concept of sin in the miracle stories in Jn 5:1-18 and 9:1-41, the confrontation between God and sin through the Lamb of God (1:29, 36), the understanding of sin in 8:12-59, the concept of sin in the farewell discourses (15:22-25; 16:8-11), the "greater sin" of 19:11, and the community's authority to forgive and retain sins (20:23). Then it discusses the role of sin in the theology of John's Gospel (and 1 John), and compares how sin is treated in John's Gospel and in Paul's letters. Metzner concludes that, for John, sin was neither a nomistic nor a moral category but rather primarily involved one's attitude toward the revelation of God in Jesus and the response of faith to it.

W. E. Mills, *Index to Periodical Literature on Christ and the Gospels,* New Testament Tools and Studies 27 (Leiden—Boston—Cologne: Brill, 1998, 414 gld. or $231) xxix and 959 pp. Indexed. LCN: 98-39186. ISBN: 90-04-10098-9.

This updating of B. M. Metzger's *Index to Periodical Literature on Christ and the Gospels* (1966) contains all of Metzger's over 10,000 entries as well as 4,500 new references from the years 1961 through 1996, using the same basic arrangement as Metzger employed: bibliographical articles on Christ and the Gospels; historical studies of the life of Jesus; critical studies of the Gospels; early noncanonical literature related to Christ and the Gospels; theological studies concerning Jesus Christ and the Gospels; and the influence and interpretation of Jesus Christ and the Gospels in worship, the fine arts, and culture. As with the 1966 edition all new entries are listed chronologically except for the section on individual passages in each of the Gospels where they are listed by chapter and verse. The original "canon" of some 160 periodicals has been retained as well. Mills has also updated Metzger's *Index to Periodical Literature on the Apostle Paul* (1993).

G. T. MONTAGUE, *The Vision of the Beloved Disciple. Meeting Jesus in the Gospel of John* (New York: Alba House, 2000, paper $5.95) ix and 86 pp. LCN: 99-054875. ISBN: 0-8189-0835-1.

Montague, author of *Understanding the Bible. A Basic Introduction to Biblical Interpretation* (1997), interprets key passages in the Fourth Gospel from the perspective of "the beloved disciple." After exploring the identity of the beloved disciple (the hero of the Gospel and "you, me, and anyone who comes to know the love of Jesus"), he seeks to capture six facets of the beloved disciple's vision: his own mysterious identity, the experience of meeting Jesus, Jesus' gift of the Holy Spirit, communion, the gift of Mary ("behold your mother"), and the writer's approach to evangelization (bringing others to Jesus). Each subsection concludes with questions for the reader.

E. P. NACPIL, *Jesus' Strategy for Social Transformation* (Nashville, TN: Abingdon, 1999, paper $15) 253 pp. Bibliography. LCN: 99-31490. ISBN: 0-687-07136-4.

Designed as a help for Bible study groups, this volume provides a theological exposition of some texts from the Synoptic Gospels that deal with the theme of social transformation. It discusses a new foundation for social life, saving the victims of society, saving the elites of society, the kingdom and the structure of society, the call to discipleship, being with Jesus, being with others in Jesus, the significance of "the Twelve," being sent by Jesus, the kingdom of God and the lay mission of the risen Lord, and forms of lay mission in today's world (two chapters). Nacpil is resident bishop of the United Methodist Church in the Manila Area of the Philippines.

K. F. NICKLE, *Preaching the Gospel of Luke. Proclaiming God's Royal Rule* (Louisville, KY: Westminster John Knox, 2000, paper $21.95) x and 266 pp. Bibliography. LCN: 99-053854. ISBN: 0-664-22239-0.

Nickle, a retired pastor and former dean of Pittsburgh Theological Seminary, describes his exposition of Luke's Gospel as "a provocative and evocative companion as you move from listening carefully to the text and strive to bridge the interpretive arch so the claim of God announced through the text and the consecrated devotion of the called community of faith converge." After a six-page introduction, he treats the prologue (Lk 1:1-4), birth and infancy narratives (1:5–2:52), preparation for public ministry (3:1–4:13), ministry in Galilee (4:14–9:50), journey to Jerusalem (9:51–19:27), ministry in Jerusalem (19:28–21:38), and tragedy and triumph—passion and resurrection (22:1–24:53). The exposition of each passage concludes with suggestions about preaching the text today.

I. U. OLEKAMMA, *The Healing of Blind Bartimaeus (Mk 10,46-52) in the Markan Context. Two ways of Asking,* European University Studies, Series 23: Theology 672 (Frankfurt—Bern: Lang, 1999, paper DM 89 or $48.95) 316 pp. Bibliography. ISBN: 3-631-34798-7.

Prepared as a doctoral dissertation under the direction of J. Beutler and accepted in 1999 by the theological faculty at the Philosophisch-Theologische Hochschule Sankt Georgen in Frankfurt, this volume first presents a sense-line arrangement of the Greek text of Mk 10:32-52 and a translation, along with a review of scholarship. Next it provides a syntactic analysis of Mk 10:46-52, a semantic analysis of Mk 10:46-52, a syntactic analysis of Mk 10:32-45, and a semantic analysis of Mk 10:32-45. Then after considering elements of similarity and contrast in Mk 10:46-52 and 10:32-45, it offers a narrative analysis, discusses tradition and redaction in Mk 10:46-52, and gives a pragmatic analysis of Mk 10:46-52. Olekamma concludes that the Bartimaeus episode (Mk 10:46-52) addressed problems of faith and discipleship in the Markan community, and revealed the nature of service as involving worship of God, calling people to God, and promoting God's will.

D. E. ORTON (ED.), *The Composition of Mark's Gospel. Selected Studies from* Novum Testamentum, Brill's Readers in Biblical Studies 3 (Leiden—Boston—Cologne: Brill, 1999, paper 59.50 gld. or $34) ix and 272 pp. Indexed. ISBN: 90-04-11340-1.

The third in a series of volumes consisting of articles from *Novum Testamentum* [see *NTA* 43, pp. 591-592], this volume presents twelve essays on Mark's Gospel: E. Haenchen on the composition of Mk 7:27–9:1 and parallels [§ 8-964], N. Perrin on the composition of Mk 9:1 [§ 14-167], R. H. Stein on the proper methodology for ascertaining a Markan redaction history [§ 16-169], J. D. Crossan on Mark and the relatives of Jesus [§ 18-121], J. Lambrecht on the relatives of Jesus in Mark [§ 19-965], V. K. Robbins on summons and outline in Mark—the three-step progression [§ 25-872], C. W. Hedrick on the role of "summary statements" in the composition of Mark—a dialogue with K. L. Schmidt and N. Perrin [§ 29-537], E. S. Malbon on disciples/crowds/whoever—Markan characters and readers [§ 30-1069], S. H. Smith on the literary structure of Mk 11:1–12:40 [§ 34-149], J. R. Edwards on Markan sandwiches—the significance of interpolations in Markan narratives [§ 34-134], M. D. Goulder on those outside (Mk 4:10-12) [§ 36-744], and Smith on a divine tragedy—the dramatic structure of Mark's Gospel [§ 40-847].

D. E. ORTON (ED.), *The Synoptic Problem and Q. Selected Studies from* Novum Testamentum, Brill's Readers in Biblical Studies 4 (Leiden—Boston—Cologne: Brill, 1999, paper 59.50 gld. or $34) ix and 285 pp. Indexed. ISBN: 90-04-11342-8.

The twelve articles on the Synoptic problem and Q selected from *Novum Testamentum* in this volume are by S. Petrie on "Q" is only what you make it [§ 4-378], R. L. Lindsey on a modified Two-Document theory of Synoptic dependence and interdependence [§ 9-112], S. Porúbcan on form criticism and the Synoptic problem [§ 9-860], A. M. Honoré on a statistical study of the Synoptic problem [§ 13-553], A. Jepsen on an outsider's observations on the Synoptic problem [§ 17-105], J. J. O'Rourke on the Synoptic problem and the use of statistical procedures [§ 19-929], P. Vassiliadis on the nature and extent of the Q document [§ 23-81], G. D. Fee on the Synoptic problem from a text-critical perspective [§ 24-768], C. M. Tuckett on the beatitudes from a source-critical perspective (with a reply by M. D. Goulder) [§ 28-90], R. V. Huggins on Matthean posteriority [§ 36-1236], S. L. Mattila on statistics and Q as a problem still clouded [§ 39-782], and A. Denaux on criteria for identifying Q passages [§ 40-139r].

D. J. OURISMAN, *From Gospel to Sermon. Preaching Synoptic Texts* (St. Louis, MO: Chalice, 2000, paper $17.99) viii and 135 pp. Bibliography. LCN: 99-050406. ISBN: 0-8272-1026-4.

After reflecting on the challenge facing preachers to tell "the stories of Jesus," this volume presents for Mark's Gospel, Luke-Acts, and Matthew's Gospel, respectively, an analysis of their narratives as a whole and suggestions about preaching on texts from them. It concludes with a consideration of the perennial homiletical question, "Will it preach?" Ourisman, visiting assistant professor of NT at Vancouver School of Theology, develops a method that seeks to read a sermon text in light of the entire fabric of the Synoptic Gospel in which it is found, and to craft a sermon that exploits the narrative dynamics of that Synoptic Gospel.

S. E. PORTER, *The Criteria for Authenticity in Historical-Jesus Research. Previous Discussion and New Proposals,* JSNT Supplement Series 191 (Sheffield, UK: Sheffield Academic Press, 2000, £50 or $85) 299 pp., 6 tables. Bibliography. Indexed. ISBN: 1-84127-089-X.

The volume first reviews the state of research on the historical Jesus and on the criteria for authenticity with reference to the "third quest" for the historical Jesus and the criteria of authenticity, the historical development of the criteria for authenticity and the rise of form (and redaction) criticism, and recent developments in the criteria for authenticity. Then it considers some new proposals: the criterion of Greek language and its context (with a response to M. Casey on the languages of Jesus), the criterion of Greek textual variance (with corrections to two recent papers), and the criterion of discourse features. Porter, professor of theology in the department of theology and religious studies at the University of Surrey Roehampton, concludes that while much of the conceptual framework of previous historical-Jesus research has been imprecisely and inaccurately formulated, the development of new criteria (Greek language, Greek textual variants, and discourse features) represents a way forward in research.

R. M. PRICE, *Deconstructing Jesus* (Amherst, NY: Prometheus, 2000, $31.95) 284 pp. Indexed. LCN: 99-048140. ISBN: 1-57392-758-9.

Price, professor of biblical criticism at the Center for Inquiry Institute and author of *The Widow Traditions in Luke-Acts. A Feminist-Critical Scrutiny* (1997), contends that the Jesuses of the Gospels (and of other ancient and modern sources) are figureheads or totems of a particular kind of Jesus community or Christ cult, and that we will never know whether and to what extent each community reflects a remembered Jesus as opposed to a Jesus or a Christ who is a concretization of its own beliefs and values. After introductory reflections on Jesus Christ as the effect (and not the cause) of Christianity, he makes his case for "Jesus agnosticism" in eight chapters: reconstructing Christian origins, the Jesus movements, the Christ cults, Messiah as Mishnah, the lost Gospel, sacred scapegoat, the question of "crucifiction," and the question of "the historicized Jesus." He concludes with remarks on "the many behind the one."

B. REPSCHINSKI, *The Controversy Stories in the Gospel of Matthew. Their Redaction, Form and Relevance for the Relationship Between the Matthean Community and Formative Judaism,* Forschungen zur Religion und Literatur des Alten und Neuen Testaments 189 (Göttingen: Vandenhoeck & Ruprecht, 2000, DM 128) 373 pp., 27 tables. Bibliography. Indexed. ISBN: 3-525-53873-1.

Prepared as a doctoral dissertation under the direction of T. H. Tobin and presented to Loyola University in Chicago in 1998, this investigation of the Matthean controversy stories suggests that Matthew's community saw itself as within Judaism yet at odds with the leaders of the Judaism that it encountered. After a review of research on Matthew and Judaism, it considers the Matthean redaction of the controversy stories in chapter 9, chapter 12, chapters 13–19, and chapters 21–22, respectively. Then it discusses Matthew's use of the controversy stories as a literary form in the narrative of the Gospel, the narrative setting and characters of the controversy stories in Matthew's Gospel, and the Matthean controversy stories as reflections of a struggle *intra muros* within Judaism. Twenty-seven tables illustrating formal, structural, and other features of Matthean texts are interspersed throughout. Repschinski concludes that while Matthew probably did not want to part company with Judaism, perhaps formative Judaism had already parted company with Matthew.

A. SALAS (ED.), *El compromiso de Jesús,* Biblia y Fe, Revista de Teología Bíblica, vol. 26, no. 76 (Madrid: Escuela Bíblica, 2000, paper) 149 pp. ISSN: 0210-5209.

The six articles in this fascicle [see *NTA* 44, pp. 389-390] concern the various commitments of Jesus: J. Lois on Jesus' engagement with the poor, L. Tous on Jesus' engagement with the marginal, E. Gallego on Jesus' engagement with the sick, M. Fraijó on Jesus' engagement with society, C. Quelle on Jesus' engagement with women, and E. Miret Magdalena on Jesus' engagement with men.

G. SEGALLA, *Vangelo secondo giovanni. Traduzione strutturata, analisi letteraria e narrativa,* Sussidi Biblici 56 (Reggio Emilia: Edizioni San Lorenzo, 1997, paper 18,000 L) iii and 130 pp. Bibliography. ISBN: 88-8071-068-0.

After a four-page introduction, this volume provides a structured Italian translation of John's Gospel along with headings, notes about literary structure and other matters, and some brief comments on the text. After treating the hymnic prologue (1:1-18) and the narrative prologue (1:19-51), it deals with the Book of Signs and Revelation Discourses in 2:1–12:50: from Cana to Cana (2:1–4:54), Jesus and the Jewish festivals (5:1–10:42), the scene that serves as prelude to Jesus' imminent salvific death (11:1–12:36a), and conclusion (12:36b-50). Then it presents the Book of the Return to the Father, fulfilling the work—the glory of love (13:1–20:31): the farewell discourses (13:1–17:26), the drama of the passion—from one "garden" to another "garden" (18:1–19:42), and the return of the risen Lord to his own (20:1-31), along with the epilogue (21:1-25).

D. SWEETLAND, *Mark. From Death to Life,* Spiritual Commentaries on the Bible (Hyde Park, NY: New City, 2000, paper $12.95) 215 pp. Bibliography. LCN: 99-086160. ISBN: 1-56548-117-8.

After a twelve-page introduction to Mark's Gospel, this volume examines Mark's presentation of the Jesus story in an effort to examine how this Gospel may be of use to us today. The following general outline is adopted: the miracle-working Son of God who will be put to death (1:1–3:6); opposition and mystery (3:7–4:34); Jesus' northern ministry—Jews and Gentiles (4:35–8:21); service, suffering, and discipleship (8:22–10:52); Jesus and the disciples in Jerusalem (11:1–13:37); the passion narrative (14:1–16:8); and later endings (16:9-20). Sweetland is professor and chair of the theology department at Saint Anselm College in Manchester, NH.

W. B. TATUM, *In Quest of Jesus* (rev. ed.; Nashville, TN: Abingdon, 1999, paper $20) 255 pp. Bibliography. Indexed. LCN: 99-12264. ISBN: 0-687-05633-0.

The revised and expanded version of a work published in 1982 under the title *In Quest of Jesus. A Guidebook* [*NTA* 27, p. 214], this introduction to study of the Gospels and research on the life of Jesus treats literary sources for the life and ministry of Jesus (Gospel origins, Gospel criticism, Gospel portrayals), historical reconstruction of the life and ministry of Jesus (historical problem, historical search, historical portrayals), and continuing issues in the life and ministry of Jesus (resurrection and virgin birth; titles of honor; kingdom preaching—eschatology; Torah teaching—ethics; parables; miracles; arrest, trial, and crucifixion). Tatum is professor of religion and philosophy at Greensboro College in North Carolina.

T. THATCHER, *The Riddles of Jesus in John. A Study in Tradition and Folklore,* SBL Monograph Series 53 (Atlanta: Society of Biblical Literature, 2000, $45) x and 306 pp. Bibliography. Indexed. LCN: 00-027169. ISBN: 0-88414-018-0.

This volume suggests that the Fourth Gospel contains a large number of verses that can be categorized as "riddles," and that the presence of these riddles and riddling sessions is significant both to the exegesis of the passages in which they occur and to broader issues relating to the unity and composition history of the Fourth Gospel. After explaining why Johannine scholars have failed to recognize these riddles and riddling sessions, it defines a new approach to oral forms that is more suitable to the identification of riddles and similar speech genres in written texts. Then after discussing the riddle as a speech genre, it considers the different kinds of riddles in John's Gospel, including dramatic riddles (Jn 6:5; 11:11, 23; etc.) and "neck" riddles (4:20; 7:23; 8:4-5; etc.), mission riddles (2:4b; 2:16, 19; 4:32; etc.), and salvation riddles (3:3-5; 11:25-26; etc.). Thatcher concludes that knowledge of the correct answers to Jesus' riddles separates the audience of the Fourth Gospel from the vanquished riddlees within the story and places them in a privileged position.

P. WALKER, *The Weekend that Changed the World. The Mystery of Jerusalem's Empty Tomb* (Louisville, KY: Westminster John Knox, 2000, paper $16.95) xix and 220 pp., 24 plates, 37 figs. Bibliography. ISBN: 0-664-22230-7.

Drawing on his extensive experience in leading tours to Jerusalem, Walker, lecturer in theology at Wycliffe Hall, Oxford University and author of *Jesus and the Holy City* (1996), looks again at the events of that unique weekend—the first "Easter." He first treats the story: torches in the garden (Thursday evening's rendezvous), crosses on the skull (Friday's grief), drama in the tomb (Sunday's surprise), and solving the mystery (Was Jesus really raised?). Then he considers the setting: an ancient find (the Church of the Holy Sepulchre), a modern discovery (the Garden Tomb), and an ongoing debate (Where did it happen?). Finally he assesses the significance: truth for the world (the resurrection in the NT), life for the dead (resurrection today), and way for the future (the Resurrection Garden in Jerusalem).

R. E. O. WHITE, *Listening Carefully to Jesus* (Grand Rapids—Cambridge, UK: Eerdmans, 2000, paper $12) vi and 108 pp. ISBN: 0-8028-4397-2.

After reflecting on Jesus the teacher, White, a retired Baptist minister and lecturer in NT Greek and exegesis, considers Jesus' style and methods of instruction: the sources, figurative language, missing the point, parables and other devices, the questioning Christ and authority, and Jesus the realist. Then he discusses Jesus' views on some issues of contemporary importance: the OT, salvation (conduct, character, belief), the church, the place of women in religion and society, racism, God and godliness, himself and us, and the future, respectively.

C. C. WILLIAMSON, *Acts,* Interpretation Bible Studies (Louisville, KY: Geneva, 2000, paper $7.95) vi and 98 pp., fig., map, 5 photos. Bibliography. ISBN: 0-664-50105-2.

After a five-page introduction to Acts, this volume treats key passages in ten units as a way of capturing the sweep of the whole book: new beginnings (1:1-26), Pentecost (2:1-42), life (and death) in the early Christian community (4:32–5:11), the conversion of Saul (9:1-19), Peter and Cornelius (10:1–11:18), the Jerusalem council (15), Paul in Athens (17:16-34), women in the NT church (16:11-15; 18:1-4, 18-28), a riot in Ephesus (19:1-41), and Paul's trial before Agrippa (25:13–26:32; 28:30-31). Williamson is pastor of First Presbyterian Church in Monroe, NC.

G. W. YOUNG, *Subversive Symmetry. Exploring the Fantastic in Mark 6:45-56,* Biblical Interpretation 41 (Leiden—Boston—Cologne: Brill, 1999, 128 gld. or $72) x and 200 pp., 6 figs. Bibliography. Indexed. ISBN: 90-04-11428-9.

Based on a doctoral dissertation directed by S. D. Moore and presented to the University of Sheffield, this analysis of the Markan account (6:45-56) of Jesus walking on the sea first shows that traditional historical-critical approaches lack the terminology and conceptual categories necessary to provide an adequate elucidation of the passage. Then after establishing that Mk 6:45-56 is a work of narrative art, the volume presents an introduction to fantastic studies, provides a definition of fantasy as a genre, investigates Mk 6:45-56 based on the hypothesis that this passage (and the entire Gospel) is illustrative of fantastic discourse, and offers a topical analysis of the rhetorical (i.e. reader oriented) dimensions of the passage. Young concludes that Mk 6:45-56 is a narrative episode that is dependent on a subversive symmetry structured upon a conflicting system of perspectives between the disciples, Jesus/the phantom, and the rhetorical narrator. A two-page appendix deals with text-critical issues.

T. ZANZIG, *Jesus the Christ. A New Testament Portrait* (Winona, MN: Saint Mary's Press, 2000, paper $14.95) 281 pp., 3 figs., 5 maps, 2 tables. Indexed. ISBN: 0-88489-621-8.

The revision of a work entitled *Jesus is Lord!,* this volume explores who the Jesus of history was, why he was recognized as the Christ of faith, and how the church came to recognize him as the Son of God. After raising the question "Who is Jesus?" (searching in the NT and beyond), it treats the Gospels (central sources for understanding Jesus), the world of Jesus (history and politics), daily life in Jesus' time (culture and religion), the mission begins (preparing the way of the Lord), the kingdom of God (proclaiming the dream of Jesus), Jesus speaks (sayings and stories of the kingdom), Jesus heals (signs of the kingdom), the cross (end or a beginning?), the resurrection (God is victorious! Jesus is Lord!), Paul (apostle to the Gentiles), the letters of Paul (proclaiming Christ crucified and risen), and good news from age to age (the church's understanding of Jesus Christ).

J. ABELLA (ED.), *Paolo annuncio di vita per culture diverse.* Vol. 4 of *Parola Missione,* Lettura pastorale della Bibbia: Bibbia e spiritualità (Bologna: Dehoniane, 1999, paper 58,000 L or 29.95 €) 447 pp. Bibliography. ISBN: 88-10-20144-2.

The first NT volume in this pastoral reading of the Bible was entitled *Vangeli Sinottici e Atti degli Apostoli: il Regno è qui* [*NTA* 44, p. 160]. After a brief introduction to *lectio divina* and a 45-page introduction to Paul's letters, this volume treats the individual Pauline letters under the following headings: alternative community (1–2 Thessalonians), attention to the weak (1 Corinthians), servants of a new covenant (2 Corinthians), in the freedom of grace (Galatians), all justified in Christ (Romans), "annihilating themselves" to become servants of the community (Philippians and Philemon), evangelization—proclamation and dialogue (Colossians), the fullness of Christ in a hostile world (Ephesians), and institutionalizing the proclamation (1–2 Timothy and Titus). Then it deals with other NT epistles: all priests in Christ (Hebrews), coherence between faith and life (James), and the price of hope (1–2 Peter and Jude). Each letter is treated on the biblical, situational, existential, and communitarian levels. This volume was prepared by the *Équipe clarettiana di pastorale biblica* made up of S. Blanco, F. Cisterna, Lawrence V., J. Guitart, G. de la Torres, I. Ricart, T. Cabestrero, V. Saenz, and A. Cupini. A volume on John's Gospel and Letters as well as Revelation is planned.

W. B. BARCLEY, *"Christ in You." A Study in Paul's Theology and Ethics* (Lanham, MD—New York—Oxford: University Press of America, 1999, $42.50) viii and 170 pp. Bibliography. LCN: 99-44146. ISBN: 0-7618-1511-2.

Based on a doctoral dissertation directed by J. P. Sampley and accepted by Boston University in 1997, this investigation of Paul's use of the expression "Christ in you/me" contends that it is central to Paul's gospel and that Paul employs it to bring his readers back to the fundamentals of Christian faith. After a historical overview of scholarship on the topic, it considers the specific passages (and their epistolary contexts) in which Paul speaks of "Christ in you/me," looks at "Christ in you" within Paul's larger thought world as a Pauline eschatological formula, examines the relationship between "Christ in you" and "in Christ" in Paul's letters, and reflects on the implications for understanding Paul's thought.

D. L. BARR, *Tales of the End. A Narrative Commentary on the Book of Revelation* (Santa Rosa, CA: Polebridge, 1998, paper $17.95) xii and 228 pp., 12 tables. Bibliography. Indexed. LCN: 97-3221. ISBN: 0-944344-66-6.

In this exposition of Revelation, Barr, professor of religion at Wright State University in Dayton, Ohio, and author of *New Testament Story. An Introduction* (2nd ed., 1995), is especially concerned with questions about stories, how they are told, whom they are about, what they consist of, and where they go. After considering the Apocalypse as story (content, worldview and genre, symbols, etc.), he discusses the three major parts of the book: the letter scroll (1:1–3:22), the worship scroll (4:1–11:18), and the war scroll (11:19–22:21). Also included are a thirty-page epilogue on the Apocalypse as story (with attention to how this story has been used in America, the significance of this kind of literature, and the implications for understanding the original audience) and a four-page appendix that lists characters and places in the book.

T. W. BERKLEY, *From a Broken Covenant to Circumcision of the Heart. Pauline Intertextual Exegesis in Romans 2:17-29,* SBL Dissertation Series 175 (Atlanta: Society of Biblical Literature, 2000, $45) x and 260 pp. Bibliography. Indexed. LCN: 99-087044. ISBN: 0-88414-015-6.

Prepared as a doctoral dissertation under the direction of C. Stockhausen and presented in 1998 to Marquette University, this volume tests the thesis that Pauline intertextual exegesis of OT texts provides the basis for Paul's conclusions in Rom 2:17-29. After a sixteen-page introduction, it explains the methodology for the study of intertextual exegesis, identifies intertextual references in Rom 2:17-29, provides an intertextual analysis of Rom 2:17-29, places Rom 2:17-29 in its intertextual and epistolary contexts, and draws implications for Pauline studies and for the study of Romans. Berkley concludes that specific OT texts (Jer 7:2-11; 9:23-26; Ezek 36:16-27; Deuteronomy 29–30; Genesis 17) provided Paul with a number of theological themes that form the basis of his argument in Rom 2:17-29 and that recur throughout Romans and its web of intertextual references.

C. BRYAN, *A Preface to Romans. Notes on the Epistle in Its Literary and Cultural Setting* (Oxford—New York: Oxford University Press, 2000, $49.95) xviii and 278 pp. Bibliography. Indexed. LCN: 99-10412. ISBN: 0-19-513023-5.

Bryan, professor of NT at the University of the South and author of *A Preface to Mark. Notes on the Gospel in Its Literary and Cultural Settings* (1993), first considers the genre of Paul's letter to the Romans and Paul's approach to the Jewish Scriptures and the Law in it. Then under the heading "listening to Romans," he presents an exposition of the text according to the following outline: the epistolary opening (1:1-15); the dissuasive (1:16–4:25)—against dependence on anything save the justice and mercy of God; demonstration and defense (5:1–11:36)—peace with God through Christ; exhortation (12:1–15:13)—an invitation to the Christian life; and epistolary conclusion (15:14–16:23). Also included are forty-one additional notes (on patronage, Hebrew Torah and Greek *nomos,* apostle, grace, honor and shame, salvation, the salvation of Israel and the healing of creation, translating δικαιοσύνη, etc.) and "unscientific postscripts" (on outsiders, insiders, and hope).

B. A. BUBY, *A Journey through Revelation. A Message for the New Millennium* (New York: Alba House, 2000, paper $14.95) xvi and 158 pp. Bibliography. LCN: 99-055451. ISBN: 0-8189-0832-7.

Buby, associate professor of biblical theology at the University of Dayton and author of *Mary of Galilee* (3 vols, 1994-97), presents a journey through the book of Revelation according to the following outline: Jesus reveals himself to John of Patmos (Rev 1:1-20); John of Patmos addresses the seven churches (2–3); the opening of the scroll of worship (4–7); the seven trumpets (8–11); the woman, a sign of God's glory and victory over evil (12–13); the seven final plagues (14–18); and the end of evil and the beginning of the New Jerusalem (19–22). A four-page glossary is included.

F. CAREY (ED.), *The Apocalypse and the Shape of Things to Come* (Toronto—Buffalo, NY: University of Toronto Press, 1999, cloth $75, paper $39.95) 352 pp., frontispiece. Illustrated. Indexed. ISBN: 0-8020-4776-9 (cloth), -8325-0 (paper).

This examination of depictions of the Apocalypse in the visual arts over nearly a thousand years includes essays by seven scholars and detailed discussions of approximately 240 works of art. It includes contributions by F. Kermode on millennium and apocalypse, N. Cohn on the biblical origins of the apocalyptic tradition, J. Alexander on the last things—representing the unrepresentable (catalogue by M. Michael and Alexander, with M. Kauffmann), P. Parshall on the vision of the Apocalypse in the 16th and 17th centuries (catalogue by G. Bartrum, with R. Eitel-Porter and Carey), D. Bindman on the English Apocalypse (catalogue by Bindman), Carey on the apocalyptic imagination—between tradition and modernity (catalogue by Carey), and I. Christie on celluloid Apocalypse. Carey, who works in the Department of Prints and Drawings at the British Museum, has provided a four-page preface.

H.-K. CHANG, *Die Knechtschaft und Befreiung der Schöpfung. Eine exegetische Untersuchung zu Römer 8,19-22,* TVG Bibelwissenschaftliche Monographien 7 (Wuppertal: Brockhaus, 2000, paper DM 58) viii and 398 pp. Bibliography. ISBN: 3-417-29461-4.

Presented as a doctoral dissertation to the Evangelical theological faculty of the Eberhard-Karls-Universität in Tübingen, this exegetical analysis of the excursus on "creation" (κτίσις) in Rom 8:19-22 argues that it is based not on the concepts of Jewish apocalypticism but rather on Paul's own interpretation of key OT texts in the light of his experience of and teaching about Christ. After a four-page introduction, it takes up the questions of the passage's tradition history and of Paul's use of Scripture in Romans (with excursuses on Paul's uses of Isaiah and the Psalms). Then it discusses each verse in Rom 8:19-22 first in the context of the Pauline corpus and then in the light of the OT, and shows how Paul interpreted various OT traditions and expressed them in his own words.

J. M. COURT, *The Book of Revelation and the Johannine Apocalyptic Tradition,* JSNT Supplement Series 190 (Sheffield, UK: Sheffield Academic Press, 2000, £35 or $57.50) 181 pp., 6 figs., 3 tables. Bibliography. Indexed. ISBN: 1-84127-073-3.

After a seven-page introduction to the book of Revelation and the Johannine apocalyptic tradition, Court, senior lecturer and head of the theology and religious studies section in the University of Kent at Canterbury, discusses concepts of hell and damnation in our modern world. Then he provides an introduction, the Greek text and a translation on facing pages, and explanatory notes for the following developments of Revelation: "Second Apocalypse of John" (ca. 4th century), "Apocalypse of St. John Chrysostom" (5th to 8th century), and "Third Apocalypse of John" (8th or 9th Century). Also included are an introduction, translation, and notes for "Coptic Apocalypse of John" (A.D. 1006), as well as a concluding comparative study of the various texts.

C. J. DEN HEYER, *Paul: A Man of Two Worlds,* trans. J. Bowden (Harrisburg, PA: Trinity Press International, 2000, paper $29; London: SCM, £17.50) vii and 312 pp. Bibliography. Indexed. ISBN: 1-56338-301-2 (TPI), 0-334-02756-X (SCM).

The English version of *Paulus. Man van twee werelden* (1998), this volume takes a historical and biographical approach to Paul's life and thought. After reflecting on the "historical" Paul, it considers biographical information about Paul, his transition from persecutor to preacher, the period between Damascus and Antioch, and the beginning in Antioch. Then it examines Paul's own letters in their chronological order: 1 Thessalonians, 1 Corinthians, Letter A in Philippians, Philemon, 2 Corinthians, Letter B in Philippians, Galatians, and Romans. Den Heyer is professor of NT at the Theological University of the Reformed Churches in the Netherlands.

D. A. DESILVA, *Bearing Christ's Reproach. The Challenge of Hebrews in an Honor Culture* (N. Richland Hills, TX: BIBAL, 1999, paper $15.95) x and 168 pp. Bibliography. Indexed. LCN: 99-006946. ISBN: 0-941037-86-X.

The digest of the author's doctoral dissertation entitled *Despising Shame. Honor Discourse and Community Maintenance in the Epistle to the Hebrews* [*NTA* 40, p. 533], this volume shows how Hebrews provides a window into how the larger society applied pressure to early Christians to "shame" them back into conformity with their neighbors, as well as one Christian leader's strategies for insulating his readers from those pressures. Its five main chapters treat reading Hebrews within an honor culture; the situation of the addressees; despising shame—the negation of society's social control; honor, gratitude, and the divine patron; and the path to honor. DeSilva is associate professor of NT at Ashland Theological Seminary in Ohio.

D. A. DESILVA, *Perseverance in Gratitude. A Socio-Rhetorical Commentary on the Epistle "to the Hebrews"* (Grand Rapids—Cambridge, UK: Eerdmans, 2000, paper $40) xix and 560 pp. Bibliography. Indexed. LCN: 99-462192. ISBN: 0-8028-4188-0.

In his sociorhetorical exposition of Hebrews, deSilva focuses on the work's rhetorical strategy (how the author seeks to persuade his audience to remain committed to the Christian movement) and the social effects of accepting the author's ideology as one's own (i.e. what kind of church Hebrews seeks to create). After an eighty-page general introduction (recipients, author, rhetorical goal and sociorhetorical strategy, outline, bridging the horizons), he divides his commentary into ten sections: responding to God's word and work in the Son (1:1–2:18), the inexpediency of distrust (3:1–4:13), Jesus as our guarantor of God's favor (4:14–5:10), honoring God necessitates perseverance (5:11–6:20), Jesus as the better-qualified mediator of God's favor (7:1–8:13), the decisive removal of sin's defilement (9:1–10:18), draw near to God and to each other (10:19-39), faith's orientation in the world (11:1–12:3), in training for the kingdom (12:4-29), and living in gratitude to God (13:1-25).

K. P. DONFRIED AND J. BEUTLER (EDS.), *The Thessalonians Debate. Methodological Discord or Methodological Synthesis?* (Grand Rapids—Cambridge, UK: Eerdmans, 2000, paper $25) xvi and 384 pp. Bibliography. Indexed. ISBN: 0-8028-4374-3.

After Donfried's 25-page introduction to the scope and nature of the Thessalonians debate, the volume presents essays on 1 Thess 2:1-12 as symptomatic of the exegetical debate: Donfried on its epistolary and rhetorical context (with a response by R. Hoppe), T. Holtz on its background (with a response by J. S. Vos), and O. Merk on exegesis and theology (with a response by J. A. D. Weima). Then there are papers by J. Lambrecht on thanksgivings in 1 Thessalonians 1–3 and on the structure of 1 Thessalonians 4–5, J. Schoon-Janssen on the use of elements of ancient epistolography in 1 Thessalonians, F. W. Hughes on the rhetoric of letters and on the social situations implied by rhetoric, C. A. Wanamaker on whether a synthesis between epistolary and rhetorical analysis is possible, E. Krentz on rhetorical flourishes and formal constraints in 1 Thessalonians, and R. F. Collins on writing as a manner of speaking ("I command that this letter be read").

H. GIESEN, *Studien zur Johannesapokalypse,* Stuttgarter Biblische Aufsatzbände 29 (Stuttgart: Katholisches Bibelwerk, 2000, paper DM 79 or 40.39 €) 318 pp. Bibliography. Indexed. ISBN: 3-460-06291-6.

The nine essays on Revelation in this collection concern the proclamation of Christ in apocalyptic language—an approach to John's book of Revelation [§ 29-241], "the book with the seven seals"—images and symbols in Revelation [§ 29-240], the Christian and the judgment—statements of salvation in Revelation (1987), symbols and mythic statements in Revelation and their theological significance (1990), the church in the end-time—ecclesiology and eschatology in Revelation [§ 39-1002], the Roman empire as reflected in Revelation (1996), encouragement toward fidelity in faith in a difficult time—the purpose of Revelation [§ 41-430], gospel and paraenesis—understanding the statements about judgment in Rev 14:6-13 [§ 41-1103], and the four apocalyptic horsemen in Rev 6:1-8 in the service of the sovereignty of God and the Lamb [§ 42-1198]. Giesen now teaches at the Philosophisch-Theologische Hochschule SVD in Sankt Augustin.

P. GORDAY (ED.), *Colossians, 1-2 Thessalonians, 1-2 Timothy, Titus, Philemon,* Ancient Christian Commentary on Scripture: New Testament 9 (Downers Grove, IL: InterVarsity, 2000, $39.99) xxxiv and 346 pp. Indexed. LCN: 99-055900. ISBN: 0-8308-1494-9.

After Gorday's sixteen-page introduction to this patristic commentary on the shorter Pauline epistles (sources, issues and themes, etc.), this volume presents for each pericope in them (Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy, Titus, Philemon) the text according to the Revised Standard version, an overview of the argument that may be traced through the ancient Christian commentators, and an anthology of pertinent quotations (arranged by verses and topics) from the writings of patristic interpreters from the end of the NT period to ca. A.D. 750. Also included are a list of early Christian writers and the documents cited, and a chronological list of persons and writings. Gorday is the author of *Principles of Patristic Exegesis. Romans 9–11 in Origen, John Chrysostom, and Augustine* (1983).

R. P. GORDON, *Hebrews,* Readings: A New Biblical Commentary (Sheffield, UK: Sheffield Academic Press, 2000, cloth £35 or $57.50, paper £12.95 or $19.50) 191 pp. Bibliography. Indexed. ISBN: 1-84127-113-6 (cloth), -114-4 (paper).

After a 25-page introduction to Hebrews (author and addressees, the nature of the problem, the message, communicating the message, Hebrews and Judaism, date of composition, inclusive language), this volume presents an exposition of the text according to the following outline: the Son and the sons (Hebrews 1), the Son and the children (2), God's house/God's rest (3:1–4:13), the great high priest (4:14–5:10), obstacles to progress (5:11–6:8), inheriting the promises (6:9-20), another priesthood (7), the new covenant (8), purifying the conscience (9), one sacrifice for sins (10:1-18), entering and enduring (10:19-39), witnesses to faith (11), journey's end (12), and continuity midst change (13).

G. HAUFE, *Der erste Brief des Paulus an die Thessalonicher,* Theologischer Handkommentar zum Neuen Testament 12/1 (Leipzig: Evangelische Verlagsanstalt, 1999, DM 38) xvi and 112 pp. Bibliography. ISBN: 3-374-01743-6.

In his eighteen-page introduction to 1 Thessalonians, Haufe, professor emeritus of NT on the theological faculty of the University of Greifswald, deals with the literary character of the letter (authenticity, integrity, recourse to tradition, structure) and its prehistory (the founding of the church, community and missionaries between their separation and the letter's composition, variations in dating, relationship to 2 Thessalonians). Then he presents his exposition according to the following general outline: epistolary introduction or prescript (1:1), the thankful retrospect (1:2–3:13), the admonition and instruction (4:1–5:24), and the epistolary conclusion or postscript (5:25-28). Haufe is preparing the volume on 2 Thessalonians for the series.

P. HIRSCHBERG, *Das eschatologische Israel. Untersuchungen zum Gottesvolkverständnis der Johannesoffenbarung,* Wissenschaftliche Monographien zum Alten und Neuen Testament 84 (Neukirchen-Vluyn: Neukirchener, 1999, DM 98) x and 340 pp. Bibliography. Indexed. ISBN: 3-7887-1750-5.

A shortened version of a doctoral dissertation directed by H. Lichtenberger and accepted in 1998 by the Evangelical theological faculty at the University of Tübingen, this volume investigates the concept of the people of God in the book of Revelation against the background of confrontations between Christians and Jews in Asia Minor in the late 1st century A.D. After a thirty-page introduction, it considers the "synagogue of Satan" as the seer's judgment upon the Jewish communities in the letters to Smyrna and Philadelphia, the eschatological people of God in Revelation 7 as the completed Israel, and the New Jerusalem (Rev 21:1–22:5) as God's goal in dealing with Israel and the nations. Hirschberg concludes that John viewed the eschatological people of God as the completed Israel and as open to the nations, and that this idea must be understood with reference to Christian-Jewish relations in Asia Minor in the 90s.

Z. C. HODGES, *The Epistles of John. Walking in the Light of God's Love* (Irving, TX: Grace Evangelical Society, 1999, $17.95) 312 pp. Bibliography. Indexed. LCN: 99-97136. ISBN: 0-9641392-4-3.

After a 25-page general introduction to the Johannine epistles (authorship; audience, date, and destination; early history; literary character; purpose), this volume presents a verse-by-verse exposition of 1 John under the heading "abiding in the truth produces confidence at his coming": the call to fellowship (1:1-4), walking in God's light (1:5–2:2), knowing the light of God (2:3-11), and so forth. Then it treats 2 John under the heading "protecting the truth by rejecting error," and 3 John under "upholding the truth by supporting its representatives." Hodges, founder and president of Kerugma Inc., was formerly chairman of the NT department at Dallas Theological Seminary where he taught for twenty-seven years.

C. S. KEENER, *Revelation,* NIV Application Commentary (Grand Rapids: Zondervan, 2000, $24.99) 576 pp. Indexed. LCN: 99-26622. ISBN: 0-310-23192-2.

In his 23-page introduction to Revelation, Keener, professor of NT at Eastern Seminary in Wynnewood, PA, and author of *A Commentary on the Gospel of Matthew* (1999), considers various approaches to the interpretation of the book as well as its symbolism, genre, structure, date and setting, and message. Then he presents a three-stage (original meaning, bridging contexts, contemporary significance) exposition of the text according to the following general outline: introduction (1:1–3:22), visions of the heavenly temple (4:1–5:14), the seals (6:1–8:1), the trumpets (8:2–11:19), the saints versus the serpent (12:1–14:20), bowls of anger (15:1–16:21), the fate of Babylon (17:1–19:21), the hope of the saints (20:1–22:5), and conclusion (22:6-21).

J. D. KIM, *God, Israel, and the Gentiles. Rhetoric and Situation in Romans 9–11,* SBL Dissertation Series 176 (Atlanta: Society of Biblical Literature, 2000, $45) xvii and 178 pp. Bibliography. LCN: 99-089676. ISBN: 0-88414-014-8.

Prepared as a doctoral dissertation under the direction of P. J. Achtemeier and accepted in 1999 by Union Theological Seminary and Presbyterian School of Christian Education in Richmond, VA, this rhetorical-critical analysis of Romans 9–11 argues that the ancient rhetorical theory of *stasis* holds the key to understanding Paul's argumentation properly. After delineating the task and methodology, it considers the historical situation and the rhetorical situation, the rhetorical situation of Romans, the rhetorical unit and rhetorical situation of Romans 9–11, and the rhetorical analysis of Romans 9–11. Kim concludes that Paul's major concerns in these chapters are God and God's character, his kinsfolk Israel's salvation, and his Gentile audience (that their trust in God may be confirmed).

C. G. KRUSE, *The Letters of John,* Pillar New Testament Commentary (Grand Rapids—Cambridge, UK: Eerdmans, 2000, $28; Leicester, UK: Apollos) xxii and 255 pp. Bibliography. Indexed. LCN: 00-020305. ISBN: 0-8028-3728-X (E), 0-85111-776-7 (A).

In his general introduction to the Johannine letters, Kruse, lecturer in NT at the Bible College of Victoria in Melbourne, notes that they not only provide a cameo of an unhappy time in the life of the Johannine communities but also make significant theological contributions to the bases of Christian assurance, the role of the Spirit in the Christian community, Christian perfection, the meaning of *koinonia,* the atonement, and Christology. For each epistle he provides a separate introduction (authorship, addressees, opponents, etc.) and an exposition of the text. He treats 1 John according to this outline: a preface concerning the word of life (1:1-4), claims to know God tested by attitudes to sin (1:5–2:2) and by obedience (2:3-11), affirmation and exhortation for believers (2:12-17), and so forth. His commentary on 2 John appears under these headings: opening greetings (vv. 1-3), walking in the truth (4-6), denial of the truth (7-9), do not receive those who deny the truth (10-11), and final greetings (12-13). The commentary on 3 John treats these topics: opening greetings (v. 1), rejoicing that Gaius walks in the truth (2-4), Gaius commended for his hospitality (5-8), Diotrephes' opposition to the elder (9-10), the elder's commendation of Demetrius (11-12), and final greetings (13-14). Notes on hospitality and on love and hate in the Christian community as well as an appendix on biblical and extrabiblical references to Cain are included.

C. LE MOIGNAN, *Following the Lamb. A Reading of Revelation for the New Millennium* (London: Epworth, 2000, paper £8.95) x and 141 pp. ISBN: 0-7162-0537-8.

Written out of the conviction that the book of Revelation has a way out of "privatized religion" into Christian faith lived for the world, this volume first sketches some of the challenges that the world presents as we enter the third millennium. Next it introduces Revelation, giving an outline of its contents, suggesting a way of reading it, and arguing for its validity as a vision for Christians today. Then it explores how Revelation may help us to see today's world, discusses what acting on its vision might mean, and presents Revelation's call to "follow the Lamb." Le Moignan, a Methodist minister, has taught ethics and NT at Queen's College in Birmingham (UK) and is chair of the Birmingham Methodist District.

J. MACARTHUR, *The Gospel According to the Apostles. The Role of Works in the Life of Faith* (Nashville, TN: Word, 2000, paper $12.99) 272 pp., table. Indexed. ISBN: 0-8499-4212-8.

Originally published as *Faith Works* (1993), this volume is now presented as a sequel to the author's *The Gospel According to Jesus.* It deals with the apostles' doctrine of salvation, showing that the gospel according to Jesus is also the gospel according to the apostles. After a four-page prologue, it treats the "lordship salvation" controversy, the impossibility of pleasing God without faith, the question of cheap grace, the necessity of preaching repentance, just by faith, free from sin and slaves of righteousness, the death struggle with sin, the faith that doesn't work, a foretaste of glory, kept by the power of God, and what I must do to be saved. Three appendixes and a glossary are included.

J. W. McCant, *2 Corinthians,* Readings: A New Biblical Commentary (Sheffield, UK: Sheffield Academic Press, 1999, cloth £35 or $57.50, paper £13.95 or $23.75) 196 pp. Bibliography. Indexed. ISBN: 1-84127-031-8 (cloth), -032-6 (paper).

This volume argues that 2 Corinthians is a parody of a defense speech in that Paul subverts the form of the defense speech and so makes the letter function more like an epideictic (i.e. blaming) speech in which the apostle serves as an educator instructing the Corinthians regarding "Christian" criteria for apostleship. After a fifteen-page introduction, McCant presents an exposition of the entire letter under three major headings: a parodic defense of behavior (chaps. 1–7), a parody of benefaction (chaps. 8–9), and a parodic defense of authority (chaps. 10–13). He concludes that Paul can afford to be parodic in 2 Corinthians because only God (and not the Corinthians) has jurisdiction over his apostleship.

H. Merklein, *Der erste Brief an die Korinther. Kapitel 5,1-11,1,* Ökumenischer Taschenbuchkommentar zum Neuen Testament 7/2 (Gütersloh: Gütersloher Verlagshaus, 2000, paper DM 48; Würzburg: Echter) 290 pp. Bibliographies. ISBN: 3-579-00512-X (GV).

The first volume in this exposition of 1 Corinthians was described in *NTA* 37, p. 128. This volume first presents a commentary on 1 Cor 5:1–6:20 under the heading "the purity and holiness of the community": an especially difficult case of unchastity (5:1-13), trials before pagan judges (6:1-11), and freedom and unchastity (6:12-20). Then under "rules for community life," it treats marriage and celibacy (7:1-40) and the position of the community vis-à-vis the pagan cult (8:1–11:1) with reference to eating meat offered to idols (8:1-13), the renunciation of rights after the apostle's example (9:1-23), the will to win in sports as a transitional example (9:24-27), the ancestors in the wilderness as a warning (10:1-13), the sacrament and the worship of idols (10:14-22), and concluding directives about eating meat offered to idols (10:23–11:1). In each part there is a general introduction and reflections about present significance. Merklein served from 1980 to 1999 as professor of NT on the Catholic theological faculty at the University of Bonn.

W. E. Mills and R. F. Wilson (eds.), *Mercer Commentary on the Bible.* Vol. 8, *General Epistles and Revelation* (Macon, GA: Mercer University Press, 2000, paper $19.95) lxiv and 128 pp. Bibliographies. ISBN: 0-86554-513-8.

This volume consists of commentaries on the general or catholic epistles along with Hebrews and Revelation from the *Mercer Commentary on the Bible* [*NTA* 39, pp. 317-318], as well as appropriate articles from the *Mercer Dictionary of the Bible* [*NTA* 35, p. 96]. The articles (pp. ix-lxiv) deal with apocalypses, numbers, and eschatons (by P. L. Redditt, P. Ciholas, M. L. Soards, etc.), as well as the general epistles (by E. V. McKnight, M. Ashcraft, R. A. Spencer, etc.). The commentaries (pp. 1-128) are by M. E. Isaacs on Hebrews, R. A. Culpepper on James, J. R. Michaels on 1 Peter, E. K. Broadhead on 2 Peter, J. B. Pohill on 1–3 John, Mills on Jude, and M. G. Reddish on Revelation.

D. J. Moo, *The Letter of James,* Pillar New Testament Commentary (Grand Rapids—Cambridge, UK: Eerdmans, 2000, $28; Leicester, UK: Apollos) xvi and 271 pp. Bibliography. Indexed. ISBN: 0-8028-3730-1 (E), 0-85111-977-8 (A).

In his 46-page introduction to the letter of James, Moo, professor of NT at Trinity Evangelical Divinity School in Deerfield, IL, and the author of an earlier commentary entitled *The Letter of James* (1985), deals with the letter in the church, its nature and genre, author (James of Jerusalem), occasion and date (in the mid-40s), theology (God, eschatology, the Law, etc.), and structure and theme. Then he presents his commentary on the text according to the following outline: address and greeting (1:1); the pursuit of spiritual wholeness—the opportunity afforded by trials (1:2-18); the evidence of spiritual wholeness—obedience to the word (1:19–2:26); the community dimension of spiritual wholeness—pure speech and peace, part 1 (3:1–4:3); a summons to spiritual wholeness (4:4-10); the community dimension of spiritual wholeness—pure speech and peace, part 2 (4:11-12); the worldview of spiritual wholeness—understanding time and eternity (4:13–5:11); and concluding exhortations (5:12-20).

C. OSIEK, *Philippians, Philemon,* Abingdon New Testament Commentaries (Nashville, TN: Abingdon, 2000, paper $21) 154 pp. Bibliography. Indexed. LCN: 99-040978. ISBN: 0-687-05822-8.

After an eighteen-page introduction to Paul's letter to the Philippians (literary integrity and structure, genre, occasion and context, theological and ethical significance), this volume presents an exposition according to the following outline: addresss (1:1-2), thanksgiving (1:3-11), Paul's situation (1:12-26), appeal and encouragement (1:27-30), encouragement to unity through humility (2:1-4), the best example (2:5-11), and so forth. Then following a seven-page introduction to Paul's letter to Philemon (structure, literary affinities, situation), it deals with the address (vv. 1-3), thanksgiving (4-7), body of the letter (8-16), recapitulation (17-20), and conclusion (21-25). Osiek, professor of NT at the Catholic Theological Union in Chicago, is the author of *Shepherd of Hermas. A Commentary* (1999).

G. RAVASI, *Le Lettere di Giovanni e di Pietro. Ciclo di conferenze tenute al Centro culturale S. Fedele di Milano,* Conversazioni bibliche (Bologna: Dehoniane, 1999, paper 15,000 L) 96 pp. Bibliography. ISBN: 88-10-70966-7.

This volume presents literary, historical, and theological introductions to the Johannine and Petrine epistles under the following headings: God as light and love (1 John), the Johannine community (2–3 John), the word and life (1 Peter), and new heavens and new earth (2 Peter).

S. ROMANELLO, *Una legge buona ma impotente. Analisi retorico-letteraria di Rm 7,7-25 nel suo contesto,* Supplementi alla Rivista Biblica 35 (Bologna: Dehoniane, 1999, paper 50,000 L or 28.41 €) 342 pp. Bibliography. Indexed. ISBN: 88-10-30223-0.

Prepared as a doctoral dissertation under the direction of J.-N. Aletti and presented in 1998 to the Pontifical Gregorian University, this investigation of Rom 7:7-25 argues that the passage should be read not as a defense of the Law but rather as a rhetorical *concessio* in which the salvific impotence of the Law is reiterated despite the presence of contrasting affirmations about the Law (i.e. the Law is good but impotent). Following a five-page introduction, it discusses the forms and methods of analyzing Paul's letters with particular attention to rhetorical analysis. Then after considering Rom 7:7-25 as a pericope (limits, composition, context), it treats the literary and rhetorical development of the passage, the relation between rhetoric and theology in it, and the *synkrisis* between Rom 7:7-25 and 8:1-17.

G. SEGALLA, *Lettera ai romani. Traduzione strutturata, analisi letteraria e narrativa,* Sussidi Biblici 69 (Reggio Emilia: Edizioni San Lorenzo, 1999, paper 18,000 L) iii and 89 pp. Bibliography. ISBN: 88-8071-096-6.

After a twelve-page introduction to Paul's letter to the Romans (literary structure, the key terms and their significance for the work's theology), this volume presents the full Italian text of Romans in a format that brings out graphically its most important structural elements. The following general outline is adopted: prologue (1:1-15), the body of the letter (1:16–15:16), general conclusion (15:17-21), composite epilogue (15:22–16:23), and final doxology (16:25-27). The body is further divided into four major sections: all are justified through faith, therefore all are sinners (1:16–4:25); the consequences of justification by faith (5:1–8:39); the faith that justifies Israel and the Gentiles (9:1–11:36); and the paraeneses (12:1–15:16).

G. SGARGI (ED.), *Lettera ai Colossesi,* Biblia: I libri della Bibbia interpretati dalla grande Tradizione, NT 11 (Bologna: Dehoniane, 1999, 45,000 L or 23.24 €) liv and 158 pp. Bibliography. ISBN: 88-10-20601-0.

After an introduction to the text (Greek original and ancient versions) of the letter to the Colossians and to its major commentators throughout the centuries, this volume presents textual notes and brief comments for each pericope taken from the writings of patristic and medieval authors (John Chrysostom, Theodore of Mopsuestia, Ephrem, Ambrosiaster, Thomas Aquinas, etc.), Calvin, and modern scholars (C. Masson, H. Conzelmann, E. Lohse, J.-N. Aletti).

W. D. SPRAGUE, *Paul's Servant-Lord Analogy for the Relationship of a Believer to Christ* (Lanham, MD—New York—Oxford: University Press of America, 2000, $42.50) viii and 211 pp. Bibliography. Indexed. LCN: 99-048620. ISBN: 0-7618-1537-6.

Accepted as a doctoral dissertation by Trinity Theological Seminary in Newburgh, Indiana, this volume argues that Paul uses the term δοῦλος to convey the idea that every believer, not just the vocational minister, is called to be a servant of God with attendant responsibilities of obedience to Christ and ministry to others. While the focal passage is 1 Cor 7:22b, other verses in which δοῦλος and its cognates are used within the Pauline writings are studied to determine Paul's understanding of the concept of the servant-Lord relationship for himself and all believers. After a seventeen-page introduction, there are chapters on Paul's use of δοῦλος and its cognates, cultural influences on Paul's use of δοῦλος, Paul's relationship to God, Paul's relationship to the Law, Paul's relationship to Christ, faith and obedience, and implications for the church.

R. STEFANOVIĆ, *The Background and Meaning of the Sealed Book of Revelation 5,* Andrews University Seminary Doctoral Dissertation Series 22 (Berrien Springs, MI: Andrews University Press, 1996, paper $19.99) xi and 370 pp. Bibliography. ISBN: 1-883925-13-4.

Prepared as a doctoral dissertation under the direction of J. Paulien and accepted by Andrews University Seminary, this volume seeks to determine the background of the sealed βιβλίον ("book") in Revelation 5 and its meaning and significance in its literary context. After a seven-page introduction, it presents a historical survey of major views regarding the βιβλίον of Revelation 5 from the 2nd century to the present, an exegetical analysis of Rev 5:1-5 and an investigation of the place and event of the scene of Revelation 5, and an examination of the background and meaning of the sealed βιβλίον. Stefanović contends that the OT coronation ceremony with the book of the Law (see Deut 17:18-20) or the testimony (see 2 Kgs 11:12) presented to the newly enthroned Israelite king renders a most satisfactory solution to the problem of the background of Revelation 4–5 and the identity of the βιβλίον (the book of the covenant).

J. L. SUMNEY, *'Servants of Satan', 'False Brothers' and Other Opponents of Paul,* JSNT Supplement Series 188 (Sheffield, UK: Sheffield Academic Press, 1999, £50 or $85) 355 pp. Bibliography. Indexed. ISBN: 1-84127-060-1.

After a twenty-page introduction in which Sumney, associate professor of biblical studies at Lexington Theological Seminary in Kentucky and author of *Identifying Paul's Opponents. The Question of Method in 2 Corinthians* (1990), sets out a method for identifying the opponents in view in Paul's letters, this volume applies the method to the relevant writings in the Pauline corpus: questioning the extent of Paul's authority (1 Corinthians), powerful pneumatic apostles and Paul's weakness (2 Corinthians), Paul makes some enemies (Galatians), opponents everywhere (Philippians), those who "pass judgment" (Colossians), a worried church (1 Thessalonians), "the day of the Lord is here"—overrealized eschatology arrives in Thessalonica (2 Thessalonians), and the Pastoral epistles. Sumney concludes that the Pauline letters address different kinds of opposition in different places, including two distinct anti-Pauline movements.

L. Thurén, *Derhetorizing Paul. A Dynamic Perspective on Pauline Theology and the Law,* Wissenschaftliche Untersuchungen zum Neuen Testament 124 (Tübingen: Mohr Siebeck, 2000, DM 138) ix and 213 pp. Bibliography. Indexed. ISBN: 3-16-147290-X.

By the term "derhetorization," Thurén, author of *Argument and Theology in 1 Peter. The Origins of Christian Paraenesis* (1995), means identifying the persuasive devices in a text in order to filter out their effect on the theological ideas expressed. In light of this concept, he first deals with the dynamics of Paul's writings: toward a sensible interpretation of Paul, whether Paul was a theologian, from a static to a dynamic view of Paul's text, and whether Paul was sincere. Then he considers the Law in Paul's theology: solutions with problems, the Law in Galatians, the Law strikes back in Romans and 1 Corinthians, and what was wrong with the Law. He concludes that Paul's view about the Law per se is fairly clear and solid, if it is inferred from the conditions of communication in which his statements occur and the internal dynamics of his texts.

W. L. Turner, *Making Sense of the Revelation. A Clear Message of Hope* (Macon, GA: Smyth & Helwys, 2000, paper $16) xi and 137 pp. Bibliography. LCN: 99-056448. ISBN: 1-57312-268-8.

Turner, pastor of South Main Baptist Church in Houston, Texas, describes Revelation as preeminently a treatise on Christian hope in which John addresses believers whose churches are under attack and urges them to live faithfully. After a seven-page introduction, he treats key passages in the book of Revelation under these headings: unlocking the mystery (1:1-9); "Ephesus, don't abandon love" (1:8–2:7); "Smyrna, hold on" (2:8-11); "Pergamum, bloom where you're planted" (2:12-17); "Thyatira, don't be phony" (2:18-29); "Sardis, this is your wake-up call" (3:1-6); and so forth.

W. H. Wachob, *The voice of Jesus in the social rhetoric of James,* Society for New Testament Studies Monograph Series 106 (Cambridge, UK—New York: Cambridge University Press, 2000, $59.95) xiv and 251 pp. Bibliography. Indexed. LCN: 99-19542. ISBN: 0-521-66069-6.

Based on a doctoral dissertation directed by V. K. Robbins and accepted by Emory University in 1993, this volume argues that the epistle of James is a deliberative discourse in the guise of a letter that uses sayings of Jesus to persuade an audience to think and act in ways that have significant social consequences. The test case for this hypothesis is Jas 2:5: "Listen, my beloved brothers [and sisters]: Has not God chosen the poor in the world to be rich in faith and heirs of the kingdom, which he has promised to those who love him?" After a 24-page introduction, the volume contains chapters on the history of research and the present investigation, the inner texture of Jas 2:1-13, the intertexture of Jas 2:1-13, and the social and cultural texture of Jas 2:1-13. Wachob concludes that Jas 2:5 recalls in the language of Jesus (see Mt 5:3) a precedent about God's promise of the kingdom to the poor, and that this precedent in essence sets forth the identity, way of life, and goal of God's pious poor.

V. Wiles, *Making Sense of Paul. A Basic Introduction to Pauline Theology* (Peabody, MA: Hendrickson, 2000, paper $19.95) xiii and 160 pp., 16 figs. Bibliography. Indexed. LCN: 99-098001. ISBN: 1-56563-117-X.

Writing with undergraduates in mind, Wiles, associate professor of NT at New Brunswick Theological Seminary in New Jersey, attempts to show how the language and logic of Paul help us to interpret certain aspects of human life and experience. After considering obstacles to understanding Paul's thought and the value of studying it, she considers Paul's Jewish heritage: Paul the Jew, righteousness, and law. Then she deals with Paul's Greco-Roman milieu: Paul among the Gentiles, sin, and slavery and death. Finally she treats Paul's creative contribution: Paul as an apostle of Christ Jesus, justified by grace, Spirit and community, and faith and hope. She concludes with reflections on the place of thinking clearly and of intelligent love in Paul's thought. Various pedagogical devices (lists of key terms, questions for reflection and discussion, etc.) and a glossary are included.

J. WOYKE, *Die neutestamentlichen Haustafeln. Ein kritischer und konstruktiver Forschungsüberblick,* Stuttgarter Bibelstudien 184 (Stuttgart: Katholisches Bibelwerk, 2000, paper DM 39.80 or 20.35 €) 84 pp. Bibliography. Indexed. ISBN: 3-460-04841-7.

After a four-page review of research, this investigation of the NT household codes (Col 3:18–4:1; Eph 5:22–6:9; 1 Pet 2:18–3:7 and 5:1-5) considers the concept of household codes and their structure in the NT, their form-critical backgrounds, life-setting and function, specifically Christian elements, place in the history of the churches and of theology, and theological-hermeneutical significance. Woyke concludes that the NT household codes point us in the direction of a Christian renewal of family ethics.

BIBLICAL THEOLOGY

R. B. ALLEN, *The Majesty of Man. The Dignity of Being Human* (rev. ed.; Grand Rapids: Kregel, 2000, paper $11.99) 217 pp. Bibliography. Indexed. LCN: 99-057354. ISBN: 0-8254-2139-X.

The revised and expanded version of a work first published in 1984, this volume takes its start from the question of Psalm 8 ("What is man?") and explores with reference to pertinent OT and NT texts the following topics: the mystery of man (whither man?; the shift to secularism; a breath, a worm, a man; humanism—false and true), the majesty of man (in praise of man, in his image, east of Eden, man in Christ), and a mandate for man (being human—together, in wisdom, in the world, and indeed). An appendix treats the meaning of the Hebrew verb *bārâ.* Allen is professor of OT at Dallas Theological Seminary.

D. L. BALCH (ED.), *Homosexuality, Science, and the "Plain Sense" of Scripture* (Grand Rapids—Cambridge, UK: Eerdmans, 2000, paper $20) xii and 318 pp. Indexed. LCN: 99-055787. ISBN: 0-8028-4698-X.

After Balch's five-page introduction, this volume presents ten essays by M. G. Toulouse on muddling through—the church and sexuality/homosexuality; W. R. Schoedel on same-sex eros—Paul and the Greco-Roman tradition; S. L. Jones and M. A. Yarhouse on the use, misuse, and abuse of science in the ecclesiastical homosexuality debates; C. E. Gudorf on the Bible and science on sexuality; P. A. Bird on the Bible in Christian ethical deliberation concerning homosexuality—OT contributions; C. Seitz on sexuality and Scripture's plain sense—the Christian community and the law of God; D. E. Fredrickson on natural and unnatural use in Rom 1:24-27—Paul and the philosophic critique of eros; R. Jewett on the social context and implications of homoerotic references in Rom 1:24-27; K. Greene-McCreight on the logic of the interpretation of Scripture and the church's debate over sexual ethics; and N. J. Duff on Christian vocation, freedom of God, and homosexuality. In a 27-page conclusion Balch includes a comparison of Christian with Jewish biblical interpretation of the pertinent passages.

L. L. BELLEVILLE, *Women Leaders and the Church. 3 Crucial Questions* (Grand Rapids: Baker, 2000, paper $13.99) 217 pp. Bibliography. Indexed. LCN: 99-051608. ISBN: 0-8010-5351-X.

After a three-page introduction, Belleville, professor of biblical literature at North Park Theological Seminary in Chicago, takes up three questions about women leaders and the church: In which ministries can women be involved? What roles can women play in society? and Can women hold positions of authority? She concludes that God gifts women in exactly the same way as God gifts men, that God intended the male-female relationship to be equal and mutual, and that church roles in the NT are nowhere defined on the basis of gender.

K. BERGER, *Ist Christsein der einzige Weg?*, Gütersloher Taschenbücher 1453 (Gütersloh: Gütersloher Verlagshaus, 2000, paper DM 19.80) 216 pp. Indexed. ISBN: 3-579-01453-6.

The republication of a work first issued by Quell Verlag of Stuttgart [*NTA* 42, p. 405]. Berger, professor of NT at the University of Heidelberg and author of *Wie Kommt das Ende der Welt?* (1999), brings his many years of research on religions in antiquity and his theological concerns today to bear on the issues of salvation for non-Christians, the question of absolutism, multiplicity and unity, faith and history, the question of truth, dialogue, mission, and G. Lessing's "parable of the ring" and its consequences.

J. L. BERQUIST, *Incarnation*, Understanding Biblical Themes (St. Louis, MO: Chalice, 1999, paper $16.99) x and 154 pp. Indexed. LCN: 99-050543. ISBN: 0-8272-3825-8.

After a five-page introduction, Berquist, academic editor of Chalice Press, traces the theme of incarnation—God's physical presence with God's people—in the OT and the NT under the following headings: when God walked among us, seeing God among us, the present Spirit, the danger of God with us, the birth of Jesus, embodied ministry, why Jesus died, and the body of Christ. He concludes that as God has been incarnate and has learned through life and death what it means to be human, we have learned what it means to become one with the body of God.

G. BORTONE (ED.), *I Novissimi nella Bibbia (morte - giudizio - paradiso - inferno)*, Studio Biblico Teologico Aquilano, Studi biblici 19 (L'Aquila: Edizioni ISSRA, 1999, paper 25.000 L) xxxix and 309 pp., 4 plates. Bibliographies.

After Bortone's essay on the influence of the Bible on the lyric poet G. Leopardi, this volume presents nine studies on "the four last things": C. Marucci on the theology of death in the OT; G. De Carlo on the judgment of God in the OT—the Day of YHWH; M. Nobile on paradise—from the Psalms through Ezekiel 37 to the Maccabees; G. Deiana on hell—Sheol, Gehenna, and Hades (the punishment of hell); G. De Virgilio on death as the last enemy in the Pauline writings; Bortone on "dying young" in Leopardi's works; L. Martignani on death (see Jn 11:25; Acts 4:2); G. Biguzzi on the eschatology of Revelation; and D. Calcagno on Christian eschatology.

G. A. BOYD, *God of the Possible. A Biblical Introduction to the Open View of God* (Grand Rapids: Baker, 2000, paper $12.99) 175 pp. Indexed. ISBN: 0-8010-6290-X.

Taking 2 Kings 20 as his starting point, Boyd, professor of theology at Bethel College and senior pastor of Woodland Hills Church in St. Paul, MN, contends that the Bible repeatedly depicts God as facing a partially open future. After laying out and critiquing the "motif of future determinism" that forms the basis of the classical view of divine foreknowledge, he explicates several biblical passages that depict the future as partially open and known as such by God. Then he discusses some practical areas in which the open view can make a positive difference, and addresses the most frequent questions and objections against the open view of the future.

R. CANTALAMESSA, *"Nous prêchons un Christ crucifié." Méditations pour le Vendredi Saint dans la Basilique Saint-Pierre*, trans. M. R. Macina (Nouan-le-Fuzelier: Éditions des Béatitudes, 2000, paper 73 F or 11.13 €) 235 pp. ISBN: 2-84024-052-1.

The French version of *Noi predichiamo Cristo crocifisso* (1994), this volume presents the texts of meditations on the passion narratives and related biblical texts that were preached in the Basilica of St. Peter in Rome in the presence of Pope John Paul II on successive Good Fridays between 1980 and 1995. They appear under the following headings: "Let every tongue proclaim that Jesus is Lord!"; "God so loved the world!"; "You have killed Jesus of Nazareth!"; "Baptized into his death"; and so forth. Cantalamessa is professor of the history of Christian origins at the Catholic University of Milan.

S. CHO, *Erlösung durch Jesus Christus. Eine Untersuchung des Bestimmungszusammenhangs der Christologie als Vorarbeit zu einer koreanischen Christologie*, Europäische

Hochschulschriften, Reihe 23: Theologie 667 (Frankfurt—Bern: Lang, 1999, paper $37.95) 210 pp. Bibliography. ISBN: 3-631-35011-2.

Prepared as a doctoral dissertation under the direction of H. Kessler and presented in 1999 to the Catholic theological faculty at the University of Frankfurt am Main, this volume seeks to develop a comprehensive soteriological Christology that takes account of the whole of Jesus' person and history as a preparation for working out a Korean Christology. After making methodological precisions, it considers three aspects (theological, interpersonal-social, structural-systemic) of the person of Jesus, and explores the problems raised by one-sided and truncated approaches to Jesus' history. Next it considers the history of Jesus with reference to Jesus' earthly activity, his death, and his resurrection. Then it discusses soteriological motifs of Christology in the history of theology: deification as a consequence of the incarnation in the patristic period, vicarious satisfaction in the western Middle Ages, and the autonomy of the subject in modern times. Finally it offers systematic reflections on the theological significance of Jesus' earthly activity, his death on the cross, and his resurrection. Cho concludes that Jesus Christ is the leader toward life, God with us and for us.

A. D. CLARKE, *Serve the Community of the Church. Christians as Leaders and Ministers,* First-Century Christians in the Graeco-Roman World (Grand Rapids—Cambridge, UK: Eerdmans, 2000, paper $30) ix and 305 pp. Bibliography. Indexed. LCN: 99-046841. ISBN: 0-8028-4182-1.

After a seven-page introduction, Clarke, lecturer in NT at the University of Aberdeen and author of *Secular and Christian Leadership in Corinth. A Socio-historical and Exegetical Study of 1 Corinthians 1–6* (1993), first investigates theories and practices of leadership in key areas of 1st-century Greco-Roman society: the Greco-Roman city (political and religious structures, leading figures), the Roman colony and city (status and constitution, leading figures), voluntary associations (social, political, and religious dimensions), family and household (the father as leader and in relation to his sons and slaves, the father and the household religion), and the Jewish synagogues (origins and function, the role and function of the leaders, the status of Jews in society). Then he discusses the extent to which these models influenced the first Christians in defining their own communities, secular leadership in the Christian community (with reference to the individual Pauline letters), and Pauline ministry in the Christian community (authority, ministry or service). He concludes that while Paul avoided the word "leader" and eschewed the associated concept of leadership, leadership was operative in the early Christian communities and was often determined by social status rather than by other "charismatic" qualities.

R. F. COLLINS, *Sexual Ethics and the New Testament. Behavior and Belief,* Companions to the New Testament (New York: Crossroad, 2000, paper $17.95) xvi and 200 pp. Indexed. LCN: 99-053598. ISBN: 0-8245-1801-2.

Using a historical-critical method of exegesis, this investigation of Christian sexual ethics in the NT looks to the meaning of relevant NT texts in their own historical and literary contexts. It deals with the topic in eleven chapters: stories about Jesus, conflict on divorce, "thou shalt not commit adultery," teaching the disciples, conduct to be avoided, advice for new Christians, the church at Corinth, pleading with the saints in Rome, revisionist Paul, under the influence of Paul, and sexual ethics. Collins, professor of NT at the Catholic University of America in Washington, DC, and author of *Divorce in the New Testament* (1992) and *First Corinthians* (1999), concludes that a NT sexual ethics must involve the notion of embodied human existence, a proper understanding of women, and the love command.

M. COUCH (ED.), *The Fundamentals for the Twenty-First Century. Examining the Crucial Issues of the Christian Faith* (Grand Rapids: Kregel, 2000, $29.99) 656 pp., 3 figs. Indexed. LCN: 99-043086. ISBN: 0-8254-2368-6.

After E. E. Hindson's introduction to the historical significance of *The Fundamentals. A*

Testimony to the Truth (1910-15), this volume presents thirty-six essays by Bible scholars, pastors, and teachers that seek to set forth a distinctively biblical agenda for the Christian faith in the 21st century. The contributors include T. R. Edgar on how spiritual truth can be known through the written word; J. A. McLean on the importance of hermeneutics; H. D. Foos and L. P. Patterson on the revelation, inspiration, and inerrancy of the Bible; Hindson on the virgin birth; R. L. Penney on the nature and purpose of the suffering and death of Christ; G. R. Habermas on the resurrection of Christ; R. P. Lightner on the nature and purpose of the church; T. D. Ice on the spread of mysticism and biblical spirituality; J. F. Walvoord on the coming millennial reign of Christ; and P. N. Benware on the biblical doctrine of the judgments.

A.-M. DUBARLE, *Le Péché originel. Écriture et Tradition* (Paris: Cerf, 1999, paper 249 F) 421 pp. Bibliography. Indexed. ISBN: 2-204-06060-7.

This edition combines two volumes that appeared under the titles *Le Péché originel dans l'Écriture* (1958; 2nd ed., 1967) and *Le Péché originel. Perspectives théologiques* (1983), respectively. An English version of the first volume was published in 1965 as *The Biblical Doctrine of Original Sin* [*NTA* 9, p. 440]. The first volume contains essays on the human condition in the OT, original sin in Genesis, original sin in the sapiential books, suggestions of original sin in the Gospels, original sin in Paul's writings, original sin and the justice of God, and original sin in a biblical and modern perspective. The second volume sketches the history of the doctrine of original sin from patristic times onward, and seeks to formulate a renewed theology of original sin. Dubarle has provided a new fifteen-page postscript to this edition. Dubarle, a Dominican, was professor of OT on the theological faculty of the Saulchoir.

M. J. ERICKSON, *Making Sense of the Trinity. 3 Crucial Questions* (Grand Rapids: Baker, 2000, paper $11.99) 108 pp. Indexed. ISBN: 0-8010-6287-X.

After a four-page introduction, Erickson, distinguished professor of theology at Baylor University's Truett Seminary, raises and answers three questions about the doctrine of the Trinity: Is it biblical? Does it make sense? and Does it make any difference? He contends that when the whole text of Scripture is taken seriously, the doctrine of the Trinity emerges.

D. J. HARRINGTON, *Why do we suffer? A scriptural approach to the human condition* (Franklin, WI: Sheed & Ward, 2000, paper $14.95) xi and 156 pp. Bibliography. Indexed. LCN: 99-057646. ISBN: 1-58051-043-4.

After a five-page prologue to suffering and the Bible, this exposition of the Bible's various approaches to suffering contains chapters on coping with suffering (the OT lament psalms), the law of retribution (the ways of wisdom, history, the prophets, and Adam), the mystery of suffering (the book of Job), suffering and sacrifice (the Suffering Servant and Jesus), the apocalyptic solution (Daniel, modified apocalyptic dualism), Jesus and the kingdom of God (discipleship, healing), death and resurrection (in Judaism and in the case of Jesus), and suffering for the gospel (Paul, Hebrews, 1 Peter, Revelation). Each chapter concludes with reflections on what the approach might say positively ("possibilities") to suffering people today and what cautions ("problems") need to be taken into account, as well as questions for reflection, discussion, and prayer. A three-page epilogue on the memory of Jesus observes that, for Christians, Jesus is the best summary of all the biblical approaches to suffering. Harrington, professor of NT at Weston Jesuit School of Theology, is the author of *Who Is Jesus? Why Is He Important?* (1999) and *Invitation to the Apocrypha* (1999).

J. KOENIG, *The Feast of the World's Redemption. Eucharistic Origins and Christian Mission* (Harrisburg, PA: Trinity Press International, 2000, paper $25) xvii and 301 pp. Indexed. LCN: 99-058730. ISBN: 1-56338-274-1.

Koenig, professor of NT at General Theological Seminary in New York City and author of *Rediscovering New Testament Prayer. Boldness and Blessing in the Name of Jesus* (1998), explores how the "eucharistic meals" in the NT have to do with the church's mission, with its special tasks in God's ongoing redemption of the world. He focuses on how these first table liturgies served to define and fuel the outreach ministries of Jesus' disciples and then became such ministries in themselves. After considering vision and promise at the Last Supper, he deals with feasts of the church's founding; eucharistic meals and missionary boundaries; the witness of the Pauline and General Epistles; the witness of the Gospels, Acts, and Revelation; and the call to eucharistic mission. He concludes that the biblical data that pertain to eucharistic origins can be summarized under five headings: promise, presence, practice, abundance, and co-missioning for redemption.

J. LANG, *The Angels of God. Understanding the Bible* (Hyde Park, NY: New City, 1997, paper $12.95) 240 pp. Indexed. LCN: 97-30286. ISBN: 1-56548-101-1.

In her twelve-page introduction Lang observes that the strongest witness of the Bible to the nature of angels is that all their activity is relational, to God and to the human race. She considers angels as mediators (thresholds, encounters on holy ground, for us or enemies, order, disorder), as messengers (by the message of an angel; Isaac; John the Baptist and Samson; Gideon, Moses, and Isaiah), as ministers (rescuers, the book of Tobit, guardians and guides, angels' song), and in relation to the end of time when comes the perfection of God's kingdom (apocalyptic vision, the prophets Ezekiel and Zechariah, Daniel, John's Revelation, Christ and his angels).

S. J. LEDERHILGER (ED.), *Der Mythos der Zahl — Das Jahr 2000. Apokalyptik in der Event-Gesellschaft. Erste Ökumenische Sommerakademie, Kremsmünster 1999,* Linzer Philosophisch-Theologische Beiträge 2 (Frankfurt—Bern: Lang, 2000, paper $29.95) 161 pp. ISBN: 3-631-35971-3.

The twelve essays in this volume explore the significance of the year 2000 from biblical, historical, and theological perspectives. The three articles most pertinent to NT studies are by C. Niemand on how apocalyptic Christianity is—apocalyptic in early Judaism, according to Jesus, and in the early church; H. Raguse on apocalyptic as the treatment and the source of anxiety; and K. E. Grözinger on numbers that pertain to the end—Jewish number mysticism and Kabbala. The other contributors are P. Harnoncourt, R. Sachau, I. Kögler, W. Schöny, L. Haselböck, J. Niewiadomski, E. Kapellari, M. Staikos, and H. Sturm.

R. H. LOWERY, *Sabbath and Jubilee,* Understanding Biblical Themes (St. Louis, MO: Chalice, 2000, paper $16.99) xi and 162 pp. Indexed. LCN: 99-050534. ISBN: 0-8272-3826-6.

Lowery, associate professor of OT at Phillips Theological Seminary in Tulsa, OK, develops the themes of Sabbath and Jubilee in the OT and the NT according to the following outline: an ethic of abundance and self-restraint; households and kings, honor and shame; free the Hebrew slave!; release the debt! release the wealth!; proclaim liberty!; Sabbath and creation; Sabbath and household hospitality; Sabbath made for humans; and a modern spirituality of Sabbath and Jubilee. He concludes that the traditions of Sabbath and Jubilee root the call to justice in an abiding sense of God's gracious care and in personal and household disciplines of gratitude and respect.

G. C. MEILAENDER (ED.), *Working. Its Meaning and Its Limits,* Ethics of Everyday Life (Notre Dame, IN: University of Notre Dame Press, 2000, cloth $25, paper $15) xv and 271 pp. Bibliography. ISBN: 0-268-01961-4 (cloth), -01962-2 (paper).

The seventy-five selections in this anthology are intended to provoke reflection, consideration, and conversation about whether work is necessary for a fulfilled life. They appear under the following headings: the meanings of work (co-creation, necessary for leisure, dignified but irksome, vocation), the limits of work (rhythms of life, play, personal bonds, historical transformations), and rest. The selections include biblical texts (Gen 1:26-31; 3:8-19; 1 Thess 4:10b-12; 2 Thess 3:6-12; 1 Cor 7:17-24; Eccl 3:1-9; Gen 2:1-3; Exod 16:1-30; 20:8-11; Ps 95:8-11; Lk 10:25-42) and classical writings (from Hesiod, Aristotle, Xenophon, and Seneca) along with modern and recent texts.

K.-H. Ohlig, *Ein Gott in drei Personen? Vom Vater Jesu zum "Mysterium" der Trinität* (Mainz: Matthias-Grünewald-Verlag, 1999, paper DM 32; Luzern: Exodus) 136 pp. Bibliography. Indexed. ISBN: 3-7867-2167-X (G), 3-905577-33-X (E).

After a ten-page introduction, Ohlig, professor of religious studies and the history of Christianity at the University of the Saarland and author of *Die theologische Begründung des neutestamentlichen Kanons in der alten Kirche* (1972), shows how over the course of a few centuries trinitarian concepts were connected with the one God of Israel and the Father of Jesus: the pre-Christian roots, the question of trinitarian references in the NT, the origin of a Christian binitarianism (i.e. trinitarianism) from the 2nd to the turn of the 4th century A.D., the linguistic fixation of the doctrine of the Trinity in the 4th century A.D., the trinitarian development in the Latin West, the stabilization of western trinitarian concepts in the Middle Ages, nothing new since the Middle Ages, and the development from monotheism to the community of love within the deity.

P. Perkins, *Peter. Apostle for the Whole Church,* Studies on Personalities of the New Testament (Minneapolis, MN: Fortress, 2000, paper $20) vii and 209 pp. Bibliography. Indexed. LCN: 00-024751. ISBN: 0-8006-3165-X.

The paperback version of a work published in 1994 by the University of South Carolina Press [*NTA* 39, p. 162], this volume first presents "a life of Peter" and considers how he is portrayed in the NT Gospels (Mark and Matthew, Luke and John) and Epistles. Then it reflects on Peter as witness and martyr, Peter and authentic tradition, and Peter as bishop of Rome. Perkins is professor of NT at Boston College.

J. M. Perry, *Exploring the Evolving View of God. From Ancient Israel to the Risen Jesus* (Franklin, WI: Sheed & Ward, 1999, paper $16.95) xiii and 292 pp. LCN: 99-016893. ISBN: 1-58051-067-1.

Perry, the author of *Exploring the Identity and Mission of Jesus* (1996) and *Exploring the Messianic Secret in Mark's Gospel* (1997), considers how God was experienced in the OT and the NT in the context of the ancient Near Eastern world. After a brief overview of efforts to visualize the sacred, he discusses the origin of the twelve tribes and their henotheism, Israel's henotheistic faith during the first half of the monarchy, Israel's henotheistic faith during the last half of the monarchy, Israel's discovery of monotheism during the exile, the evolution of philosophical monotheism, prophetic universalism versus postexilic legalism, Israel's discovery of eschatological hope, and the risen Jesus as God's endorsement of Israel's eschatological hope. He concludes with reflections on twenty "remaining questions."

G. Ravasi, *La paternità divina nella Bibbia. Ciclo di conferenze tenute al Centro culturale S. Fedele di Milano,* Conversazioni bibliche (Bologna: Dehoniane, 2000, paper 15,000 L) 100 pp. Bibliography. ISBN: 88-10-70967-5.

The five essays on the biblical theme of divine paternity in this volume concern God as the father of righteous and sinful Israel, God as the father of the Hebrew faithful and of all humankind, the revelation of God as *Abba* in the Gospels, God as "our father" in Mt 6:9-13 and Lk 11:2-4, and God as "the father of mercies" according to Paul.

W. Reinbold, *Propaganda und Mission im ältesten Christentum. Eine Untersuchung zu den Modalitäten der Ausbreitung der frühen Kirche,* Forschungen zur Religion und Literatur des Alten und Neuen Testaments 188 (Göttingen: Vandenhoeck & Ruprecht, 2000, DM 144) ix and 386 pp. Bibliography. Indexed. ISBN: 3-525-53872-3.

The slightly revised and updated version of a *Habilitationsschrift* accepted in 1998 by the theological faculty of Georg-August-Universität in Göttingen, this volume investigates the persons and means by which early Christianity spread. After a 31-page introduction, it discusses the apostles (who qualifies, Simon Peter, James the brother of Jesus, Joseph called

Barnabas, those called "superapostles" by Paul, other apostles), Paul the apostle of the Gentiles (Paul's mission in Acts, the goal and scope of Paul's mission, the modalities of Paul's mission), the messengers of the Q source and related material, the Seven (Stephen, Philip, their associates), other missionaries (the Twelve; Apollos, the brothers of Jesus, 3 Jn 5-8; Mt 28:19-20 and parallels; the spread of the church in the apostolic period), and the spread of the church until the end of the persecutions (missionaries and propaganda). Reinbold, author of *Der älteste Bericht über den Tod Jesu* (1994), concludes that the old picture of the church's extraordinarily rapid growth in the apostolic period needs to be modified.

A. RYDER, *Following Christ. Models of Discipleship in the New Testament* (Franklin, WI: Sheed & Ward, 1999, paper $12.95) xiv and 181 pp. Bibliography. LCN: 99-36301. ISBN: 1-58051-068-X.

Concerned with the following of Christ, Ryder, pastor of a city parish in Dublin, presents the theme according to the different traditions in the NT: conversion and commitment (the religious experience of Paul), taking up the cross (the way of discipleship in Mark), the yoke of Christ (discipleship and law in Matthew), life in the Spirit (discipleship and the role of the Holy Spirit in Luke), the vine and the branches (Jesus and his disciples in the Fourth Gospel), priests and presbyters (Hebrews, 1 Peter, and the Pastorals), and the marriage feast of the Lamb (the triumph of discipleship in the book of Revelation).

R. SAUNDERS, *Frauen im Neuen Testament. Zwischen Glaube und Auflehnung*, trans. R. Niemann (Darmstadt: Primus, 1999, paper DM 29.80) 181 pp. Bibliography. Indexed. ISBN: 3-89678-219-3.

The German version of a work published as *She Has Washed My Feet with her Tears. New Testament Stories of Women's Faith and Rebellion* (Berkeley, CA: Seastone, 1998), this volume explores the important and varied roles that women played in the spread of Jesus' teachings and in early Christianity. After discussing the position of women in Mediterranean society during the 1st century A.D., it considers the portrayals of women in the Gospels, Acts, and Paul's letters, respectively. Then it deals with Paul's statements about women, other voices regarding women, and women in the postapostolic period. Saunders is of Australian origin and an Anglican priest.

D. B. SMYTH, *The Trauma of the Cross. How the Followers of Jesus Came to Understand the Crucifixion* (New York—Mahwah, NJ: Paulist, 1999, paper $9.95) vi and 105 pp., fig. Bibliography. LCN: 99-047274. ISBN: 0-8091-3908-1.

Smyth, who holds degrees in both theology and law, explores how the first followers of Jesus learned to cope with the trauma of Jesus' crucifixion. Thus he discusses national trauma, the great Jewish trauma (in A.D. 70), *crux* as a four-letter word, the Emmaus cure, searching the Scriptures, the passion of Jeremiah, psalms of suffering and solace, the Christian family quilt, crucial correspondence, the great Roman trauma, Jews for Jesus—double trauma, ex-Jews for Jesus—the expulsion trauma, and Constantine and the possible co-option of the cross. He concludes by reflecting on the question, Has Christianity invested so heavily into coping with crucifixion that it cannot cope without it? An appendix treats Aeschuylus' "Prometheus Bound" and its significance for the theme of coping with crucifixion.

J. SYS (ED.), *Figures de Satan*, Graphè 9 (Lille: Centre de Recherches de l'Université Charles-de-Gaulle - Lille 3, 2000, paper 90 F) 216 pp., 7 figs. Bibliography. ISBN: 2-9514827-0-1. ISSN: 1241-5286.

Of the ten papers in this volume, the two most pertinent to biblical studies are by A. Caquot on the antecedents, names, and functions of Satan in Israel and in ancient Judaism; and A. Wénin on Satan or the enemy of the covenant—the serpent, the father of lies. The other contributors are B. Judic, E.-H. Wéber, D. Alexandre-Bidon, A. Lagny, M.-C. Gomez-Geraud, B. Sarrazin, M. Gosselin-Noat, and A.-C. Pottier-Thoby.

M. M. THOMPSON, *The Promise of the Father. Jesus and God in the New Testament* (Louisville, KY: Westminster John Knox, 2000, paper $16.95) x and 196 pp. Indexed. ISBN: 0-664-22197-1.

Thompson, professor of NT at Fuller Theological Seminary in Pasadena, CA, contends that only within the framework of the biblical narrative can our understanding of God as Father be simultaneously illuminated and demystified as one way of speaking of God's faithfulness and love as embodied particularly in Jesus Christ. After a twenty-page introduction, she discusses J. Jeremias and the debate about "Abba," God as Father in the OT and Second Temple Judaism, Jesus and the Father, Jesus and the Father in the Synoptic Gospels, "heirs of God, heirs with Christ" (in the Pauline writings), and "the living Father" (in the Johannine writings). She concludes that God's authority as Father does not refer to the power to coerce but to a relationship of trust and to the promise of faithfulness.

J. B. WELLS, *God's Holy People. A Theme in Biblical Theology,* JSOT Supplement Series 305 (Sheffield, UK: Sheffield Academic Press, 2000, £50 or $85) 297 pp. Bibliography. Indexed. ISBN: 1-84127-096-2.

Based on a doctoral dissertation directed by W. Moberly and presented to the University of Durham, this volume explores the meaning of "holiness" in various parts of Scripture and what the varying dynamics in the biblical presentation of holiness say about a Christian reading of Scripture and vice versa. After a fourteen-page introduction, it deals with the following topics: "a priestly kingdom and a holy nation"—Exod 19:5-6, "you shall be holy as I am holy"—the context of the Torah, "holy to YHWH"—priesthood according to the Torah, "the holy one of Israel"—the context of Isaiah, "for the sake of my holy name"—the context of Ezekiel, "blessing to all the families of the earth"—Abram as prototype of Israel, and "belonging to God"—1 Peter and the NT context. Wells concludes that through both the OT and the NT holiness is a dynamic quality, belonging to God, invested in his people, expressing a project with universal consequences.

THE WORLD OF THE NEW TESTAMENT

A. AEJMELAEUS AND U. QUAST (EDS.), *Der Septuaginta-Psalter und seine Tochterübersetzungen. Symposium in Göttingen 1997,* Abhandlungen der Akademie der Wissenschaften in Göttingen, Philologisch-Historische Klasse, Folge 3, Nr. 230, Mitteilungen des Septuaginta-Unternehmens 24 (Göttingen: Vandenhoeck & Ruprecht, 2000, paper DM 198) 415 pp., 5 plates, fig. Bibliographies. Indexed. ISBN: 3-525-82502-1.

After a greeting by R. Hanhart, this volume presents papers by A. Pietersma on the present state of the critical text of the Greek Psalter, E. Schulz-Flügel on whether Jerome was an enemy or a conqueror of the Septuagint—with particular attention to the Psalms, P.-M. Bogaert on the history of the Latin Psalter from its beginnings to the 12th century, P. Nagel on the Sahidic Psalter—its opening up and research ninety years after A. Rahlfs's studies on the text of the Septuagint Psalter, J. Horn on the Coptic (Sahidic) tradition of the OT Psalter—an attempt at grouping the textual witnesses for the preparation of the text, M. A. Knibb on the Ethiopic translation of the Psalms, R. J. V. Hiebert on the "Syrohexaplaric" Psalter—its text and textual history, K. D. Jenner on Syrohexaplaric and proto-Syrohexaplaric quotations in Syriac sources outside the individual exemplars of the Syrohexaplaric Psalter, C. E. Cox on the Armenian version and the text of the Old Greek Psalter, A. Kharanauli on the Georgian translation of the Psalter, D. Fraenkel on Hexapla-problems in the Psalter, E. Ulrich on the Dead Sea scrolls and their implications for an edition of the Septuagint Psalter, P. W. Flint on variant readings of the Dead Sea Psalms scrolls against the Masoretic text and the Septuagint Psalter, A. van der Kooij on the exegesis of the Septuagint Psalter—the relationship between original and translation, F. Austermann on Septuagint exegesis as illustrated by research on the Septuagint Psalter, and Quast on working toward an edition of the Septuagint Psalter.

After Bardaisan. Studies on Continuity and Change in Syriac Christianity in Honour of Professor Han J.W. Drijvers, ed. G. J. Reinink and A. C. Klugkist, Orientalia Lovaniensia Analecta 89 (Leuven: Peeters, 1999, 3,600 BFr) xxxii and 366 pp., frontispiece, plate. Bibliography. ISBN: 90-429-0735-5.

The twenty-five essays in this *Festschrift* honoring Professor Drijvers on the occasion of his retirement from full-time teaching in 1999 cover the period from the early 3rd to the 14th century, and focus on early Syrian Christianity and its milieu, as well as the later West Syrian and East Syrian traditions. The papers most pertinent to the NT world are by S. Ashbrook Harvey on olfactory knowing—signs of smell in the *Vitae* of Simeon Stylites, D. Bundy on the ps.-Ephremian commentary on *3 Corinthians*—a study in exegesis and anti-Bardaisanite polemic, J. F. Coakley on the patriarchal list of the church of the East, M. van Esbroeck on Helena at Edessa and the cross, S. H. Griffith on the marks of the "true church" according to Ephraem's *Hymns against Heresies,* E. C. D. Hunter on another scroll amulet from Kurdistan, R. Murray on "circumcision of the heart" and the origins of the *Qyama,* L. van Rompay on Jacob of Edessa and the early history of Edessa, R. W. Thompson on biblical themes in the Armenian historian Sebeos, and C. Villagomez and M. G. Morony on ecclesiastical wealth in the East Syrian church from late antiquity to early Islam. Also included are a photograph of the honoree, a biography of him, and a list of his publications between 1961 and 1999.

G. S. ALDRETE, *Gestures and Acclamations in Ancient Rome,* Ancient Society and History (Baltimore, MD—London: Johns Hopkins University Press, 1999, $38) xxv and 227 pp., 33 figs. Bibliography. Indexed. LCN: 98-56501. ISBN: 0-8018-6132-2.

Based on a doctoral dissertation under the direction of R. Van Dam in the department of history and presented to the University of Michigan, this volume is a study of communication, how ancient Roman speakers communicated with their audiences, and how in turn audiences were able to reply and convey their reactions back to the speakers. It focuses on two particular forms of communication, one nonverbal (gestures) used primarily by speakers, and one verbal (acclamations) mainly used by audiences. After a seven-page introduction, it focuses on speakers: eloquence without words—uses of gesture in Roman oratory, gesture in Roman society, and oratory and the Roman emperors. Then it considers audiences: uses of acclamations by the urban *plebs,* and characteristics of the use of acclamations. Aldrete concludes that both acclamations and gestures seem to have acquired greater prominence and complexity during the transition from republic to empire.

The Annual of Rabbinic Judaism. Ancient, Medieval, and Modern, vol. 2, ed. A. J. Avery-Peck, W. S. Green, and J. Neusner (Leiden—Boston—Cologne: Brill, 1999, 136.63 gld. or $76) vi and 176 pp. ISBN: 90-04-11523-4.

After I. Gruenwald's article on halakah and the study of rituals (in quest of new perspectives in religious studies) [§ 44-2070], this volume presents four essays on ancient Judaism: J. Faur on one-dimensional Jew, zero-dimensional Judaism; H. C. Kee on central authority in Second Temple Judaism and subsequently—from Synedrion to Sanhedrin [§ 44-2041]; Neusner on the religious meaning of halakah [§ 44-2081]; and H. W. Basser on Merkabah narrative—two paradigmatic examples [§ 44-2064]. Then there is a paper by B. H. Mehlman on the literary examination of *Maaseh Avraham Avinu Alav Hashalom,* retrospectives by M. Pickup on D. Stern's *Parables in Midrash* [§ 44-2085r] and J. R. Strange on G. F. Moore and E. E. Urbach [§ 44-1595], and four book reviews by Neusner.

R. ARAV AND R. A. FREUND (EDS.), *Bethsaida. A City by the North Shore of the Sea of Galilee,* Bethsaida Excavations Project Reports & Contextual Studies 2 (Kirksville, MO: Truman State University Press, 1999, cloth $45, paper $30) xx and 463 pp., CD-ROM, 34 plates, 107 figs., 19 tables. Bibliographies. Indexed. ISBN: 0-943549-49-3 (cloth), -48-5 (paper).

The first volume in the Bethsaida Excavations Project was described in *NTA* 41, p. 169. The first seven essays in this volume concern the archaeology and geology of Bethsaida:

Arav on excavations at Bethsaida between 1994 and 1996; J. F. Shroder, M. P. Bishop, K. J. Cornwell, and M. Inbar on catastrophic geomorphic processes and Bethsaida archaeology; G. London and R. Shuster on Bethsaida Iron Age ceramics; B. Brandl on two 1st-millennium cylinder seals from Bethsaida (et-Tell); A. Kindler on the coins of the tetrarch Philip and Bethsaida; Kindler on the coin finds at the excavations of Bethsaida; and S. Fortner on the fishing implements and maritime activities at Bethsaida-Julias (et-Tell). The remaining eight papers investigate the literature of Bethsaida: H.-W. Kuhn on the excavations of Bethsaida (et-Tell) from a NT perspective; K. Spanier on the two Maacahs; J. T. Greene on the honorific naming of Bethsaida-Julias; M. D. Smith on a tale of two Julias—Julia, Julias, and Josephus; F. Strickert on the destruction of Bethsaida—the evidence of 2 Esdras 1:11; M. Appold on Bethsaida and a 1st-century house church; E. McNamer on medieval pilgrim accounts of Bethsaida and the Bethsaida controversy; and Freund on the incense shovel of Bethsaida and synagogue iconography in late antiquity. A CD-ROM with ten site maps, in both PDF and TIFF formats, is attached to the inside back cover.

A. J. AVERY-PECK AND J. NEUSNER (EDS.), *Judaism in Late Antiquity.* Part 4, *Death, Life-After-Death, Resurrection and the World-to-Come in the Judaisms of Antiquity,* Handbuch der Orientalistik, Erste Abteilung: Der Nahe und Mittlere Osten 49 (Leiden—Boston—Cologne: Brill, 2000, 192 gld. or $107) xi and 342 pp. Bibliographies. Indexed. ISBN: 90-04-11262-6.

After Neusner's introduction to the four approaches to the description of ancient Judaism(s)—nominalist, harmonistic, theological, and historical, this volume presents articles by R. E. Friedman and S. D. Overton on the biblical silence about death and afterlife; J. Goldingay on death and afterlife in the Psalms; B. B. Schmidt on memory as immortality—countering the dreaded "death after death" in ancient Israelite society; R. E. Murphy on death and afterlife in the wisdom literature; J. J. Collins on the afterlife in apocalyptic literature; G. W. E. Nickelsburg on judgment, life-after-death, and resurrection in the Apocrypha and nonapocalyptic Pseudepigrapha; L. L. Grabbe on eschatology in Philo and Josephus; P. Davies on death, resurrection, and life after death in the Qumran scrolls; B. Chilton on resurrection in the Gospels; Avery-Peck on death and afterlife in the early rabbinic sources—the Mishnah, Tosefta, and early midrash compilations; Neusner on death and afterlife in the later rabbinic sources—the two Talmuds and associated midrash compilations; L. V. Rutgers on death and afterlife—the inscriptional evidence; and P. V. M. Flesher on the resurrection of the dead and the sources of the Palestinian Targums to the Pentateuch.

J. D. BEDUHN, *The Manichaean Body. In Discipline and Ritual* (Baltimore, MD—London: Johns Hopkins University Press, 2000, $42.50) xvii and 354 pp., 6 plates, 4 figs., 7 tables. Bibliography. Indexed. LCN: 99-045879. ISBN: 0-8018-6270-1.

Based on a doctoral dissertation presented to Indiana University, this volume explores the program by which individuals and collectivities undertook to be Manichaeans in ancient and medieval societies that largely opposed their lifestyle. After laying the groundwork for the approach taken in the investigation ("out of the past"), it deals with the Manichaeans' disciplinary regimens, disciplinary rationales, alimentary rites, and alimentary rationales, respectively. Then it reflects on the significance of the data with regard to the liberation of the embodied self and to their significance for larger issues in the study of religion. BeDuhn, assistant professor of religion at Northern Arizona University, contends that for the Manichaeans salvation was collective rather than individual, that it involved active engagement with the cosmos as ritualized in meals, and that discourse about the soul and concern with its salvation turned out to be very much "a something about the body."

C. BERTRAND-DAGENBACH ET AL. (EDS.), *Carcer. Prison et privation de liberté dans l'Antiquité classique. Actes du colloque de Strasbourg (5 et 6 décembre 1997),* Collections de l'Université Marc Bloch – Strasbourg: Études d'archéologie et d'histoire ancienne (Paris: De Boccard, 1999, paper 220 F) ii and 250 pp., 10 figs., table. Bibliographies. Indexed. ISBN: 2-7018-0127-3.

Prepared for a conference on imprisonment and deprivation of liberty in classical antiquity, the first nine papers in this volume are by A. Maffi on imprisonment for debts in the Greek world; A. Lintott on servitude for debts; B. Santalucia on the incarceration of the poet Nevius; A. Lovato on the question of *poena sine provocatione;* Y. Rivière on preventative detention, being put to the test, and demonstration of proof in the 1st through the 3rd centuries A.D.; M. Halm-Tisserand on ξύλα —the "wood" of the prison; A. Marcone on deprivation of liberty in Greco-Roman Egypt; M. Matter on deprivation of liberty and places of detention in Roman Egypt; and P. Pavón on the regimen of life and treatment of prisoners during the first three centuries A.D. The remaining seven essays are by J.-U. Krause on prisons and crimes in the Roman empire; S. Vilatte on being deprived of liberty on an island in the Hellenistic and Roman periods—individual and collective aspects, reality, sentiment, and the imaginary; X. Lafon on the islands of the Tyrrhenian Sea—between palaces and prisons under the Julio-Claudians; A. Chauvot on detention under Tiberius; É. Évrard on Seneca and being locked up; J.-M. Salamito on συναιχμάλωτοι—Paul's fellow prisoners; and Betrand-Dagenbach on prison as a frightful place. Bertrand-Dagenbach, Chauvot, Matter, and Salamito served as editors. A four-page conclusion is included.

P. BORGEN, K. FUGLSETH, AND R. SKARSTEN, *The Philo Index. A Complete Greek Word Index to the Writings of Philo of Alexandria* (Grand Rapids—Cambridge, UK: Eerdmans, 2000, $55; Leiden—Boston—Cologne: Brill) xi and 371 pp. ISBN: 0-8028-3883-9 (E), 90-04-11477-7 (B).

The product of the Norwegian Philo Concordance Project begun in the late 1960s, this lemmatized and computer-generated index of all the Greek words in Philo's writings (including the main fragments) lists each Greek word alphabetically along with an exhaustive list of every occurrence of the term in the Philonic corpus (e.g. "ἀβλαβής Gig 10 Spec 1:191 Legat 127"). It is based on the editions by L. Cohn and P. Wendland (1896-1915), F. H. Colson (1941), F. Petit (1978), and J. Paramelle (1984). A review article by D. T. Runia on an earlier edition was abstracted in § 43-1376. Borgen is professor emeritus at the University of Trondheim, Fuglseth is assistant professor at the teacher's College in Bodö, and Skarsten is professor in the department of computer science and the humanities at the University of Bergen.

D. BOYARIN, *Dying for God. Martyrdom and the Making of Christianity and Judaism,* Figurae: Reading Medieval Culture (Stanford, CA: Stanford University Press, 1999, $49.50) xv and 247 pp. Bibliography. Indexed. LCN: 99-40509. ISBN: 0-8047-3617-0.

Intended as the beginning of a new investigation of the religious histories of rabbinic Jews and Christians in late antiquity, this volume aims to show how the developing discourse of martyrology involved the circulation and exchange of cultural and religious innovations between the two communities as they moved toward sharper self-definition. After a 21-page introduction to "when Christians were Jews" (on Judeo-Christian origins), it focuses on the figure of Rabbi Eliezer ben Hyrcanus in three chapters: the close call (or, Could a Pharisee be a Christian?), *Quo vadis?* (or, the acts of the tricksters), and thinking with virgins (engendering Judeo-Christian difference). Then under the heading "Whose martyrdom is this, anyway?" it considers the entanglements of rabbinic Judaism and Christianity with the discourse of martyrdom and its role in helping them invent themselves as separate identities. An appendix discusses the methodology and theology of W. H. C. Frend's *Martyrdom and Persecution in the Early Church* (1967). Boyarin is professor of talmudic culture at the University of California in Berkeley.

J.-F. BRETON, *Arabia Felix from the Time of the Queen of Sheba. Eighth Century B.C. to First Century A.D.,* trans. A. LaFarge (Notre Dame, IN: University of Notre Dame Press, 2000, $24) xii and 216 pp., 6 plates, 3 maps. Bibliography. Indexed. LCN: 99-043002. ISBN: 0-268-02002-7.

The English version of *L'Arabie heureuse au temps de la reine de Saba: VIII^e-I^{er} siècles avant J.-C.* (1998), this history of Sheba or Saba, a region of high mountains and vast deserts in the southwest of the Arabian peninsula (in present-day Yemen) from the 8th century B.C. to the 1st century A.D. is based on the pertinent literary and archaeological evidence as well as knowledge of the people's agricultural techniques, living quarters, funerary customs, and coinage. After an eight-page introduction, it traces the history of Arabia Felix under the following headings: the gardens of Saba, the caravan kingdom, fragrances of Arabia, cities and villages, economy and society, the gods and their temples, the world of the dead, and toward new horizons. Breton, who is a researcher at the Centre National de la Recherche Scientifique and has led archaeological expeditions in Yemen, concludes that the name of Saba came to reflect the institutional prestige of royalty who reigned for a millennium and dominated all of South Arabia.

D. BROTHWELL AND P. BROTHWELL, *Food in Antiquity. A Survey of the Diet of Early Peoples* (rev. ed.; Baltimore, MD—London: Johns Hopkins University Press, 1998, paper $15.95) 283 pp., 32 plates, 45 figs. Bibliographies. Indexed. LCN: 97-18406. ISBN: 0-8018-5740-6.

This paperback edition of a work first published in 1969 features a new 31-page "afterword" that is a progress report on the archaeology of food. Following a thirteen-page introduction, the main text surveys the diets of earlier peoples on a worldwide scale under these headings: the vertebrates; the invertebrates; sugars; fungi; cereal crops; vegetables; fruit and nuts; olives, oils, herbs, and condiments; drinks; and diet and disease. The work covers a broad geographical range, from the early populations of Asia, Sub-Saharan Africa, and the Americas, to the more familiar Egyptian, Mesopotamian, Greek, and Roman worlds. Dan Brothwell teaches at the University of York, and Patricia Brothwell is a writer and researcher.

C. T. BROWN, *The Gospel and Ignatius of Antioch,* Studies in Biblical Literature 12 (New York—Bern: Lang, 2000, $51.95) xiii and 244 pp. Bibliography. Indexed. LCN: 98-37321. ISBN: 0-8204-4132-5.

Prepared as a doctoral dissertation under the direction of T. H. Tobin and presented in 1997 to the theology faculty at Loyola University of Chicago, this volume investigates the "gospel" of Ignatius of Antioch with regard to its content and form, its place among the gospels of earliest Christianity, and its use by Ignatius to delineate what was for him acceptable belief and practice within the church. After an eleven-page introduction, it treats the gospel of Ignatius, the early Christian gospel environment, and the environment of the Ignatian gospel. Then it considers the function of the Ignatian gospel within the boundaries (the gospel of Ignatius and Christology) and outside the boundaries (opposition to the gospel of Ignatius). Brown concludes that for Ignatius the content of the εὐαγγέλιον message is the salvific advent, passion, and resurrection of Jesus the Son of God, and that correct belief in this message is the central feature of Christian life and the basis of Christian unity.

L. CASSON, *Everyday Life in Ancient Rome* (rev. ed.; Baltimore, MD—London: Johns Hopkins University Press, 1998, cloth $39.95, paper $14.95) xi and 170 pp., map, table. Illustrated. Indexed. LCN: 98-19972. ISBN: 0-8018-5991-3 (cloth), -5992-1 (paper).

The revised and expanded version of a work first published in 1975 under the title *Daily Life in Ancient Rome,* this volume presents sketches of key phases of life in the Roman world during the 1st and 2nd centuries A.D. Its thirteen chapters concern the times, the family, life on the farm, life in the city, a Roman gentleman (Pliny the Younger), the slave, two resurrected cities, the soldier, many gods, fun and games, life on the road, the engineer, and the emperor (Hadrian). An appendix provides a table of Roman emperors. In this edition, Casson, professor emeritus of classics at New York University, has added two chapters, supplied documentation, and made some minor corrections and adjustments.

E. CHAZON ET AL., *Qumran Cave 4.* Vol. 20, *Poetical and Liturgical Texts, Part 2,* Discoveries in the Judaean Desert 29 (Oxford: Oxford University Press, Clarendon Press, 1999, $150) xii and 478 pp. and 28 plates, 5 fold-out plates, 15 tables. Bibliographies. ISBN: 0-19-827005-4.

This second and final volume containing poetical and liturgical texts from Qumran [see

NTA 44, p. 194] presents editions by B. Nitzan on 4QCurses (4Q280) and 4QWorks Containing Prayers A-C (4Q291-293), D. Falk on 4QWorks of God and Communal Confession (4Q392-393), E. Qimron on 4QLiturgical Work (4Q409), E. Schuller on 4QHodayot (4Q427-433a, 440), M. Weinfeld and D. Seely on 4QBarkhi Nafshi (4Q434-438) and on 4QLament by a Leader (4Q439), Chazon on 4QPrayers (4Q441-444), E. Tigchelaar on 4QPoetic Fragments (4Q445-447), Chazon on 4QPrayers (4Q449-457), E. Eshel on 4QSelf-Glorification Hymn (4Q471b-c), and T. Elgvin on 4QLiturgical Works B-C (4Q476-476a). For each work there is an introduction (physical description, columns and measurements, etc.), transcriptions, notes on the readings, translation, and comments. The edition is based in part on earlier transcriptions and comments by J. Strugnell and has been prepared in consultation with J. VanderKam and M. Brady. The concordances were produced by S. and C. Pfann.

B. Chilton and J. Neusner, *Comparing Spiritualities. Formative Christianity and Judaism on Finding Life and Meeting Death* (Harrisburg, PA: Trinity Press International, 2000, paper $16) xv and 140 pp. Indexed. LCN: 99-057784. ISBN: 1-56338-309-8.

With this volume Chilton and Neusner carry forward their shared project of laying foundations for interfaith dialogue among Jews and Christians by addressing the experiences of discovering life with God, living unto death, and the contemplation of martyrdom. The six essays treat the following topics: discovering the Torah; meeting Christ—God with us, with Christ; the sage's good death; the Christian's transformation at death; the last act of service—martyrdom for the Torah; and *imitatio Christi.* The authors conclude that what the spirituality of both religions effects is a characteristic archetype of how people meet God, face death, and learn transcendence while they are dying.

E. A. Clark, *Reading Renunciation. Asceticism and Scripture in Early Christianity* (Princeton, NJ: Princeton University Press, 1999, cloth $65, paper $21.95) xv and 420 pp. Bibliography. Indexed. LCN: 98-55313. ISBN: 0-691-00511-7 (cloth), -00512-5 (paper).

Clark, professor of religion at Duke University and author of *The Origenist Controversy* (1992), examines the uses of particular biblical verses by patristic writers as they sought to promote the construction of ascetic meaning. After a historical overview of early Christian asceticism, she treats under the heading "reading for asceticism" the following topics: reading in the early Christian world, the profits and perils of figurative exegesis, exegetical and rhetorical strategies for ascetic reading, and three models of reading renunciation. Then under "rejection and recuperation—the old dispensation and the new," she deals with these issues: from reproduction to defamilialization, from ritual to *askēsis,* and the exegesis of divorce. Finally under "reading Paul" she considers two subjects: 1 Corinthians 7 in early Christian exegesis, and from Paul to the Pastorals. Some material has appeared in earlier and different forms in various journals, books, and conference volumes.

J. J. Collins, *Between Athens and Jerusalem. Jewish Identity in the Hellenistic Diaspora,* Biblical Resource (2nd ed.; Grand Rapids—Cambridge, UK: Eerdmans, 2000, paper $32; Livonia, MI: Dove) xvi and 327 pp. Bibliography. Indexed. ISBN: 0-8028-4372-7 (E).

The revised and expanded version of a work published in 1983 [*NTA* 28, pp. 100-101], this investigation of Jewish identity in the Hellenistic Diaspora first considers approaches to the past and treatments of religion and politics in the Ptolemaic age and the Roman age. Then under the heading "identity through ethics and piety" it discusses the common ethic, philosophical Judaism, the mysteries of God, and Jews and Gentiles. The revision is primarily a matter of updating the discussions in the footnotes, but it has also required many changes in the main text and significant expansions of several chapters. Collins is the author of *The Apocalyptic Imagination* (2nd ed., 1998).

G. B. Conte, *Latin Literature. A History,* trans. J. B. Solodow (Baltimore, MD—London: Johns Hopkins University Press, 1999, paper $29.95) xxxiii and 827 pp., table. Bibliographies. Indexed. LCN: 93-20985. ISBN: 0-8018-6253-1.

The paperback edition of the English version (1994) of *Letteratura latina. Manuale* *storico dalle origini alla fine dell'impero romano* (1987), this history of ancient Latin literature is divided into five periods: the early and middle republics (origins, early Roman theater, Livius Andronicus, Naevius, Plautus, etc.), the late republic (the age of Caesar, Neoteric poetry and Catullus, Lucretius, Cicero, etc.), the age of Augustus (characteristics of a period, Virgil, Horace, elegy—Tibullus and Propertius, Ovid, Livy, etc.), the early empire (culture and spectacle, Seneca, poetic genres in the Julio-Claudian period, Lucan, Petronius, etc.), and the late empire (from the Severans to Diocletian, from Constantine to the sack of Rome, the apogee of Christian culture, etc.). Four appendixes are included. Conte is professor of Latin literature in the department of classical philology at the University of Pisa. Sodolow's translation was prepared in collaboration with D. Fowler and G. W. Most. E. Fantham has provided as five-page foreword for the English version.

J. G. COOK, *The Interpretation of the New Testament in Greco-Roman Paganism,* Studien und Texte zu Antike und Christentum 3 (Tübingen: Mohr Siebeck, 2000, paper DM 128) xvi and 385 pp. Bibliography. Indexed. ISBN: 3-16-147195-4.

After a sixteen-page introduction to apologetics in Judaism and Christianity and to rhetorical and literary tools in polemic and apologetics, Cook, assistant professor of religion and philosophy at LaGrange College in Georgia and author of *The Structure and Persuasive Power of Mark* (1995), discusses Celsus' critique of the NT and early Christian discourse, Porphyry's attack on the NT, the pagan in Macarius Magnes' *Apocriticus,* Hierocles' *Lover of Truth,* and Julian's *Against the Galileans.* Cook concludes by summarizing the response of the pagan philosophers to the Christian message by using an outline based on the Apostles' Creed, and observes that they used the arsenal of Hellenistic literary criticism, rhetoric, historical criticism, and philosophy to try to overthrow the NT.

O. A. W. DILKE, *Greek and Roman Maps* (Baltimore, MD—London: Johns Hopkins University Press, 1998, paper $15.95) 224 pp., 16 plates, 30 figs. Bibliography. Indexed. LCN: 97-51607. ISBN: 0-8018-5897-6.

The paperback edition of a work first published in 1985, this volume investigates the part played by maps and plans in the history and civilization of ancient Greece and Rome. After considering the predecessors, it treats evidence from ancient Greece, the work of Agrippa, the contributions of the geographical writers, and the achievements of Ptolemy and his predecessor Marinus. Then it deals with some themes in mapping: land surveying, Roman stone plans, road map and land itineraries, records of sea-voyages (*periploi*), and maps in art form. Finally it discusses the development of Ptolemaic maps, and surveys the history of cartography from antiquity to the Renaissance. Seven appendixes are included. Dilke was a professor at the University of Leeds.

E. J. EDELSTEIN AND L. EDELSTEIN, *Asclepius. Collection and Interpretation of the Testimonies* (2 vols. in 1; Baltimore, MD—London: Johns Hopkins University Press, 1998, paper $29.95) xxvii and 470 pp., vi and 277 pp. Indexed. LCN: 97-44543. ISBN: 0-8018-5769-4.

This one-volume paperback edition of a work first published in two volumes in 1945 contains a new ten-page introduction by G. B. Ferngren that places the Edelsteins' work in the context of 20th-century history and scholarship. The first volume presents texts (Greek and Latin) and translations for 861 ancient written testimonies to Asclepius the god of medicine and savior under seven major headings: legend, descendants, deification and divine nature, medicine, cult, images, and sanctuaries. Within this general framework the individual passages have been grouped in subdivisions. The second volume offers an interpretation of the testimonies under six headings: the hero Asclepius, the god Asclepius, temple medicine, cult, image, and temples. The authors observe that Asclepius was so influential in the religious life of the Greco-Roman world that in the final stages of paganism he, of all the genuinely Greek gods, was judged to be the foremost antagonist of Christ.

P. EGGER, *Verdienste vor Gott? Der Begriff* z^{e}khut *im rabbinischen Genesiskommentar Bereshit Rabba,* Novum Testamentum et Orbis Antiquus 43 (Fribourg: Universitätsverlag, 2000, 110 SFr; Göttingen: Vandenhoeck & Ruprecht) viii and 430 pp. Bibliography. Indexed. ISBN: 3-7278-1275-3 (U), 3-525-53943-6 (V&R).

Prepared as a doctoral dissertation under the direction of K. Stalder and presented to the theological faculty at Bern, this investigation of the concept of *zĕkût* (which is commonly rendered "merit") in *Genesis Rabbah* first reviews past scholarship, delineates the methodology used in the study, and discusses *Genesis Rabbah* in general. Then it examines the individual occurrences of *zĕkût* in *Genesis Rabbah* under the following headings: creation of the world, land and descendants, blessing and prayer, salvation and redemption, and other texts where the meaning of *zĕkût* cannot be univocally determined. It also discusses pertinent texts from the Jerusalem Talmud. Egger concludes that *zĕkût* is a key concept in *Genesis Rabbah* and is best understood in light of the rabbinic belief in election and grace. An appendix (pp. 305-398) provides texts, translations, and exposition for forty passages that feature the concept of *zĕkût.*

B. EGO, A. LANGE, AND P. PILHOFER (EDS.), *Gemeinde ohne Tempel/Community without Temple. Zur Substituierung und Transformation des Jerusalemer Tempels und seines Kults im Alten Testament, antiken Judentum und frühen Christentum,* Wissenschaftliche Untersuchungen zum Neuen Testament 118 (Tübingen: Mohr Siebeck, 1999, DM 218) x and 519 pp., 6 plates. Bibliographies. Indexed. ISBN: 3-16-147050-8.

After seven papers on community and temple in the OT (by A. Ruwe, Lange, M. Albani, I. Willi-Plein, T. Willi, H.-P. Müller, and E. Zenger), this volume presents essays by D. Kurth on Egyptians without a temple; W. Horbury on the temple according to Virgil and in Herodian Judaism; J. Frey on temple and temple rivalry—the cases of Elephantine, Mount Gerizim, and Leontopolis; Ego on the "river" of Torah—the reception of a temple-theological motif in early Judaism; J. van Ruiten on visions of the temple in *Jubilees;* H. Eshel on Josephus' view of Judaism without the Temple in light of the discoveries at Masada and Murabbaʿat; H. Lichtenberger on Zion and the destruction of the Temple in *4 Ezra* 9–10; M. Vogel on temple and temple cult in ps.-Philo's *Biblical Antiquities;* L. H. Schiffman on community without temple—the Qumran community's withdrawal from the Jerusalem Temple; G. J. Brooke on Miqdash Adam, Eden, and the Qumran community; F. García Martínez on priestly functions in a community without a temple; E. Eshel on prayer in Qumran and the synagogue; F. Siegert on the synagogue and the concept of an unbloody sacrifice; F. G. Hüttenmeister on the development of the synagogue from a multifunctional institution to a purely cultic building; S. Schreiner on "where one learns Torah, one does not need a temple"—the problem of Temple substitution in rabbinic Judaism; F. Avemarie on whether John's baptism was an expression of Temple criticism; C. Böttrich on "you are the temple of God"—temple metaphor and community according to Paul; K.-W. Niebuhr on Torah without temple—Paul and the letter of James in relation to early Jewish Torah reception for the Diaspora; J. Ådna on Jesus' symbolic act in the Temple (Mk 11:15-17)—the replacement of the sacrificial cult by his atoning death; P. Pokorný on "where two or three are gathered in my name" (Mt 18:20); and H. G. Thümmel on gathering spaces, church, and temple. The three editors worked in collaboration with K. Ehlers.

E. R. EKBLAD, *Isaiah's Servant Poems According to the Septuagint. An Exegetical and Theological Study,* Contributions to Biblical Exegesis and Theology 23 (Leuven: Peeters, 1999, paper 1,800 BFr or $51.50) 354 pp. Bibliography. Indexed. ISBN: 90-429-0766-5 (P).

The revision of a doctoral dissertation directed by D. Bourguet and defended in 1997 at the Faculté de Théologie Protestante de Montpellier, this volume seeks to determine the theology of the Septuagint translation of Isaiah through a study of the sections that have been identified and generally accepted by Hebrew Bible scholars as the "Servant poems": Isa 42:1-8; 49:1-9a; 50:4-11; and 52:13–53:12. For each passage there are observations on the context, relation to the Masoretic text, delimitation and structure, speakers and addressees, and content. The conclusion offers methodological considerations about classifying and interpreting differences between the LXX and the MT, and discusses the anthropology underlying the LXX version of the "Servant poems," the Servant Israel's vocation, the theology underlying the LXX version of Isaiah's "Servant poems," and the LXX of Isaiah's Servant poems and NT and patristic research. An appendix provides a catalogue of textual differences between the LXX and the MT of Isaiah's "Servant poems."

J. ELSNER, *Imperial Rome and Christian Triumph. The Art of the Roman Empire AD 100–450,* Oxford History of Art (Oxford—New York: Oxford University Press, 1998, cloth $39.95, paper $16.95) xviii and 297 pp., 3 maps, timeline. Illustrated. Indexed. ISBN: 0-19-284265-X (cloth) -284201-3 (paper).

Elsner, lecturer in the history of art at the Courtauld Institute in London and author of *Art and the Roman Viewer* (1995), attempts to provide a new and accessible approach to the arts of the Roman empire from ca. A.D. 100 to 450. He discusses both Roman and early Christian art in relation to such issues as power, death, society, acculturation, and religion. His thesis is that the dynamics that motivated the great cultural changes of late antiquity already existed within Roman culture, which had long been willing to redefine its present by freely reinterpreting its past. After a 23-page introduction, he treats images and power (a visual culture, art and imperial power), images and society (art and social life, center and periphery, art and death), images and transformation (art and the past—antiquarian eclecticism, art and religion), and art and culture (cost, value, and the discourse of art) and some futures of Christian art.

E. FANTHAM, *Roman Literary Culture. From Cicero to Apuleius,* Ancient Society and History (Baltimore, MD—London: Johns Hopkins University Press, 1999, paper $18.95) xv and 326 pp., frontispiece. Bibliography. Indexed. LCN: 95-37599. ISBN: 0-8018-6201-9.

The paperback edition of a work published in 1996, this survey of Roman literary culture seeks to throw light on the changing society in which Roman writers wrote and found their public, to evoke the cultural equipment and expectations with which the audience or readers first experienced authors or texts, and to explain the rise and fall of different genres by social and political change. After a nineteen-page introduction toward a social history of Latin literature, it treats Rome at the end of the republic, the coming of the principate—"Augustan" literary culture, un-Augustan activities, an inhibited generation—suppression and survival, between Nero and Domitian—the challenge to poetry, literature and the governing classes—from the accession of Vespasian to the death of Trajan, and literary culture in decline—the Antonine years. Fantham is professor of Latin at Princeton University.

L. H. FELDMAN, *Judean Antiquities 1-4. Translation and Commentary.* Vol. 3 of *Flavius Josephus. Translation and Commentary,* ed. S. Mason (Leiden—Boston—Cologne: Brill, 2000, 247 gld. or $138) xlv and 582 pp., 2 maps. Bibliographies. Indexed. ISBN: 90-04-10679-0.

The Brill Josephus Project directed by Mason aims to assist serious readers of Josephus' works by providing a new literal translation, along with an extensive commentary suggesting literary and historical connections. In this first volume to be published, Feldman, professor of classics at Yeshiva University and author of *Josephus' Interpretation of the Bible* (1998), presents a 24-page general introduction to Josephus' *Judean Antiquities* in which he treats scholarship, social context and audience, structure and content, and unifying themes (the antiquity of Judean culture, an alternative political constitution, an alternative philosophy, a personal and moralizing history). The main part of the volume (pp. 3-475) presents Feldman's new translation of books 1 through 4 of *Antiquities* (along with marginal notes summarizing the content) and detailed comments covering the bottom half (or more) of each page. The translation follows B. Niese's edition quite closely, resorting to conjectural emendation very rarely. The comments treat philological issues, biblical sources, extrabiblical parallels, and so forth.

E. Ferguson, *Early Christians Speak. Faith and Life in the First Three Centuries* (3rd. ed.; Abilene, TX: Abilene Christian University Press, 1999, paper $17.95) 266 pp., 8 plates, chart. Bibliographies. Indexed. LCN: 99-62814. ISBN: 0-89112-045-9.

The third edition of a work published first in 1981 and then in a revised edition in 1987 [*NTA* 33, p. 128], this volume focuses on the 2nd century A.D. and provides key texts and discussions regarding early Christian proclamation and baptism, the community at worship, organization and discipline, and Christian life-style. Ferguson is professor of church history emeritus at Abilene Christian University in Texas.

E. Ferguson (ed.), *Recent Studies in Early Christianity. A Collection of Scholarly Essays* (6 vols.; New York—London: Garland, 1999, $480) LCN: 99-26291. ISBN: 0-8153-3497-0 (set).

These six volumes continue the eighteen-volume series of classic articles on early Christianity [see *NTA* 38, pp. 154-158] by selecting articles written in the last decade. Of the sixteen articles contained in volume one, entitled *Christianity and Society. The Social World of Early Christianity* (xii and 410 pp. ISBN: 0-8153-3068-5), those most pertinent to the NT world are by E. A. Clark on ideology, history, and the construction of "woman" in late ancient Christianity; P. McKechnie on "women's religion" and 2nd-century Christianity [§ 41-1395]; C. Methuen on whether the "virgin widow" was a problematic social role for the early church [§ 42-1488]; D. G. Hunter on Helvidius, Jovinian, and the virginity of Mary in late 4th-century Rome; J. E. Grubbs on "pagan" and "Christian" marriage—the state of the question; G. Gould on childhood in eastern patristic thought—some problems of theology and theological anthropology; J. A. Harrill on Ignatius, *Ad Polycarp* 4.3 and the corporate manumission of Christian slaves [§ 38-588]; D. Konstan on problems in the history of Christian friendship; and M. J. Johnson on pagan-Christian burial practices of the 4th century—the question of shared tombs.

Of the eighteen articles in volume two, entitled, *Christianity in Relation to Jews, Greeks, and Romans* (xii and 402 pp., 4 figs. ISBN: 0-8153-3069-3), those most pertinent to the NT world are by P. M. Blowers on Origen, the rabbis, and the Bible—toward a picture of Judaism and Christianity in 3rd-century Caesarea; M. J. Edwards on Justin and the word of God; R. E. Heine on Stoic logic as handmaid to exegesis and theology in Origen's commentary on John's Gospel; Ferguson on early Christian martyrdom and civil disobedience [§ 38-586]; D. Farkasfalvy on christological content and its biblical basis in the letters of the martyrs of Gaul; and S. G. Hall on women among the early martyrs.

Of the seventeen articles in volume three, entitled, *Norms of Faith and Life* (xi and 360 pp. ISBN: 0-8153-3070-7), those most pertinent to the NT world are by G. N. Stanton on the fourfold Gospel [§ 42-135]; C. E. Hill on the debate over the Muratorian Fragment and the development of the canon [§ 40-657r]; W. Horbury on the Wisdom of Solomon in the Muratorian Fragment [§ 39-4]; W. Kinzig on Καινὴ διαθήκη as the title of the NT in the 2nd and 3rd centuries [§ 39-627]; J. A. Brooks on Clement of Alexandria as a witness to the development of the NT canon [§ 37-1]; R. A. Norris on Irenaeus' use of Paul in his polemic against the gnostics; D. L. Balás on the use and interpretation of Paul in Irenaeus' *Adversus haereses;* R. L. Wilken on *in novissimis diebus*—biblical promises, Jewish hopes, and early Christian exegesis [§ 38-597]; A. Brent on Diogenes Laertius and the apostolic succession [§ 38-1161]; and B. E. Daley on position and patronage in the early church—the original meaning of "primacy of honor."

Of the nineteen articles in volume four, entitled, *Doctrinal Diversity. Varieties of Early Christianity* (xii and 354 pp. ISBN: 0-8153-3071-5), those most pertinent to the NT world are by A. Louth on unity and diversity in the church of the 4th century; R. McL. Wilson on half a century of *Gnosisforschung*—in retrospect; B. Layton on prolegomena to the study of ancient gnosticism; D. Bundy on *Life of Abercius*—its significance for early Syriac Christianity; S. Brock on Eusebius and Syriac Christianity; and S. H. Griffith on asceticism in the church of Syria—the hermeneutics of early Syrian monasticism.

Of the seventeen articles in volume five, entitled, *Forms of Devotion. Conversion, Worship, Spirituality, and Asceticism* (xii and 324 pp. ISBN: 0-8153-3072-3), those most pertinent to the NT world are by E. V. Gallagher on conversion and salvation in the apocryphal Acts of the apostles [§ 36-534]; A. van den Hoek on the "catechetical" school of early Christian Alexandria and its Philonic heritage [§ 42-741]; G. Jeanes on baptism portrayed as martyrdom in the early church [§ 38-1174]; J. P. Burns on rebaptism—social organization in the 3rd-century church; S. Brock on the prayer of the heart in Syriac tradition; R. A. Markus on how on earth places could become holy—origins of the Christian idea of holy places [§ 39-1256]; G. A. Zinn on exegesis and spirituality in the writings of Gregory the Great; J. E. Goehring on the origins of monasticism; and Goehring on withdrawing from the desert—Pachomius and the development of village monasticism in Upper Egypt.

Of the eighteen articles in volume six, entitled *History, Hope, Human Language, and Christian Reality* (xi and 390 pp., 11 figs. ISBN: 0-8153-3338-2), those most pertinent to the NT world are by F. W. Norris on black marks on the communities' manuscripts [§ 39-714]; R. Moriarty on "the faith of our fathers"—the making of the early Christian past; P. I. Kaufman on Tertullian on heresy, history, and the reappropriation of revelation; M. J. Edwards on Origen's two resurrections; L. R. Hennessey on Origen on the fate of the soul and the body after death; C. W. Bynum on images of the resurrection body in the theology of late antiquity; R. A. Norris on theology and language in Irenaeus; and A. Cameron on the language of images—the rise of icons and Christian representation. Each volume contains the same series introduction and a brief volume introduction by Ferguson.

J. A. FITZMYER, *The Dead Sea Scrolls and Christian Origins,* Studies in the Dead Sea Scrolls and Related Literature (Grand Rapids—Cambridge, UK: Eerdmans, 2000, paper $25) xvii and 290 pp. Indexed. LCN: 99-059276. ISBN: 0-8028-4650-5.

The twelve essays in this collection concern the Dead Sea scrolls and Christian origins—general methodological considerations (1998), the Dead Sea scrolls and early Christianity [§ 40-1769], the Aramaic "Son of God" text from Qumran Cave 4—4Q246 [§ 38-503; 1994], the background of "Son of God" as a title for Jesus (1995), Qumran messianism, a Palestinian Jewish collection of beatitudes (1992), the Aramaic evidence affecting the interpretation of "Hosanna" in the NT (1987), the significance of the Qumran Tobit texts for the study of Tobit [§ 40-1768; 2000], the Qumran texts of Tobit (1995), the Aramaic Levi document (1999), whether the Qumran community was Essene or Sadducean [§ 40-1173], and the gathering in of the Teacher of Righteousness [§ 38-1689]. Other collections of articles by Fitzmyer appear under the titles *The Semitic Background of the New Testament* [*NTA* 42, p. 365] and *To Advance the Gospel* [*NTA* 42, p. 569].

H. FÖRSTER, *Die Feier der Geburt Christi in der Alten Kirche. Beiträge zur Erforschung der Anfänge des Epiphanie- und des Weihnachtsfests,* Studien und Texte zu Antike und Christentum 4 (Tübingen: Mohr Siebeck, 2000, paper DM 98) x and 218 pp. Bibliography. Indexed. ISBN: 3-16-147291-8.

The updated version of a doctoral dissertation directed by A. Raddatz and accepted in 1997 by the department of church history of the Evangelical theological faculty in Vienna, this volume first considers the earliest sources regarding the date of Jesus' birth: NT data about some key events in Jesus' life (his birth, baptism, and crucifixion), Clement of Alexandria, two 3rd-century sources (*De pascha computus,* Hippolytus of Rome), John Chrysostom's Christmas sermon, and the tractate *De solstitiis et aequinoctiis.* Then it traces the development of the feasts of Epiphany and Christmas with particular attention to the date of their introduction and to their celebration in Rome, North Africa, Jerusalem, Egypt, and Milan, respectively.

Frankfurter Judaistische Beiträge, Heft 26, ed. M. Schlüter (Frankfurt: Gesellschaft zur Förderung judaistischer Studien, 1999, paper) iv and 212 pp. Bibliographies. ISSN: 0342-0078.

Of the ten essays in this fascicle [see *NTA* 44, p. 196], those most pertinent to the NT world are by D. Abrams on a neglected talmudic reference to the *Maᶜase Merkabah* in *b. Berakot* 21b, B. Rebiger on the formation of magical names in *Sefer Shimmush Tehillim,* F.

Siegert on the ancient synagogue worship service as multicultural event, A. Lehnardt on the extracanonical Talmud tractate *Kutim* (Samaritans) in the inner-rabbinic tradition, and R. Reichman on the analysis of the moment of application in talmudic discourse. The other contributors are H. Liss, S. Schreiner, T. Sikora and Schreiner, A. Schippers, and S. Powels-Niami. Five book reviews are included.

D. L. FREEMAN AND J. Z. ABRAMS (EDS.), *Illness and Health in the Jewish Tradition. Writings from the Bible to Today* (Philadelphia: Jewish Publication Society, 1999, $24.95) xxvii and 291 pp., frontispiece. Bibliography. LCN: 99-20744. ISBN: 0-8276-0673-7.

The selections in this anthology of Jewish writings (taken from the Bible, rabbinic sources, and modern authors) on health, illness, and recovery reflect on the experience of being ill from a Jewish spiritual perspective. They confront such questions as whether suffering and loss have some larger meaning or lessons, whether extramedical means such as prayer can alleviate pain, and what the proper roles of secular and spiritual leaders may be. After the editors' seven-page general introduction to Judaism and healing, the volume presents 127 texts under seven headings: to cope, to endure, to sustain, to transcend (thirteen items); seeking meaning in suffering (nineteen); from where will my help come? (twenty-five); the Jewish healer (twenty-two); the caring sage (fifteen); rules and ethics (sixteen); and the sacredness of health (seventeen). Each section and each selection is accompanied by a brief introduction. The volume was developed in monthly prayer services devoted to "the healing of the soul" at Temple Israel in Boston.

F. GARCÍA MARTÍNEZ AND E. J. C. TIGCHELAAR (EDS.), *The Dead Sea Scrolls Study Edition.* Vol. 2, *4Q274–11Q31* (Leiden—Boston—Cologne: Brill, 1998, 187 gld. or $105) v and 733 pp. Bibliographies. Indexed. ISBN: 90-04-11059-3.

The first volume in this study edition of the Dead Sea scrolls was described in *NTA* 42, p. 611. This volume presents on facing pages the ancient texts (in Hebrew, Aramaic, and Greek) and the translations of the remaining Qumran manuscripts from Cave 4 (4Q274-579) as well as those from Caves 5 through 11. For each entry it supplies essential information, including bibliography. Also included are indexes of manuscripts (pp. 1313-1325) and of titles (pp. 1327-1360). García Martínez is head of the Qumran Institute at the University of Groningen, and Tigchelaar is a KNAW Academy Fellow at the Qumran Institute.

F. GARCÍA MARTÍNEZ AND E. J. C. TIGCHELAAR (EDS.), *The Dead Sea Scrolls Study Edition.* Vol. 1, *1Q1–4Q273;* vol. 2, *4Q274–11Q31* (Leiden—Boston—Cologne: Brill, 2000; Grand Rapids—Cambridge, UK: Eerdmans, paper $100) xxiii and 1361 pp. Bibliographies. Indexed. ISBN: 90-04-11547-1 (B), 0-8028-4493-6 (E).

This paperback version of the two-volume study edition of the Dead Sea scrolls contains many small improvements on the hardcover edition. The first volume (1997) provides on facing pages transcriptions and translations of the nonbiblical texts found at Qumran in Caves 1, 2, 3, and 4 (up to 4Q273), while the second volume (1998) deals with the remaining Cave 4 manuscripts (from 4Q274) as well as those from Caves 5 through 11 (to 11Q31) and includes four indexes (manuscripts, titles, Cave 1 manuscripts without serial numbers, manuscripts not found near Qumran). Each entry contains a heading that gives essential information (inventory number and title, *editio princeps* or preliminary edition, photograph numbers, place, other copies, bibliography).

D. GERA, *Judaea and Mediterranean Politics, 219 to 161 B.C.E.,* Brill's Series in Jewish Studies 8 (Leiden—New York—Cologne: Brill, 1998, 227 gld. or $127) xii and 362 pp. Bibliography. Indexed. LCN: 97-24084. ISBN: 90-04-09441-5.

The revision and translation of a doctoral dissertation directed by M. Stern and presented to the Hebrew University in Jerusalem, this volume investigates the antecedents to the Maccabean revolt and its initial phases against the background of contemporary Hellenistic and Roman history. After a chapter on conflicts between the Ptolemies and Seleucids, it deals with the Tobiads—fiction and history, Rome and the kingdoms of the East (201-175 B.C.), Antiochus IV and the kings of the south, from Eleusis to Tabae, events in Judea between 168 and 163 B.C., and the king's men. Gera, lecturer in Jewish history at Ben-Gurion University of the Negev in Israel, concludes that while the time of Antiochus IV was one of renewal and growth for the Seleucid kingdom, the Jewish rebellion gained momentum and received international recognition after his death, precisely when fissures began to appear in the Seleucid kingdom.

R. GONEN, *Biblical Holy Places. An Illustrated Guide* (New York—Mahwah, NJ: Paulist, 2000, paper $18.95) 288 pp., table. Illustrated. Indexed. ISBN: 0-8091-3974-X.

The 210 entries in this volume lead the reader through the places in the Holy Land and other countries mentioned in the Bible that have become sanctified, and seek to clarify the nature of the events and traditions that surround them, as well as the shrines and their history. Each entry provides relevant biblical references, location, a description of the site (its principal structures and contemporary surroundings), and pertinent archaeological data. A historical table, photographs, and maps further set the places and events in context. The entries are arranged by countries and listed in alphabetical order: Cyprus, Egypt, Greece, the Holy Land (pp. 37-234), Italy, Jordan, Malta, Syria, and Turkey.

M. GOODMAN (ED.), *Jews in a Graeco-Roman World* (Oxford: Oxford University Press, Clarendon Press, 1998, $72) x and 293 pp. Bibliography. Indexed. LCN: 98-24838. ISBN: 0-19-815078-4.

The sixteen essays in this volume are by Goodman on Jews, Greeks, and Romans; E. S. Gruen on Jews, Greeks, and Romans in the *Third Sibylline Oracle;* S. Schwartz on the hellenization of Jerusalem and Shechem; D. R. Schwartz on Josephus' Tobiads (back to the 2nd century?); B. Isaac on Jews, Christians, and others in Palestine (the evidence from Eusebius); D. Noy on where the Jews of the Diaspora were buried; A. Baumgarten on Greco-Roman voluntary associations and ancient Jewish sects; W. Horbury on the Antichrist among Jews and Gentiles; M. L. Satlow on rhetoric and assumptions—Romans and rabbis on sex; J. Schwartz on gambling in ancient Jewish society and in the Greco-Roman world; H. M. Cotton on the rabbis and the documents from the Judean Desert; A. Oppenheimer on Jewish penal authority in Roman Judea; L. Levine on synagogue leadership (the case of the archisynagogue); M. Williams on the structure of the Jewish community in Rome; T. Rajak on the gifts of God at Sardis; and S. Stern on dissonance and misunderstanding in Jewish-Roman relations.

P. GREEN, *Classical Bearings. Interpreting Ancient History and Culture* (Berkeley—Los Angeles—London: University of California Press, 1998, paper $18) 328 pp. Indexed. LCN: 97-43720. ISBN: 0-520-20811-0.

The paperback edition of a work first published in 1989, this collection of sixteen essays published between 1978 and 1988 deals with the following topics: precedent, survival, metapmorphosis—classical influences in the modern world; Victorian Hellas; Lesbos and the *genius loci;* on the Thanatos trail; the treasures of Egypt; Delphic responses; Strepsiades, Socrates, and the abuses of intellectualism; downtreading the demos; sex and classical literature; the Macedonian connection; after Alexander—some historiographical approaches to the Hellenistic age; Caesar and Alexander—*aemulatio, imitatio, comparatio; carmen et error*—the enigma of Ovid's exile; wit, sex, and topicality—the problems confronting a translator of Ovid's love poetry; Juvenal revisited; and medium and message reconsidered—the changing functions of classical translation. Green is professor emeritus at the University of Texas.

F. E. GREENSPAHN, *An Introduction to Aramaic,* SBL Resources for Biblical Study 38 (Atlanta: Scholars Press, 1999, paper $54.95) xi and 230 pp. Bibliography. LCN: 98-17632. ISBN: 0-7885-0463-0.

Intended for students who are beginning to study Aramaic, this workbook is organized around the Aramaic passages from the Bible and related texts. After a four-page introduction as well as a brief history of Aramaic and general comments on the Aramaic language (with reference to Mt 27:46; Mk 15:34; Jer 10:11; Ezra 4:8-11), it treats consonants (Ezra 4:12-16), vowels (Ezra 4:17-24), nouns and the definite article (Ezra 5:1-5; Mk 14:36; Rom 8:15; Gal 4:6), the verb system (Ezra 5:6-10), the G perfect (Ezra 5:11-15), the G participle (Ezra 5:16–6:5), vocabulary (Gen 31:47; Ezra 6:6-12), and so forth. The material covered in the later lessons includes the Aramaic parts of Daniel as well as Aramaic inscriptions and letters, *Genesis Apocryphon, Genesis Rabbah,* and *Targum ps.-Jonathan.* A four-page afterword, paradigms, and a glossary are included. Greenspahn is professor of Judaic studies at the University of Denver.

H. W. GUGGENHEIMER, *The Jerusalem Talmud. First Order: Zeraïm. Tractate* Berakhot. *Edition, Translation, and Commentary,* Studia Judaica: Forschungen zur Wissenschaft des Judentums 18 (Berlin—New York: de Gruyter, 2000, DM 298) x and 699 pp., table. Indexed. ISBN: 3-11-016591-0.

The rabbinic tractate *Berakhot* ("Benedictions") deals with rules for reciting the Shema, the laws surrounding the Eighteen Benedictions, benedictions to be recited before meals, and other kinds of benedictions. After a 27-page introduction to talmudic literature and an eleven-page introduction to Talmud Yerushalmi, this volume presents for the tractate *Berakhot* in *Talmud Yerushalmi* the text according to the *editio princeps* (Venice, 1522-23) and manuscripts, a new translation based on independent research, and an extensive commentary consisting of 302 notes on the text. For ease of study, the text has been subdivided into paragraphs and vocalized according to the rules of rabbinic Hebrew. The notes are addressed to readers with a rudimentary knowledge of rabbinic literature.

B. HALPERN-AMARU, *The Empowerment of Women in the* Book of Jubilees, Supplements to the Journal for the Study of Judaism 60 (Leiden—Boston—Cologne: Brill, 1999, 116.80 gld. or $65) x and 182 pp. Bibliography. Indexed. LCN: 99-11852. ISBN: 90-04-11414-9.

Halpern-Amaru, professor of religion at Vassar College and author of *Rewriting the Bible. Land and Covenant in Post-Biblical Jewish Literature* (1994), seeks to direct attention to an interest in women characters and a highly unusual elevation of their roles in *Jubilees,* an ancient interpretive reworking of the biblical book of Genesis and the early chapters of Exodus. After a seven-page introduction, she deals with the following topics: the first woman, wives, and mothers; introducing the matriarchs; the matriarchs as wives and co-partners; mothers of the covenant; other wives and mothers; the women of *Jubilees* and biblical exegesis; and women in *Jubilees.* She concludes that whatever other interests motivated the author of *Jubilees,* the development of an argument against acceptance of the foreign-born was surely one of them.

C. HEMPEL, *The Laws of the Damascus Document. Sources, Tradition and Redaction,* Studies on the Texts of the Desert of Judah 29 (Leiden—Boston—Cologne: Brill, 1998, 139 gld. or $78) xii and 217 pp. Bibliography. Indexed. LCN: 98-5513. ISBN: 90-04-11150-6.

A thoroughly revised version of a doctoral dissertation directed by M. Knibb and accepted by King's College London, this detailed analysis of the laws in *Damascus Document* as attested in the medieval MS A and in eight Qumran Cave 4 manuscripts argues for the distinction of various strata and identifies a considerable amount of redactional activity in the communal legislation. After a fourteen-page introduction, it discusses ways of identifying sources and redactional activity, and considers various elements of halakah. Next it treats communal organization with reference to admission into the covenant community, administration of justice, the organization of the camps, and the penal code. Then it takes up miscellaneous pieces of halakah, the catalogue of transgressions, the transitional chapter introducing the laws, and the expulsion ceremony and the end of the document. Hempel concludes that the community behind *Rule of the Community* revised and updated the communal legislation of *Damascus Document.*

Y. HIRSCHFELD (ED.), *Ramat Hanadiv Excavations. Final Report of the 1984-1998 Seasons* (Jerusalem: Israel Exploration Society, 2000, $96) xv and 768 pp. and 16 plates. Illustrated. Bibliographies. Indexed. ISBN: 965-221-039-0.

Ramat Hanadiv (Hanadiv Heights) is located on the southern edge of the Carmel ridge. The excavations conducted there between 1984 and 1998 uncovered material from the Roman-Byzantine period as well as from the Early Bronze Age. After a nine-page introduction, this volume presents reports on excavations at Ḥorvat ‘Aqav: Y. Hirschfeld on architecture and stratigraphy, R. Barkay on coins, R. Calderon on Roman and Byzantine pottery, E. Cohen on Roman and Byzantine glass, N. Sidi on Roman and Byzantine small objects, B. Brandl on various finds from Iron Age II and the Persian period, A. J. Boas on medieval and postmedieval finds, and M. Sebbane on two game boards. Next there are reports on the excavations at Ḥorvat ‘Eleq: Y. Hirschfeld on architecture and stratigraphy; L. Di Segni on the inscriptions; Barkay on the coins; N. Silberstein on Hellenistic and Roman pottery; Cohen on early Roman glass; S. Kol-Yaakov on various objects from the Hellenistic, Roman, and Byzantine periods; M. J. Ponting on the chemical analysis of a selection of the copper alloy metalwork from the early Roman fortified complex; L. K. Horwitz on the animal economy (with appendixes by O. Lernau on two fish vertebrae, and H. K. Mienis on archaeomalacological finds); S. R. Wolff on Iron Age pottery; Brandl on two scarabs; R. Kool on a 13th century A.D. bronze seal matrix; and Boas on pottery and small finds from the Late Ottoman village and the early Zionist settlement. Then after R. Greenberg’s report on the Ramat Hanadiv tumulus field (with appendixes by P. Smith on the human skeletal remains, S. Shalev on metallurgical analyses, and I. Saragosti on the flint assemblage), it presents essays on related research: B. Zissu on the dovecote at Ḥorvat ‘Eleq, A. S. Fink on quarries and quarrying methods at Ramat Hanadiv, B. Rosen on subsistence possibilities of the Ramat Hanadiv sites, B.-Z. Rosenfeld and A. Borenstein on the Jewish settlements of Ramat Hanadiv in the Second Temple period and their identification, H. Hirschfeld on the story of Umm el-‘Aleq, and Rosen on the problem of malaria at Ḥorvat ‘Eleq. Finally after Y. Hirschfeld’s general discussion (with E. Cohen-Arazi’s appendix on cost calculations of the Herodian structures at Ḥorvat ‘Eleq), there are six appendixes: R. Ben-Arieh on ceramic and other finds from Ḥorvat ‘Eleq, A. Berlin on a stamped sigillata bowl base from Ḥorvat ‘Eleq, D. T. Ariel on a stamped Knidian amphora handle from Ḥorvat ‘Eleq, D. E. B.-Y. Mayer on a shell from Ḥorvat ‘Eleq, G. Avraham on the provenance of building stones at the archaeological sites of Ramat Hanadiv, and Y. Hirschfeld on the list of loci. The volume contains 686 black and white photos, 50 color photos, and 426 drawings.

I. HJELM, *The Samaritans and Early Judaism. A Literary Analysis,* JSOT Supplement Series 303, Copenhagen International Seminar 7 (Sheffield, UK: Sheffield Academic Press, 2000, £50 or $85) 318 pp. Bibliography. Indexed. ISBN: 1-84127-072-5.

This volume explores the tension between the traditional Jewish (and Christian) position that the Samaritans have left “us” and “we” decide when they will be accepted as part of “our” community, and the Samaritans’ own self-understanding that they belong to the old Israel and have an unbroken chain of high priests and a cultic continuation that has kept their heritage unchanged. It first considers Samaritan research from J. A. Montgomery to R. J. Coggins under the heading “the two episode paradigm” as well as the radical alternatives posed by A. D. Crown and É. Nodet, respectively. Then after a survey of Samaritan literature, it discusses the Samaritans in Jewish, Christian, and Hellenistic literature and in the writings of Josephus. Finally it deals with Samaritan historiography, and reflects on the passage from literary to historical reality regarding the Samaritans. Hjelm concludes that the Samaritans and the Jews never formed a single state, and that the only historical effort to establish such a state destroyed its basis.

W. HORBURY, W. D. DAVIES, AND J. STURDY (EDS.), *The Cambridge History of Judaism.* Vol. 3, *The Early Roman Period* (Cambridge, UK—New York: Cambridge University

Press, 1999, $140) xlv and 1254 pp., 51 figs., 2 maps, table. Bibliographies. Indexed. ISBN: 0-521-24377-7.

The thirty-two essays in this volume introduce themes and material of importance for the study of Judaism in the early Roman period of Jewish history: M. Broshi on the archaeology of Palestine from 63 B.C. to A.D. 70; D. Bahat on the Herodian Temple; E. M. Meyers on recent archaeology in Palestine—achievements and future goals; M. Williams on the contribution of Jewish inscriptions to the study of Judaism; E. Gabba on the social, economic, and political history of Palestine from 63 B.C. to A.D. 70; E. M. Smallwood on the Diaspora in the Roman period before A.D. 70; M. Smith on the Gentiles in Judaism between 125 B.C. and A.D. 66; R. Loewe on Gentiles as seen by Jews after A.D. 70; H. Bloedhorn and G. Hüttenmeister on the synagogue; S. J. D. Cohen on the Temple and the synagogue; S. C. Reif on the early liturgy of the synagogue; Horbury on women in the synagogue; J. Schaper on the Pharisees; G. Stemberger on the Sadducees—their history and doctrines; O. Betz on the Essenes; K. Rudolph on the baptist sects; Smith on the troublemakers; S. Isser on the Samaritans and their sects; M. Goodman on Galilean Judaism and Judean Judaism; Davies and E. P. Sanders on Jesus from the Jewish point of view; Davies on Paul from the Jewish point of view; J. C. Paget on Jewish Christianity; C. C. Rowland on apocalyptic—the disclosure of heavenly knowledge; J. Campbell on the Qumran sectarian writings; N. Golb on the Dead Sea scrolls and pre-tannaitic Judaism; D. K. Falk on prayer in the Qumran texts; C. Mondésert on Philo of Alexandria; L. H. Feldman on Josephus; Cohen on the rabbis in 2nd-century Jewish society; L. I. Levine on the Hellenistic-Roman Diaspora from A.D. 70 to 235—the archaeological evidence; J. G. Griffiths on the legacy of Egypt in Judaism; and P. S. Alexander on Jewish elements in gnosticism and magic from ca. A.D. 70 to 270. The first two volumes in the project treated the Persian period [*NTA* 28, p. 328] and the Hellenistic age [*NTA* 34, p. 405].

S. HORNBLOWER AND A. SPAWFORTH (EDS.), *The Oxford Companion to Classical Civilization* (Oxford—New York: Oxford University Press, 1998, $55) xxv and 805 pp., 22 plates, 5 maps, table. Illustrated. Bibliography. ISBN: 0-19-860165-4.

This volume seeks to make available to a wider readership the essential material from the third edition of *The Oxford Classical Dictionary* [*NTA* 41, pp. 398-399] in a cheaper and less weighty format. The reduction in size has been achieved by omitting very technical entries and specialist bibliographies attached to particular entries. However, all the expert material included in this volume is undiluted and unabridged. New features include illustrations accompanying the articles and a one-page general bibliography. The articles on Jewish and Christian topics deal with abortion, Acts, anti-Semitism, Augustine, chastity, Christianity, conversion, Dead Sea scrolls, Eusebius, Jews, Josephus, Maccabees, Masada, Paul, Christian pilgrimage, prayer, Jewish religion, Sadducees, sin, and synagogue.

V. HOVHANESSIAN, *Third Corinthians. Reclaiming Paul for Christian Orthodoxy,* Studies in Biblical Literature 18 (New York—Bern: Lang, 2000, $49.95) xv and 202 pp. Bibliography. Indexed. LCN: 99-20573. ISBN: 0-8204-4527-4.

Prepared as a doctoral dissertation under the direction of R. J. Dillon and presented to Fordham University in New York City, this volume examines the history, text, and theology of the work known as *3 Corinthians.* After a 33-page introduction (the document, manuscript evidence, history of use in the church, past research), it considers the work's text and transmission, and concludes that it was not originally part of *Acts of Paul.* Then it examines the major theological themes (Christ's birth in the flesh, the creation of the world and humankind, the appeal to the prophets, the resurrection of the dead) and contends that *3 Corinthians* is a 2nd-century A.D. pseudepigraphon written to argue for the corporeal resurrection of the dead against the gnostics' claims of pneumatic resurrection, and that it was part of an effort to rescue Paul from the gnostics and reclaim him into 2nd-century Christian orthodoxy. The three appendixes deal with textual variations among the manuscripts of *3 Corinthians,* the Greek text of *3 Corinthians* in P. Bodmer X, and the Armenian text of *3 Corinthians.*

G. IBBA, *Il "Rotolo della guerra." Edizione critica,* Quaderni di Henoch 10 (Turin: Zamorani, 1998, paper 70,000 L) 305 pp. Bibliography. Indexed. ISBN: 88-7158-069-9.

In his 37-page introduction to the Qumran *War Scroll* (1QM), Ibba deals with general issues (text, content, the years of the war, the military organization of the Son of Light, genesis, nature, title) as well as the related manuscripts from Cave 4 (4Q491-496) and other manuscripts with possible relations to *War Scroll.* Then he presents for each section of the work a critically established Hebrew text (based on 1QM and the other manuscripts), an Italian translation, comments on the text and content of each line, and notes. Also included are an appendix on the angels in *War Scroll* [see § 43-563], a twelve-page bibliography, and a lexicon and concordance.

Jahrbuch für Antike und Christentum 42 • 1999 (Münster: Aschendorff, 1999, DM 136) 232 pp. and 29 plates, 19 figs. ISBN: 3-402-08133-4.

Of the eight articles in this fascicle [see *NTA* 43, p. 623], those most pertinent to the NT world are by K. Schneider on the place of Jews and Christians in the world according to *Letter of Diognetus* [§ 44-2136], and A. Wypustek on accusations of erotic magic raised against Christians in the 2nd and 3rd centuries A.D. as an ignored aspect in the persecutions of Christians [§ 44-2143]. The other articles are by H. R. Schlette, A. Fürst, S. Schrenk, I. Stollmayer, J. Engemann, and R. Wisskirchen. Also included are nineteen book-reviews and two reports.

H.-J. KLAUCK, *The Religious Context of Early Christianity. A Guide to Graeco-Roman Religions,* trans. B. McNeil, Studies of the New Testament and Its World (Edinburgh: T&T Clark, 2000, $59.95) xxvii and 516 pp. Bibliographies. Indexed. ISBN: 0-567-08693-3.

The English version of the two-volume work entitled *Die religiöse Umwelt des Urchristentums* [*NTA* 40, pp. 379, 557], this guide to the world of religion in the Greco-Roman environment of early Christianity deals with daily life and liminal experiences—civic and domestic religion; the fascination of the mysterious—the mystery cults; popular belief—astrology, soothsaying, miracles, and magic; divinized human beings—the cult of rulers and emperors; in search of happiness—philosophy and religion; and return to the divine origin—the gnostic transformation. Klauck is now professor of NT exegesis at the University of Munich.

K. KOŚCIELNIAK, *Złe duchy w Biblii i Koranie. Wpływ demonologii biblijnej na koraniczne koncepcje szatana w kontekście oddziaływań religii starożytnych* (Krakow: UNUM, 1999) lxxii and 446 pp. Bibliography. ISBN: 83-87022-31-4.

Prepared as a doctoral dissertation under the direction of Ł. Kamykowski and presented in 1999 to the theological faculty of the Pontifical Academy of Theology at Warsaw, this investigation of evil spirits in the Bible and the Quran focuses on the influence of biblical demonology on the Quranic concepts of Satan in the context of the interaction among Judaism, Christianity, and Islam. After discussing personalized evil in the OT and NT with particular attention to the names of the demons, it considers the world of the evil spirits in the Quran with reference to the names that always refer to evil beings, the groups of spirits that seem to be morally ambivalent, Quranic demonology, and the relation between ancient Arabic beliefs and Quranic demonology. Then it shows the range of the influence of biblical demonology on the Quranic presentation of Satan. Kościelniak concludes that Muhammed's drawing on the biblical concept of Satan and the demons was an outcome of his need to reconcile monotheism with dualism. Six-page summaries of the dissertation in English and in French are included.

D. KRAEMER, *The Meanings of Death in Rabbinic Judaism* (London—New York: Routledge, 2000, cloth $85, paper $29.99) xi and 170 pp. Illustrated. Bibliography. Indexed. LCN: 99-20720. ISBN: 0-415-21183-2 (cloth), -21184-0 (paper).

Kraemer, professor of Talmud and rabbinics at the Jewish Theological Seminary of

America in New York and author of *Responses to Suffering in Classical Rabbinic Literature* (1995), explores the death-practices and beliefs of the rabbis of the first several centuries of the common era in the light of both literary and archaeological remains. After a thirteen-page introduction to the presence of death, he considers Jewish death customs before the rabbis, early rabbinic death-practices—the evidence of the Mishnah, early expansions and commentaries—the testimony of the Tosefta and tannaitic Midrashim, Jewish death-practices in reality—the catacombs at Beth Shearim, Jewish death-practices in early Byzantine Palestine—the Yerushalmi and haggadic Midrashim, law as commentary—the Bavli on death and burial, the Bavli's interpretation of the mourner, and posttalmudic developments in Jewish death-practices. He concludes that the rabbis' beliefs and practices pertaining to death were as much "primitive" as they were philosophical, and that the loss of the death-beliefs of our ancestors has changed our religious condition in radical ways.

J. C. H. LAUGHLIN, *Archaeology and the Bible,* Approaching the Ancient World (London—New York: Routledge, 2000, cloth $60, paper $18.99) x and 196 pp., 46 figs., 9 maps, 3 tables. Bibliography. Indexed. LCN: 99-19503. ISBN: 0-415-15993-8 (cloth), -15994-6 (paper).

Laughlin, professor of religion and chairman of the department of religion at Averett College in Danville, Virginia, seeks to provide for interested and serious students a brief overview of the history, methods, and implications of archaeological discoveries and research that have gone on in the Near East during the past 150 years. His main concern is how best to interrelate the data now known through archaeological discovery with the world and the text of the Hebrew Bible. After an introduction to archaeology and the Bible, he presents a brief history of the discipline and an introduction to field work. Then he traces the contributions that archaeology has made to our understanding of the Bible and its world: the rise of civilization—the Neolithic through the early Bronze Age (ca. 8500-2000 B.C.), the Middle Bronze age (2000-1550 B.C.), the Late Bronze Age (1550-1200 B.C.), Iron Age I (ca. 1200-1000 B.C.), and Iron Age II (1000-550 B.C.).

J. R. LEVISON, *Of Two Minds. Ecstasy and Inspired Interpretation in the New Testament World,* Dead Sea Scrolls & Christian Origins Library 1 (N. Richland Hills, TX: BIBAL, 1999, paper $8.95) xvi and 70 pp., 8 plates. LCN: 99-050560. ISBN: 0-941037-74-6.

In investigating how early Jewish writers understood the spirit's working through a prophet, Levison, associate professor of the practice of biblical interpretation at the Divinity School of Duke University, argues that they were of "two minds": (1) the prophet is overcome by the spirit and becomes unconscious in the spirit's presence, and (2) the acuity of the mind of the inspired prophet is heightened by the presence of the spirit so that the prophet is able to see more clearly. After introducing the pertinent early Jewish sources and placing them in their historical context, he deals with the inspired ecstasy of the seer and the inspired interpretation of the scholar, and concludes with reflections on "the span of the spirit." J. H. Charlesworth has provided a four-page foreword.

A. A. LONG (ED.), *The Cambridge Companion to Early Greek Philosophy* (Cambridge, UK—New York: Cambridge University Press, 1999, cloth $54.95, paper $19.95) xxxi and 427 pp., map, table. Bibliography. Indexed. LCN: 98-38077. ISBN: 0-521-44122-6 (cloth), -44667-8 (paper).

After essays by Long on the scope of early Greek philosophy and by J. Mansfeld on the sources for it, this volume presents chapters by K. Algra on the beginnings of cosmology; C. A. Huffman on the Pythagorean tradition; E. Hussey on Heraclitus; D. Sedley on Parmenides and Melissus; R. D. McKirahan on Zeno; D. W. Graham on Empedocles and Anaxagoras (responses to Parmenides); C. C. W. Taylor on the atomists; S. Broadie on rational theology; J. H. Lesher on early interest in knowledge; A. Laks on soul, sensation, and thought; M. Vegetti on culpability, responsibility, and cause (philosophy, historiography, and medicine in the 5th century B.C.); P. Woodruff on rhetoric and relativism—Protagoras and Gorgias; F. Decleva Caizzi on Protagoras and Antiphon—sophistic debates on justice; and G. W. Most on the poetics of early Greek philosophy. A general bibliography (553 items) is included on pp. 363-398.

G. LÜDEMANN (ED.), *Studien zur Gnosis,* Arbeiten zur Religion und Geschichte des Urchristentums 9 (Frankfurt—Bern: Lang, 1999, paper $42.95) 287 pp. Bibliography. ISBN: 3-631-34331-0.

The three essays in this volume originated in the "Gnosisforschung in Göttingen" project. After Lüdemann's study (pp. 7-20) of Acts 8 and the beginnings of Simonian gnosis [see § 32-209], the monograph by M. Janssen (pp. 21-260) whose main title is *Mystagogus Gnosticus?* investigates the *Gattung* of the dialogues of the Risen Christ with reference to their literary features as well as their gnostic and nongnostic content as seen in documents from the Nag Hammadi Library and related writings. Finally the article by R. A. Zellweger (pp. 261-287) considers the Mandean problem in the light of early Syrian Christianity. Lüdemann is professor of NT at Göttingen, and Janssen and Zellweger are his coworkers.

A. MARX, *Les sacrifices de l'Ancien Testament,* Cahiers Évangile 111 (Paris: Cerf, 2000, paper 35 F) 68 pp. Bibliography. ISSN: 0222-9714.

This fascicle first considers the sacrificial system described in Leviticus 1–7: the different kinds of sacrifices, the materials used, the ritual, and the place of sacrifice in the life of ancient Israel. Then it traces developments from the critique of sacrifice to its sublimation: prophets and sacrifices, the spiritualization of sacrifice, and sacrifice and sacrament. Marx teaches on the Protestant faculty of theology at Strasbourg. Also included is J.-D. Macchi's essay on the Samaritan Passover sacrifice [§ 41-1298].

M. MCNAMARA, *The Psalms in the Early Irish Church,* JSOT Supplement Series 165 (Sheffield, UK: Sheffield Academic Press, 2000, £55 or $85) 492 pp. Indexed. ISBN: 1-85075-925-1.

This volume consists of eight essays (slightly updated) that were published in various journals and books between 1973 and 1999. They concern the Psalter text and Psalter study in the early Irish church (A.D. 600-1200) (1973); the Psalms in the Irish church—the most recent research on text, commentary, and decoration, with emphasis on the so-called Psalter of Charlemagne (1998); introduction to *Glossa in Psalmos*—the Hiberno-Latin gloss on the Psalms of Codex Palatinus Latinus 68 (1986); tradition and creativity in early Irish Psalter study (1984); some affiliations of the St. Columba series of Psalm headings (1998-99); the Psalter in early Irish monastic spirituality (1983); Christology and the interpretation of the Psalms in the early Irish church (1998); and the Irish affiliations of the *Catechesis Celtica* (1990). McNamara is professor of Scripture at Milltown Institute of Theology and Philosophy in Dublin.

F. MÜNZER, *Roman Aristocratic Parties and Families,* trans. T. Ridley (Baltimore, MD—London: Johns Hopkins University Press, 1999, $68) lvii and 486 pp., frontispiece, 28 tables. Bibliography. Indexed. LCN: 98-36613. ISBN: 0-8018-5990-5.

The English version of *Römische Adelsparteien und Adelsfamilien* (1920), this volume explores how the few most politically important clans in Rome, originally patrician, expanded to take in many promising plebeians not only from Rome but from all over Italy and made them part of the governing class. After an introduction to the *fasti* and annals (sources and problems), it contains chapters on the period from the Licinian-Sextian laws to the Great Samnite War, the naturalization of foreign princely clans, the ancient aristocracy in later times, new ways and new goals in the struggles of the parties, aristocratic parties at the time of Scipio Aemilianus, the decline of the ancient aristocracy, and the final struggles. The appendix treats the historical examples in Cicero's *Consolatio.* Also included are a three-page foreword by E. A. Judge, a twenty-page essay by R. T. Ridley on Münzer's work as a historian, and T. Ridley's nineteen-page essay on Münzer's fate under the Nazis.

G. S. NAVEH, *Biblical Parables and Their Modern Re-Creations. From "Apples of Gold in Silver Settings" to "Imperial Messages,"* SUNY Series in Modern Jewish Literature and Culture (Albany, NY: State University of New York Press, 2000, cloth $71.50, paper $23.95) xviii and 294 pp., 42 figs., 8 tables. Bibliography. Indexed. LCN: 99-13726. ISBN: 0-7914-4397-3 (cloth), -4398-1 (paper).

In exploring parables found in premodern texts as well as modern parabolic discourse, Naveh, professor of Judaic studies and comparative literature at the University of Cincinnati, encourages readers to look at the internal and external transformations sustained by this unique literary genre and to consider the dramatic social, cultural, and political changes in how we envision the divine and how we witness. After discussing various dimensions of parabolic discourse ("in pursuit of wisdom"), under the heading "apples of gold" she treats biblical parables (the parable of the poor man's ewe lamb), Synoptic Gospel parables (the parable of the marriage feast), rabbinic parables (the parable of the king's banquet), and Hasidic parables (two kinds of faith). Then under "imperial messages" she deals with wisdom lost (modern parables), Franz Kafka (an imperial message), J. L. Borges (the parable of Cervantes and *The Quixote*), Italo Calvino (cities and signs), and S. Y. Agnon (before the Kaddish).

J. NEUSNER, *The Emergence of Judaism. Jewish Religion in Response to the Critical Issues of the First Six Centuries,* Studies in Ancient Judaism (Lanham, MD—New York—Oxford: University Press of America, 2000, $47.50) xiii and 212 pp. LCN: 99-086423. ISBN: 0-7618-1639-9.

After an essay on the social setting of holy writing, the eleven papers in this volume summarize books or monographs produced by Neusner between 1986 and 1991. They concern the documentary method in the study of the history of Judaism in its formative period; the philosophical Judaism of the Mishnah, Tosefta, and tannaitic midrash compilations; the religious Judaism of the Talmud of the Land of Israel, *Genesis Rabbah,* and *Leviticus Rabbah;* the categorical reformation of Judaism as a religion; from philosophy to religion—systemic integration; the problem of the Babylonian Talmud as a piece of writing—the Bavli and its sources; language as taxonomy; the Bavli's one voice; the Bavli's one statement; the making of the mind of Judaism; and the formation of the Jewish intellect—Bible and Bavli. An appendix presents a critique of D. Kraemer's *The Mind of the Talmud* (1990).

J. NEUSNER, *Judaism as Philosophy. The Method and Message of the Mishnah* (Baltimore, MD—London: Johns Hopkins University Press, 1999, paper $18.95) xvi and 301 pp. Indexed. LCN: 98-46341. ISBN: 0-8018-6160-8.

The paperback edition of a work published in 1991 by the University of South Carolina Press [*NTA* 35, p. 408], this volume considers what it means to read a Mishnah tractate as philosophy, examines the methodological propositions underlying the logic and rhetoric of the Mishnah's efforts at classification, and situates the Mishnah in the context of Greco-Roman philosophy. An appendix deals with the Mishnah's propositional rhetoric and syllogistic logic.

J. NEUSNER AND B. CHILTON, *Jewish and Christian Doctrines. The Classics Compared* (London—New York: Routledge, 2000, cloth $85, paper $27.99) xi and 240 pp. Indexed. ISBN: 0-415-17328-0 (cloth), -17329-9 (paper).

A rabbi (Neusner) and an Episcopalian priest (Chilton) carry forward their long-term collaboration in the project of redefining the study of the formation of Christianity and of rabbinic Judaism in the first six centuries A.D. This volume consists of five parts in which the authors treat the following topics: the messiah in the Mishnah and in the Gospels and Acts; who the true Israel is in *Genesis Rabbah* and in Paul; the meaning of history in *Leviticus Rabbah* and in Hebrews; death and resurrection in the Talmud and in Origen; and love of God in *Song of Songs Rabbah* and in Christian eschatology. Neusner and Chilton have previously collaborated on *Judaism in the New Testament* (1995), *The intellectual foundations* *of Christian and Jewish discourse* (1997), and *Types of Authority in Formative Christianity and Judaism* (1998).

J. Neusner, A. J. Avery-Peck, and W. S. Green (eds.), *The Encyclopaedia of Judaism* (3 vols.; Leiden—Boston—Cologne: Brill, 2000, 496 gld. or $276) xxxvi and 1592 pp., 180 plates, 9 drawings, 7 maps. Bibliographies. Indexed. ISBN: 90-04-10583-2.

Focusing on Judaism the religion, this three-volume encyclopedia presents accounts of the history, literature, practices and beliefs, theology and philosophy, and contemporary practice of that faith. The first volume (covering entries from A to I) contains (among other essays) articles by P. R. Davies on the biblical foundations of Judaism, E. Zuesse on the calendar of Judaism, Avery-Peck on charity in Judaism, A. R. Brockway on Christianity on Judaism, G. G. Porton on conversion in Judaism, Avery-Peck on covenant, J. Maier on the Dead Sea writings, Davies on the Judaisms of the Dead Sea writings, N. Gillman on Judaic doctrines of death and afterlife, M. Kellner on the ethics of Judaism, D. Kraemer on Judaic doctrines of evil and suffering, H. W. Basser on medieval rabbinic exegesis of Scripture, Neusner on the family in formative Judaism, Neusner on the classical statement on God in Judaism, Green on heresy and apostasy in Judaism, Neusner on the conception of history in classical Judaism, Avery-Peck on idolatry in Judaism, and S. Mandell on Israelite religion. In the second volume (from J to O) there are essays by M. Gruber on Jerusalem in Judaism, B. Chilton on Jesus and Judaism, S. Mason on Josephus and Judaism, L. L. Grabbe on the history of Judaism in Second Temple times, Neusner on the history of Judaism in late antiquity, Gruber on language(s) in Judaism, L. A. Hoffman on the history and form of Jewish liturgy, and Green and J. Silverstein on messiah. The third volume (from P to Z) includes entries by S. A. Stertz on pagan historians on Judaism in ancient times, R. Berchman on pagan philosophers on Judaism in ancient times, N. Martola on the Passover Haggadah, Neusner on purity and impurity in Judaism, Green on rabbi in classical Judaism, Neusner on the rabbinic canon, Neusner on reward and punishment in classical Judaism, P. V. M. Flesher on privileged translations of Scripture, Avery-Peck on sin in Judaism, J. F. Strange on synagogues in ancient times, N. Solomon on 19th- and 20th-century approaches to the Talmud, Neusner on theodicy in classical Judaism, K.-J. Illman on biblical theology, Neusner on virtue in formative Judaism, J. R. Baskin on women and Judaism, and Neusner on work in formative Judaism. In his thirteen-page epilogue C. Bermant reflects on "a living religion lovingly preserved."

C. Noack, *Gottesbewusstsein. Exegetische Studien zur Soteriologie und Mystik bei Philo von Alexandria,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 116 (Tübingen: Mohr Siebeck, 2000, paper DM 98) xiii and 300 pp. Bibliography. Indexed. ISBN: 3-16-147239-X.

The revision of a doctoral dissertation directed by D. Georgi and accepted in 1998 by the Evangelical theological faculty at the Johann Wolfgang Goethe-Universität in Frankfurt am Main, this volume explores Philo's understanding of consciousness of God (i.e. the mystical experience of God that qualitatively changes human consciousness) in his various writings. After a 39-page introduction to the topic and to Philo and his writings, it examines the theme of consciousness of God in Philo's exposition of the Law as illustrated by *De virtutibus* 211-219, in his *Quaestiones et solutiones* as illustrated by *Quaestiones et solutiones in Exodum* 2.29, and in his allegorical commentary as illustrated by *Quis rerum divinarum heres sit* 63-74. Noack concludes by comparing the soteriological profiles of the three texts (the reasonableness of consciousness of God, ecstatic consciousness of God, dualism of consciousness) and by reflecting on the place of consciousness of God in Philo's thought and in relation to other works.

B. E. Organ, *Judaism for Gentiles* (N. Richland Hills, TX: BIBAL, 1996, paper $14.95) vii and 207 pp. Bibliographies. Indexed. LCN: 96-15396. ISBN: 0-941037-41-X.

Intended as a brief introduction to Judaism for Gentiles by a Gentile, this volume treats the nature of Judaism, the path from Torah to Talmud, the origins of Judaism, Second Temple Judaism, rabbinic Judaism (the formative period), the way of Torah (the annual cycle, a way of life, daily life), spirituality, medieval Judaism, rabbinic scholarship (the Talmud), medieval Jewish thought, movements in modern Judaism, anti-Semitism and the Holocaust, women in Judaism, and Judaism today. Organ teaches religious studies at the University of Sudbury in Ontario, Canada.

C. M. PATE, *Communities of the Last Days. The Dead Sea Scrolls, the New Testament & the Story of Israel* (Downers Grove, IL: InterVarsity, 2000, paper $21.99) 303 pp., 11 tables. Bibliography. Indexed. LCN: 99-087490. ISBN: 0-8308-1597-X.

Pate, professor of Bible at Moody Bible Institute, argues that the Qumran community and the NT writers independently retold the story of Israel from a decidedly apocalyptic perspective (i.e. they believed themselves to be restored Israel living in the last days), and that their common metanarrative explains both the similarities and differences between them. He develops this thesis in nine chapters: from exile to return (the story of Israel and the publication of the Dead Sea scrolls); prelude to the story (the Dead Sea scrolls, the Essenes, and the NT); the hermeneutic of restoration (Matthew, pesher, and the Dead Sea scrolls); messianism in the Dead Sea scrolls and in the NT (retelling the story of Israel); story, symbol, and praxis (Luke-Acts and the Dead Sea scrolls); the reverse of the curse (justification according to the Dead Sea scrolls and Paul); the agony of the ecstasy (the Colossian heresy, the angelic liturgy, and the story of Israel); monotheism, covenant, and eschatology (Hebrews and the Dead Sea scrolls); and exile and eschatology (John's Gospel and the Dead Sea scrolls). Pate concludes that the church succeeded where the Qumran community failed because it devoted itself to becoming God's witness of Christ's love and forgiveness to all peoples.

S. PETERSEN, *"Zerstört die Werke der Weiblichkeit!" Maria Magdalena, Salome und andere Jüngerinnen Jesu in christlich-gnostischen Schriften,* Nag Hammadi and Manichaean Studies 48 (Leiden—Boston—Cologne: Brill, 1999, 212 gld. or $118) ix and 383 pp. Bibliography. Indexed. LCN: 99-33640. ISBN: 90-04-11449-1.

The revision of a doctoral dissertation directed by E. Rau and accepted in 1998 by the department of Evangelical theology at the University of Hamburg, this volume investigates the place of the women disciples of Jesus in Christian gnostic documents, including the Nag Hammadi texts (*Gospel of Thomas, Gospel of Philip, Sophia of Jesus Christ, Dialogue of the Savior,* etc.) and other early gnostic sources (*Gospel of Mary, Pistis Sophia*), patristic anti-gnostic texts, and *Manichaean Psalms.* After a five-page introduction, it considers tendencies and problems in research on women in early Christianity, as well as research on the relationship between gnosticism and early Christianity. Then it discusses gnostic dialogues and related writings, and examines how these works portray various early Christian women: Mary Magdalene; Salome; Martha, Arsinoe, and unnamed women disciples; and Mary the mother of Jesus. Petersen argues that the negative view of femininity in these works provides a background to the high assessment of the female disciples of Jesus who transcend their femininity and become "male."

S. PRICE, *Religions of the Ancient Greeks,* Key Themes in Ancient History (Cambridge, UK—New York: Cambridge University Press, 1999, cloth $59.95, paper $19.95) xii and 217 pp., 36 figs. Bibliography. Indexed. ISBN: 0-521-38201-7 (cloth), -38867-8 (paper).

Drawing on literary, epigraphic, and archaeological evidence, Price, fellow and tutor at Lady Margaret Hall, Oxford, and author of *Rituals and Power. The Roman Imperial Cult in Asia Minor* (1984), describes the religious life of the Greeks from the 8th century B.C. to the 5th century A.D. in the context of different cities and periods. After a ten-page introduction, he treats the following topics: gods, myths, and festivals; religious places; authority, control, and crisis; girls and boys, women and men; elective cults; Greek thinkers; and reactions to Greek religions. An appendix provides Greek inscriptions in translation. A bibliographical essay is also included.

S. PULLEYN, *Prayer in Greek Religion,* Oxford Classical Monographs (Oxford: Oxford University Press, Clarendon Press, 1997, $75) xv and 245 pp. Bibliography. Indexed. LCN: 97-20423. ISBN: 0-19-815088-1.

Based on a doctoral dissertation directed by N. Richardson and presented to Oxford University, this investigation of Greek prayer as part of Greek life between the time of Homer and the 4th century B.C. gives particular attention to the central importance of the theme of χάρις, i.e. the whole nexus of ideas that we would call reciprocity. After a fifteen-page introduction, it deals with the following topics: reciprocity and remembrance; thanks and praise; prayer and supplication; curses and justice; magic and names; prayer and the cult of the dead; the language of prayer; life-setting; and prayer, reason, and piety. The appendixes treat (1) literary and epigraphic attestations of some common words in Greek prayers, and (2) aspect in Greek prayers.

J. L. RUBENSTEIN, *Talmudic Stories. Narrative Art, Composition, and Culture* (Baltimore, MD—London: Johns Hopkins University Press, 1999, $49.95) xvi and 435 pp. Bibliography. Indexed. LCN: 99-10877. ISBN: 0-8018-6146-2.

This examination of stories in the Babylonian Talmud explores how they should be understood, where they come from, why they are in the Talmud, and how they relate to talmudic law. After a 33-page introduction, the volume analyzes the following six talmudic stories: Torah, shame, and "the oven of Akhnai" (*b. Meṣia* 59a-b); Elisha ben Abuya — Torah and the sinful sage (*b. Ḥagiga* 15a-b); Torah and the mundane life—the education of Rabbi Shimon bar Yohai (*b. Shabbat* 33b–34a); rabbinic authority and the destruction of Jerusalem (*b. Gittin* 55b–56b); Torah, lineage, and the academic hierarchy (*b. Horayot* 13b–14a); and Torah, Gentiles, and eschatology (*b. Abodah Zarah* 2a–3b). A forty-page conclusion offers general comments on the narrative art, compositional methods and techniques, and stammaitic culture of these talmudic stories. Rubenstein, assistant professor in the department of Hebrew and Judaic Studies at New York University, is the author of *The History of Sukkot in the Second Temple and Rabbinic Periods* (1995).

J. T. SANDERS, *Charisma, Converts, Competitors. Societal and Sociological Factors in the Success of Early Christianity* (London: SCM, 2000, paper £14.95) xv and 223 pp. Bibliography. Indexed. ISBN: 0-334-02795-0.

Sanders, professor emeritus of religious studies at the University of Oregon and author of *Schismatics, Sectarians, Dissidents, Deviants. The First One Hundred Years of Jewish-Christian Relations* (1993), seeks to explain certain crucial elements in early Christianity's success. After a ten-page introduction, he considers why people followed Jesus [see § 42-1614], why Gentiles were attracted to this new religion and why some found Christianity more appealing than its competitors, and what societal factors may have assisted Christianity in its march to triumph [see § 44-1488]. Sanders concludes that Christianity's success at conversion techniques provided the basis for its ultimate triumph.

P. SCHÄFER AND S. SHAKED (EDS.), *Magische Texte aus der Kairoer Geniza,* Band 3, Texte und Studien zum Antiken Judentum 72 (Tübingen: Mohr Siebeck, 1999, DM 238) xi and 501 pp., 86 plates. Bibliography. Indexed. ISBN: 3-16-147072-9.

The first two volumes in this comprehensive edition of Jewish magical texts from the Cairo Geniza were described in *NTA* 39, p. 546 and 42, p. 428, respectively. After a nineteen-page introduction to the magical use of the Psalms (*šimmûš tĕḥillîm*) and to the content of the texts, this volume presents editions of thirty more texts (nos. 55 to 84). For each text there is a description, transcription, German translation, and philological commentary. An appendix (pp. 383-469) provides photographs of the texts. This volume was prepared in collaboration with R. Leicht, B. Rebiger, and I. Wandrey.

L. H. SCHIFFMAN AND J. C. VANDERKAM (EDS.), *Encyclopedia of the Dead Sea Scrolls* (2 vols; Oxford—New York: Oxford University Press, 2000, $295) xiv and 1132 pp. Bibliographies. Indexed. LCN: 99-055300. ISBN: 0-19-508450-0.

Seeking to encompass all scholarship on the Dead Sea scrolls to date, this encyclopedia provides detailed information and background material about the scrolls, and covers all the collections of Judean Desert texts (and not just the Qumran scrolls). The 450 articles fall into eight conceptual categories: places and archaeological sites; material remains; written materials discovered in the Judean Desert; related ancient texts (Jewish, Christian, and other); history (political, military, religious, and economic); beliefs, institutions, and practices; figures (individuals in ancient history); and scrolls research (research, publication, preservation, tools, methods, important individuals, and institutions). Schiffman and VanderKam served as editors in collaboration with G. J. Brooke, J. J. Collins, F. García Martínez, E. M. Schuller, E. Tov, and E. Ulrich. The contributors include P. S. Alexander, R. Bauckham, R. E. Brown, H. M. Cotton, P. R. Davies, E. Eshel, J. A. Fitzmyer, R. Hachlili, D. J. Harrington, T. Ilan, J. I. Kampen, A. Lange, T. H. Lim, E. M. Meyers, J. Murphy-O'Connor, C. A. Newsom, S. Pfann, J. C. Reeves, J. A. Sanders, M. E. Stone, B. T. Viviano, M. O. Wise, and J. Zias.

H. SCHRECKENBERG, *Christliche Adversus-Judaeos-Bilder. Das Alte und Neue Testament im Spiegel der christlichen Kunst,* Europäische Hochschulschriften, Reihe 23: Theologie 650 (Frankfurt—Bern: Lang, 1999, $68.95) 469 pp. Illustrated. Bibliography. Indexed. ISBN: 3-631-33989-5.

Intended as a complement to Schreckenberg's *Die christlichen Adversus-Judaeos-Texte* (rev. ed., 1994-97), this volume first presents a four-page foreword that places this work in the context of the author's many works on the history of Christian-Jewish relations and a sixteen-page introduction that considers the role of OT and NT scenes as a theme of Christian art and their apologetic significance vis-à-vis the Jews. Then it provides 250 illustrations (with captions) arranged in chronological order: Christian antiquity, the early Middle Ages, the high Middle Ages, the late Middle ages, and modern times. A 29-page glossary is included. Schreckenberg is also the author of *The Jews in Christian Art. An Illustrated History* (1996), which appeared in German as *Die Juden in der Kunst Europas. Ein Bildatlas* (1996).

D. R. SLAVITT, *The Voyage of the* Argo. *The* Argonautica *of Gaius Valerius Flaccus* (Baltimore, MD—London: Johns Hopkins University Press, 1999, cloth $45, paper $15.95) x and 165 pp. LCN: 99-22584. ISBN: 0-8018-6177-2 (cloth), -6178-0 (paper).

Gaius Valerius Flaccus began his poem about Jason and the Argonauts around A.D. 80 and died before completing it, probably in A.D. 92 or 93. Slavitt, poet, novelist, critic, and journalist, describes his version of *Argonautica* as "playful, unpredictable, oddly contrarian, sometimes almost mannerist." He renders the first four lines of Book 1 (of the eight books) as follows: "Those straits the mighty sons of the gods first sailed, we sing, and their sacred ship that dared the banks of Scythia's Phasis, braving Symplegades' rocks that clashed together, and sank and settled to rest at last in the depths of the starry sky."

G. STEMBERGER, *Jews and Christians in the Holy Land. Palestine in the Fourth Century,* trans. R. Tuschling (Edinburgh: T&T Clark, 2000, $49.95) xiii and 335 pp., 3 maps. Bibliography. Indexed. ISBN: 0-567-08699-2.

The updated and expanded English version of *Juden und Christen im Heiligen Land* (1987), this volume draws on literary (Christian, Jewish, pagan) and archaeological sources to illuminate the lives of Jews and Christians in the Holy Land between A.D. 324 (Constantine's victory at Chrysopolis) and 438 (the publication of the Codex Theodosianus). After a five-page introduction, it treats the following topics: administration, economy, population; the Jews of Palestine under Constantine; church building and Christianization; Christian pilgrimage; synagogue building; the revolt against Gallus; Julian's religious policies and Palestine; the Samaritans; the Jewish patriarch; and the rabbinate. Stemberger, professor of Jewish studies at the University of Vienna, concludes that 4th-century Palestinian Judaism, despite the fact that it was forced to accept certain limitations and was put on the defensive by the advance of Christianity, nevertheless maintained its position extraordinarily well against the overwhelming might of Christianity.

T. K. THOMAS, *Late Antique Egyptian Funerary Sculpture. Images for This World and the Next* (Princeton, NJ: Princeton University Press, 2000, $55) xxv and 163 pp., 123 figs. Bibliography. Indexed. LCN: 99-20724. ISBN: 0-691-03468-0.

Based on a doctoral dissertation directed by T. F. Mathews at New York University, this volume contends that late antique Egyptian funerary sculptures, once reinvested with their intended overall visual effects and ritually invoked powers, may be read as cognitive cosmic maps writ small, with personal, familial, and communal eschatological significance. After a nine-page introduction to problems of interpretation, Thomas, associate professor in the department of history of art and associate curator of the Kelsey Museum of Archaeology at the University of Michigan, discusses late antique Egyptian funerary sculpture: sites, types, and themes; and artistry and artisans. Then she considers monuments of this world: identities and communities attested to by the funerary sculptures, and funerary beliefs and rituals (effecting the funerary sculptures). Finally she deals with images for the next world: funerary portraits (individual identities of this world for the next), and the absent deceased (corporate membership for the hereafter).

E. TOV, *The Greek and Hebrew Bible. Collected Essays on the Septuagint,* Supplements to Vetus Testamentum 72 (Leiden—Boston—Cologne: Brill, 1999, 267 gld. or $149) xxxviii and 570 pp. Bibliography. ISBN: 90-04-11309-6.

The thirty-eight studies collected in this volume were originally published between 1971 and 1997 in various journals and monographs. They appear under six headings: general studies (five), lexicography (three), translation technique and exegesis (ten), the Septuagint and the textual criticism of the Hebrew Bible (three), the Septuagint and the literary criticism of the Hebrew Bible (eight), and revisions of the Septuagint (nine). Their topics include the rabbinic tradition concerning the "alterations" inserted into the Greek Pentateuch and their relation to the original text of the Septuagint [§ 29-792], Greek words and Hebrew meanings (1990), midrash-type exegesis in the Septuagint of Joshua (1978), whether the Septuagint translators always understood their Hebrew text (1984), computer-assisted study of the criteria for assessing the literalness of translation units in the Septuagint (1985), the nature and study of the translation technique of the Septuagint in the past and present (1987), the contribution of the Qumran scrolls to the understanding of the Septuagint (1992), interchanges of consonants between the Masoretic text and the *Vorlage* of the Septuagint (1992), the literary history of the book of Jeremiah in the light of its textual history (1985), different editions of the Song of Hannah (1997), and the relation between the Greek versions of Baruch and Daniel (1976). Tov, professor of Bible at the Hebrew University in Jerusalem, is editor-in-chief of the international Qumran Publication Project.

P. W. VAN DER HORST, *Het Boek der Hemelse Paleizen (3 Henoch). Een joods mystiek geschrift uit de late oudheid. Uit het Hebreeuws vertaald en toegelicht,* Joodse Bronnen 2 (Kampen: Kok, 1999, paper 27.50 gld.) 116 pp. Bibliography. Indexed. ISBN: 90-435-0021-6.

In his 23-page introduction to *3 Enoch* ("the Book of the Heavenly Palaces"), van der Horst, professor of NT and the Jewish and Hellenistic milieu of early Christianity on the theological faculty at the University of Utrecht, explores the background of the work (with reference to speculations on Ezekiel's visions, the figure of Enoch, and angels) and places it in the context of Jewish mysticism in late antiquity and in recent research on the topic. Then after a three-page bibliography, he provides a Dutch translation of the Hebrew text along with 431 notes at the foot of the pages.

R. E. VAN VOORST, *Jesus Outside the New Testament. An Introduction to the Ancient Evidence,* Studying the Historical Jesus (Grand Rapids—Cambridge, UK: Eerdmans, 2000, paper $22) xiv and 248 pp., 4 tables. Bibliography. Indexed. LCN: 99-086146. ISBN: 0-8028-4368-9.

Van Voorst, professor of NT at Western Theological Seminary in Holland, MI, and author of *The Ascents of James* (1989), examines the evidence from outside the NT for the life, death, and resurrection of Jesus. After surveying the study of Jesus outside the NT, he discusses possible references to Jesus in classical writings (Thallos, Pliny the Younger, Suetonius, Tacitus, etc.), in Jewish writings (Dead Sea scrolls, Josephus, the rabbinic tradition, the *Toledot Yeshu*), in the sources of the canonical Gospels (L, M, the Johannine Signs Source, Q), and in Christian writings after the NT (the Agrapha, Nag Hammadi documents, the NT Apocrypha). He concludes that the non-Christian evidence uniformly treats Jesus as a historical person, and that study of Jesus outside the NT points in the end to Jesus inside the NT.

G. VERMES, *An Introduction to the Complete Dead Sea Scrolls* (London: SCM, 1999, paper £14.95; Minneapolis, MN: Fortress, paper $18) xxii and 256 pp., 2 maps. Bibliography. Indexed. ISBN: 0-334-02784-5 (SCM), 0-8006-3229-X (F).

First published in 1977 as *The Dead Sea Scrolls. Qumran in Perspective* [*NTA* 23, p. 123; 25, p. 323] and revised in 1982 and 1994, this updated companion to Vermes's *The Complete Dead Sea Scrolls in English* (1998) deals with the Dead Sea scrolls from 1947 to 1999, the authenticity and dating of the scrolls, the Qumran library, the community, the identification of the community, the history of the community, the religious ideas of the community, and Qumran and biblical studies. Also included on pp. 192-216 is a catalogue of Qumran manuscripts and fragments.

K. R. VINCENT, *The Magi. From Zoroaster to "The Three Wise Men"* (N. Richland Hills, TX: BIBAL, 1999, paper $16.95) xiii and 134 pp., map, table. Illustrated. Bibliography. ISBN: 0-941037-88-6.

Vincent, who teaches psychology and psychology of religion at Houston Community College, seeks to acquaint Christians with their kinship to the ancient religion of the Magi and to fill the gap of knowledge regarding its influence on Judaism, Christianity, Islam, and Bahai. After discussing Zoroaster and his revelation, he considers Zoroastrian influence on the religion of the Hebrews, the role of the Magi in the nativity stories, Zoroastrian influence on Christianity, the evolution of the Magi in Christian art, and the eternal Magi. The three appendixes provide a timeline and map, a glossary of Magian words, and T. R. Sethna's translation of *Hymns of Zoroaster* (*Gathas*).

S. VON STEMM, *Der betende Sünder vor Gott. Studien zu Vergebungsvorstellungen in urchristlichen und frühjüdischen Texten,* Arbeiten zur Geschichte des antiken Judentums und des Urchristentums 45 (Leiden—Boston—Cologne: Brill, 1999, 242 gld. or $135) xv and 388 pp. Bibliography. ISBN: 90-04-11283-9.

The shortened form of a doctoral dissertation directed by C. Breytenbach and presented in 1998 to the theological faculty of the Humboldt University in Berlin, this volume explores the notion of forgiveness of sins in various Jewish and early Christian prayers. After a 53-page introduction with particular attention to methodology and past research, it treats the following texts: the prayers of Aseneth in *Joseph and Aseneth;* the Prayer of Manasseh—the amelioration of punishment on the basis of God's *metanoia;* the prayer of Tobit and the speech of Raphael—the saving function of Tobit's deeds; *Psalms of Solomon* 9—God's kindness toward the righteous; the Prayer of Azariah—alternatives to the sacrificial cult; the prayer of the tax collector for mercy (Lk 18:13); the concluding prayer in *1 Clement*—forgiveness in the order of creation; and the Lord's Prayer—the correspondence of divine and human forgiveness. It concludes with general reflections on early Christian approaches to forgiveness in the horizon of early Jewish concepts (similarities and differences).

R. E. WITT, *Isis in the Ancient World* (Baltimore, MD—London: Johns Hopkins University Press, 1997, paper $16.95) 336 pp., fig., 2 maps. Illustrated. Bibliography. Indexed. LCN: 97-1656. ISBN: 0-8018-5642-6.

The paperback edition of a work published in 1971 by Cornell University Press under the title *Isis in the Graeco-Roman World* [*NTA* 18, p. 130], this history of the Isis cult is divided into twenty chapters: the ancient goddess of the Nile; Isis as giver of life; Osiris as brother, husband, and son; the spread of the Egyptian faith; in the house of Isis; to the shores of Italy; the holy servants of Isis; telling forth her praises; the one whose names cannot be numbered; the all-loving mother; great Artemis-Isis; mystery and sacrament; the procession to the ship; healing the sick; the guardian guide and herald; the young king and lord of all; the goddess darling of Roman emperors; Xenophon's Isiac romance; the Pauline view; and the great forerunner. Witt (1903-80) taught at Queen Mary's College, University of London.

M. WOHLERS, *Heilige Krankheit. Epilepsie in antiker Medizin, Astrologie und Religion,* Marburger theologische Studien 57 (Marburg: Elwert, 1999, paper DM 58) x and 298 pp. Bibliography. Indexed. ISBN: 3-7708-1135-6.

Prepared as a doctoral dissertation under the direction of D. Lührmann and accepted in 1999 by the department of Evangelical theology at the Philipps-Universität in Marburg/Lahn, this volume argues that the idea of epilepsy as demonic possession was not taken over by NT authors from their context but rather was brought into the context by early Christian circles (with a possible Jewish prehistory). After a 23-page introduction, it considers concepts of sickness in ancient scientific medicine, astrology, religion, folk-medicine, and the NT, respectively. Then with reference to the same sources it explores how epilepsy was interpreted and how it was treated in antiquity. Also included are ten excursuses (on medical literature to the time of the Hippocratic corpus, sources for Alexandrian medicine, medical and pharmacological literature of the Roman imperial period, etc.) and two appendixes (on medical and astrological authors, and on sources for the history of epilepsy).

T. ZÖCKLER, *Jesu Lehren im Thomasevangelium,* Nag Hammadi and Manichaean Studies 47 (Leiden—Boston—Cologne: Brill, 1999, 141 gld. or $79) xii and 285 pp. Bibliography. Indexed. LCN: 99-30231. ISBN: 90-04-11445-9.

Prepared as a doctoral dissertation under the direction of H.-J. Klimkeit and accepted in 1999 by the University of Bonn, this volume argues that *Gospel of Thomas* bears witness to a distinctive early branch of traditions about Jesus' teachings that shows a variety of theological notions and ideas. It first considers *Thomas* as part of the Jesus tradition with reference to its character as a Sayings Gospel, its text and authorship, and its relationship to the Synoptic tradition (the question of dependence, *Thomas* and Q). Then after reflecting on whether *Thomas* should be regarded as gnosis or wisdom, it identifies and discusses three theological motifs that dominate the collection of sayings: seeking and finding, death and life, and twoness and oneness. Finally it deals with sayings in which Jesus speaks about himself, and concludes that many teachings in *Thomas* (even if they do not fit the Synoptic Gospels' picture and theology of Jesus) may well belong to an early stage in the Jesus tradition.

ADDITIONAL BOOKS RECEIVED

C. J. DEMPSEY, *The Prophets. A Liberation-Critical Reading,* A Liberation-Critical Reading of the Old Testament (Minneapolis, MN: Fortress, 2000, paper $20) xiii and 211 pp. Bibliography. LCN: 99-058914. ISBN: 0-8006-3116-1.

G. R. EVANS AND M. PERCY (EDS.), *Managing the Church? Order and Organization in a Secular Age,* Lincoln Studies in Religion and Society 1 (Sheffield, UK: Sheffield Academic Press, 2000, £28.50 or $45) 258 pp., 4 figs., 2 tables. Bibliographies. Indexed. ISBN: 1-84127-062-8.

J. FARELLY, *Dans le silence de la Croix. Dialogues solitaires de Jésus* (Poliez-le-Grand: Editions du Moulin, 2000, paper) 87 pp. ISBN: 2-88469-003-4. Distributed by Desclée de Brouwer, Paris.

K. FEIEREIS (ED.), *Wahrheit und Sittlichkeit. Vorträge der Tagung der "Arbeitsgemeinschaft deutschsprachiger Philosophiedozenten im Studium der katholischen Theologie" in Erfurt 1998,* Erfurter Theologische Schriften 27 (Leipzig: Benno, 1999, paper DM 29.90) xiii and 172 pp. Bibliographies. Indexed. ISBN: 3-7462-1336-3.

R. GRÜTZ, *Erfurt im Schatten der Französischen Revolution. Regierungspraxis und Staatstheorie. Carl Theodor von Dalbergs (1744-1817),* Erfurter Theologische Schriften 28 (Leipzig: Benno, 2000, paper DM 29.90) xiii and 76 pp. ISBN: 3-7462-1364-9.

B. HOFMANN, *Gute Mütter — starke Frauen. Geschichte und Arbeitsweise des Bayerischen Mütterdienstes,* Diakoniewissenschaft 1 (Stuttgart—Berlin—Cologne: Kohlhammer, 2000, paper DM 44) 416 pp., plate. Bibliography. Indexed. ISBN: 3-17-016190-3.

W. MAYER AND P. ALLEN, *John Chrysostom,* The Early Church Fathers (London—New York: Routledge, 2000, cloth $75, paper $24.99) ix and 230 pp. Bibliography. Indexed. LCN: 99-17709. ISBN: 0-415-18252-2 (cloth), -18253-0 (paper).

G. H. PARKE-TAYLOR, *The Formation of the Book of Jeremiah. Doublets and Recurring Phrases,* SBL Monograph Series 51 (Atlanta: Society of Biblical Literature, 2000, $45) xviii and 327 pp., Bibliography. Indexed. LCN: 00-027497. ISBN: 0-88414-003-2.

K. PERROTTA, *Luke. The Good News of God's Mercy. A Guided Discovery for Groups and Individuals* (Chicago: Loyola, 2000, paper $6.95) 96 pp. ISBN: 0-8294-1370-7.

H.-J. RÖHRIG, *Kenosis. Die Versuchungen Jesu Christi im Denken von Michail M. Tareev,* Erfurter Theologische Studien 77 (Leipzig: Benno, 2000, paper DM 44.85) xxxiv and 308 pp. Bibliography. ISBN: 3-7462-1334-7.

K. SEIFERT, *Glaube und Politik. Die Ökumenische Versammlung in der DDR 1988/89,* Erfurter Theologische Studien 78 (Leipzig: Benno, 2000, paper DM 44.85) xxix and 378 pp. Bibliography. ISBN: 3-7462-1362-2.

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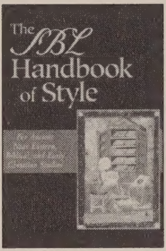

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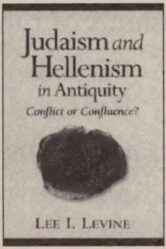

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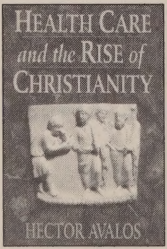

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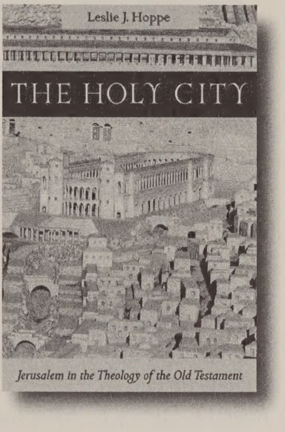

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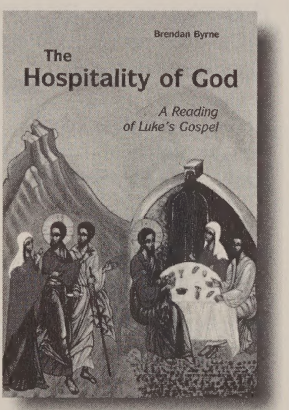

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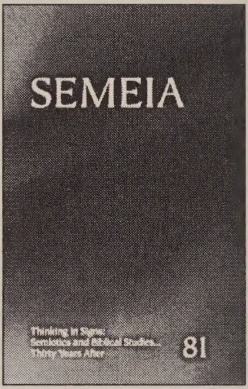
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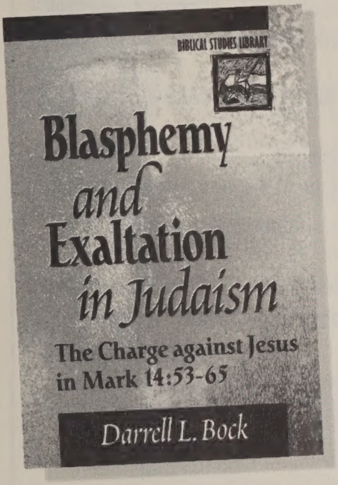
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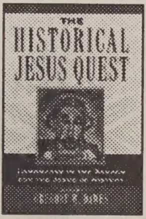

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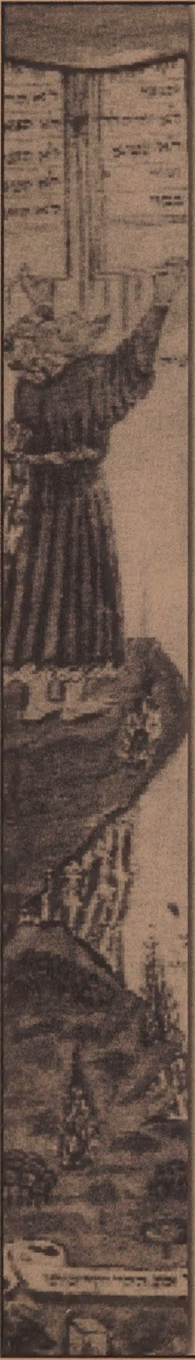

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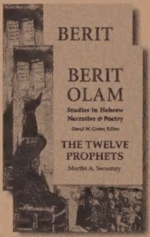

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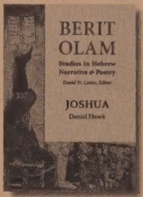

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